

**DISCRIMINATION AGAINST AHMADIYAH CONGREGATION IN
WEST NUSA TENGGARA IN OKKY MADASARI'S *THE OUTCAST*: A
NEW HISTORICISM APPROACH**

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

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THESIS

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in Partial the Fulfillment of the Requirements for the Degree of *Sarjana Sastra*
(S.S)

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**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG**

2018

STATEMENT OF AUTHORSHIP

The undersigned,

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Malang, December 17, 2018

The Researcher,




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This is to certify that Arif Mashudi's thesis entitled **Discrimination against Ahmadiyah Congregation in West Nusa Tenggara in Okky Madasari's *The Outcast: a New Historicism Approach*** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

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MOTTO

“In three words I can sum up everything I've learned about life: it goes on.”

– Robert Frost



DEDICATION

This thesis is proudly dedicated to my beloved parents, Ibu Muflikah, and Bapak Mulyadi, who have already sacrificed many things for always supporting and loving me everytime. It is also dedicated to my brother, Ibnu Hajar, thank you for your support.



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Alhamdulillah *robbil 'alamin*, the researcher would like to express highest gratitude to Allah SWT for all his blessings and mercies. Also, may peace and salutation are always blessed upon Prophet Muhammad SAW. Along with Allah's grace and greatfulness, finally the researcher is able to finish the thesis entitled Discrimination against Ahmadiyah Congregation in West Nusa Tenggara in Okky Madasari's *The Outcast: a Study of New Historicism* as the requirement for the degree of *Sarjana Sastra* (S.S) at English Literature Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

The researcher also would like to thank and give uncounted honor to my parents, Ibu Muflikah and Bapak Mulyadi, who never stop supporting and loving me, to my thesis advisor Ibu Sri Muniroch, M. Hum., who has already advised and led me in the making of the thesis, to my college advisor, Ibu Dr. Hj. Meinarni Susilowati, M.Ed., who has guided and educated me since I was a freshman at UIN Malang, to all of lecturers at English Letters Department, who have taught and educated me since first semester until now, to all of BSI Heroes 14 members that I love so much, to all of my friends who has supported and accompanied me in good and bad time, especially Wak Sepinx Squad. They are, Irga Arbiyanta, Mahardika Reza, Muhammad Fitran Akili, Lalu Hardika, Zaenul Kurniawan, Fikri Ulalul, Abdul Fattah, Romi Amiruddin, Taufiqurrohman, and also Ibrahim Barqiyah, thank you so much for being the very best version of friends on earth.

Finally, I realize that this thesis is far from being perfect, so to make it perfect, suggestions and critics are expected and very welcome. I hope this thesis would give advantages to all the readers.

Malang, December 17, 2018

Researcher,

Arif Mashudi

ABSTRACT

Mashudi, Arif. Discrimination against Ahmadiyah Congregation in West Nusa Tenggara in Okky Madasari's *The Outcast*: a New Historicism Approach. Minor Thesis. English Literature Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

Advisor : Sri Muniroch, M. Hum.

Keywords : Discrimination, New Historicism, Ahmadiyah Congregation

Literature has a relation to history and society. Literature participates in developing, articulating, and reproducing conventions, norms, and cultural values. Literature grows in various places, times, and cultures. In Indonesia, literature is one of the historical records of monumental events in the past. Including the history of Ahmadiyah discrimination where occurs in West Nusa Tenggara.

This study aims to analyze discrimination phenomena against Ahmadiyah congregation in West Nusa Tenggara, in the novel *The Outcast* by Okky Madasari. This study uses a new historicism approach. The theory of levels of discrimination by Pincus and forms of discrimination by Miharso is used to reveal the research problem. This study focuses on analyzing the level and form of discrimination experienced by the Ahmadis, and how the author presents her view about the phenomena of discrimination. The primary data of this study are collected from Okky Madasari's *The Outcast* novel. Since this study is a new historicism study, it uses the secondary data that are collected from books, scientific journals, and news that has a close relationship with the study.

The findings show that there are several forms of discrimination in the novel those are: verbal violence, exclusion, avoidance, and physical violence. Also, there are two levels of discrimination those are: individual and institutional discrimination. The discrimination is given by the individual and group of individuals around Ahmadi themselves. This study shows the linkage between the events presented in the novel with the actual historical facts. The novel represents the author's views about the seizure of Ahmadi as citizens and human beings. It is one of the historical records of an injustice story that has been forgotten by society. The author defends the Ahmadis as the oppressed side. This novel can also be analyzed using the theory of Feminism due to the woman character, Maryam, has a significant influence on the whole story.

مستخلص البحث

مشهودي، عارف. 2019. التمييز ضد أتباع الأحمديّة في نوسا جنوب الشرقي الغرب في رواية بعنوان **Outcast** من **Okky Madasari**. البحث الجامعي، قسم اللغة الإنجليزية وأدبها، كلية العلوم وأدبها، جامعة مولانا مالك إبراهيم الإسلامية الحكومية.
المشرفة: الدكتورة سري مونيرة الماجستير

كلمات أساسية: التمييز، New Historicism، مجتمع الأحمديّة

الأدب له علاقة وثيقة مع التاريخ والمجتمع. يشارك الأدب أيضًا في تطوير وإنتاج القواعد العرفية والقيم الثقافية أيضًا. نمت الأدب في أماكن مختلفة، والأوقات، والثقافة. تعد ظاهرة التمييز التي يتعرض لها المصلون الأحمديّة في نوسا جنوب الشرقي الغرب مثالاً على سجل تاريخي أصبح عملاً أدبيًا. تهدف هذه الدراسة إلى تحليل ظاهرة التمييز ضد أتباع الأحمديّة في نوسا جنوب الشرقي الغرب في رواية بعنوان **Outcast** من **Okky Madasari**. تستخدم هذه الدراسة مقاربة تاريخية جديدة. ثم، استخدم نظريات حول درجة التمييز من جانب **Pincus** وأيضًا نظريات حول أشكال التمييز من جانب ميهارسو لمناقشة المشاكل في الدراسة. تركز هذه الدراسة على تحليل مستوى وشكل التمييز الذي يعاني منه مجتمع الأحمديّة، وكذلك كيف يعبر المؤلف عن آرائه حول ظاهرة التمييز. تم الحصول على مصدر البيانات الرئيسي في هذه الدراسة من رواية **Okky Madasari** بعنوان **The Outcast** في شكل جمل وجمل. نظرًا لأن هذه الدراسة تستخدم نهجًا تاريخيًا جديدًا، تستخدم هذه الدراسة مصادر بيانات إضافية تم الحصول عليها من الكتب والمجلات وأيضًا الأخبار التي لها علاقة وثيقة بهذه الدراسة. تشير النتائج في هذه الدراسة إلى وجود عدة أشكال من التمييز في الرواية، وهي: العنف اللفظي والإخلاء والإقصاء والعنف البدني

أيضًا. النتيجة التالية هي أن هناك مستويين من التمييز ، وهما: التمييز الفردي والمؤسسي. توضح هذه الدراسة العلاقة بين الأحداث المكتوبة في الرواية والحقائق التاريخية الفعلية. تمثل رواية Outcast وجهة نظر المؤلف لحرمان حقوق أفراد المجتمع الأحمديّة كبشر ومواطنين. هذا مثال على الظلم الذي اختفى من انتباه الجمهور. يدافع المؤلف عن أفراد الطائفة الأحمديّة ، وفي هذه الحالة المظلوم. بالإضافة إلى ذلك ، يمكن أيضًا تحليل هذه الرواية باستخدام نظرية النسوية معتبرة أن شخصية مريم كامرأة لها دور مهم في الرواية

ABSTRAK

Mashudi, Arif. Discrimination against Ahmadiyah Congregation in West Nusa Tenggara in Okky Madasari's *The Outcast: a New Historicism Approach*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

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Kesusastraan mempunyai hubungan yang erat dengan sejarah dan masyarakat. Sastra juga mengambil bagian dalam mengembangkan dan memproduksi norma-norma adat dan juga nilai-nilai kebudayaan. Sastra tumbuh berkembang berbagai tempat, waktu, dan juga kebudayaan. Fenomena diskriminasi yang dialami oleh jamaah Ahmadiyah di Nusa Tenggara barat merupakan salah satu contoh rekam jejak sejarah yang menjadi sebuah karya sastra.

Kajian ini bertujuan untuk menganalisis fenomena diskriminasi terhadap jamaah Ahmadiyah di Nusa Tenggara Barat di dalam novel yang berjudul *The Outcast* karya Okky Madasari. Kajian ini menggunakan pendekatan historisisme baru. Kemudian, menggunakan teori tentang tingkatan diskriminasi oleh Pincus dan juga teori tentang bentuk-bentuk diskriminasi oleh Miharso untuk membahas persoalan-persoalan di dalam kajian. Fokus dari kajian ini adalah menganalisa tingkatan serta bentuk diskriminasi yang dialami oleh jamaah Ahmadiyah, dan juga bagaimana pengarang mengemukakan pandangannya tentang fenomena diskriminasi tersebut. Sumber data utama dalam kajian ini diperoleh dari novel Okky Madasari yang berjudul *The Outcast* berbentuk frasa dan kalimat. Berhubung kajian ini menggunakan pendekatan historisisme baru maka kajian ini menggunakan sumber data tambahan yang diperoleh dari buku, jurnal, dan juga berita yang mempunyai hubungan erat dengan kajian ini.

Temuan-temuan dalam kajian ini menunjukkan adanya beberapa bentuk-bentuk diskriminasi di dalam novel, yaitu: kekerasan lisan, pengusiran, penyingkiran, dan juga kekerasan fisik. Temuan selanjutnya adalah adanya dua macam tingkatan diskriminasi yaitu: diskriminasi individu dan kelembagaan. Kajian ini menunjukkan hubungan antara peristiwa yang tertulis di dalam novel dengan fakta sejarah yang sebenarnya. Novel *The Outcast* mewakili pandangan pengarang tentang perampasan hak-hak anggota jamaah Ahmadiyah sebagai manusia dan warga negara. Hal tersebut merupakan salah satu contoh ketidakadilan yang sudah hilang dari perhatian masyarakat. Pengarang membela anggota jamaah Ahmadiyah yang dalam hal ini merupakan pihak yang tertindas. Sebagai tambahan, novel ini juga bisa dianalisis menggunakan teori feminisme mengingat karakter Maryam sebagai perempuan mempunyai peran yang signifikan di dalam novel.

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CHAPTER I

INTRODUCTION

This chapter presents several essential sub chapters those are background of the study which discusses the rationales of choosing the topics. Then, research questions which becomes the focus of the study and its objectives. The scope and limitation is the borders of the study. Significance of the study provides the benefits of this study. Several key terms are provided to ease the reader in comprehending the study. Previous studies discuss the similar study to find the gap of the study. Research method consisting steps of data collection and data analysis is an instrument in analyzing the study

A. Background of the Study

History and literature are related one another. This is in accordance with the opinion of Wellek and Warren (1995) which states that a literary work can be seen as a series of works arranged chronologically and it is a part of the historical process. Literature has a close relationship with history and society, so that literature gets its life from those things. This is what the founders of New Historicism first saw, both the text and the historical social have produced a social impact at the same time. In this perspective, literature participates in developing, articulating and reproducing conventions, norms, and cultural values through its verbal acts and creative imagination.

The development of literature through the historical novel is the author's way to express and pour ideas in the novel while maintaining the element of history. Actually, writers have more space to convey the reflection of their history evaluation, compared to the historians. As Mahayana (2005) says, subjectively, writers can interpret and construe historical facts according to their interests. When literature can be used as a historical reference, literature has proven itself to be a science that not only talks about creativity and the sequence of imagination, but also can be used as a historical document.

Indonesia as a large country has some monumental events in the past. There are many writers who have made it as a material for their works. In the past, Pramoedya, one of the great authors has written several novels that openly condemn the colonialism. He also boldly opposed the tyranny of the new order through his works. In the world of modern literature, Indonesia has Okky Madasari, a novelist who diligently voices the voice of the oppressed through her works. One of her great works is *The Outcast*. This novel raises the event about discrimination against Ahmadiyah congregation in West Nusa Tenggara. The series of events raised by Okky Madasari into her work is a portrait of discrimination against Ahmadiyah congregations in Indonesia, especially in West Nusa Tenggara. In fact, recently in 2018, violence, expulsion also still occurs to Ahmadiyah congregation in West Nusa Tenggara.

Discrimination in this study can also be interpreted as injustice that must still be fought for, because the dream of Indonesian multicultural society is Indonesia without discrimination. The treatment of discrimination in Indonesia still

occurs in various fields, ranging from discrimination between adherents of different religions, between fellow religious adherents, interethnic discrimination, and female discrimination. This study makes the discrimination experienced by the Ahmadiyah Congregation in West Nusa Tenggara in the Okky Madasari's *The Outcast* as the subject of the study because this is quite ironic, considering that Indonesia is a large country consisting of many ethnicities, races, and religions but there are still people who reject the differences between them.

Okky Madasari has written some novels. She likes to write novels with the theme of social issues circulating in the society. She has written 6 novels and 1 short story anthology during her time in the world of authorship. Some of her works have been published with the English version, such as, *The Year of The Voiceless*, *The Outcast*, *Bound*, *86*, *The Last Crowd*. She always inserts issues of humanity in almost all her works such as about the oppression toward grassroots society and about discrimination toward minority group. Her first novel is *Entrok* presents the background of the place and time are in the New Order era. This novel has also been published in the English version. It is a novel that illustrates how the military has more power in government at that time. Her next novel is *The Outcast*. This novel was chosen as the winner of Indonesian major literary prize, the Khatulistiwa Literary Award in prose category in 2012. It is about the living of Ahmadiyah congregation as stated in the previous paragraph. This novel has also been published in the English version entitled *The Outcast* (<http://okkymadasari.net/> accessed on March, 18th 2018).

This study uses Okky Madasari's *The Outcast* as the object to be analyzed in depth. The reason why this novel is being analyzed is because this novel reveals social conflict especially discrimination against minority group, Ahmadiyah. In this case, the concern is how their rights as humans are injured. Although, their organization is clearly prohibited by the government, but as citizen and as human beings they do not deserve such discrimination. Secondly, this novel represents about injustice attitude committed by government. The duty of the government that supposed to protect and fight for every human right belongs to its people instead expels Ahmadiyah congregation from their home and homeland without any protections. The last but not least, Islamic religion which teaches about peace and respecting to other people even though they do not have the same beliefs instead of doing anarchic things against their fellow believers.

The Outcast by Okky Madasari (2014) will be studied using New Historicism. This study emphasizes the linkage between literary texts and non-literary texts. This means, New Historicism includes a parallel study of literary and non-literary textures. Barry (2010) defines New Historicism as a method of study based on parallel reading of literary and non-literary texts, usually from the same historical period. Based on Barry's opinion, New Historicism does not grant privileges to literary texts, but gives equal rights to non-literary texts. This study will examine the history contained in the novel and then paired with historical texts containing facts similar to those found in the novel. The non-literary texts which will be paired with the facts found in Okky Madasari's *The Outcast* are taken from

various sources, such as historical texts, scientific journals, and other supporting documents which have close relation with the purpose of the study.

The various problems in this study will be analyzed using Greenblatt's New Historicism approach, both theoretically and practically. Grenblatt (as cited in Branningan, 1998: 9) focuses more on historical and literary issues. Therefore, the historical background of the literary work and also the author as an agent of history cannot be ignored in examining a literary work. Therefore, New Historicism approach was chosen to analyze the novel; which the novel has strong historical background. And also, this kind of study is very limited in English department of humanities faculty.

Based on an analysis toward the object of the study, there are several acts of discrimination experienced by Ahmadiyah congregation. First, expulsion, Ahmadi minority groups were expelled from their homes. The act of expulsion was experienced twice by Ahmadiyah congregation. Their property was robbed and their homes were destroyed. Secondly, Fatimah was one of Ahmadi members who are students in a school who experienced discrimination in the form of unequal treatment in giving the results of the learning process. Then, some members experienced physical violence when they tried to defend their homes.

Some studies have already analyzed and reviewed this novel. Some of them are the review from Kurniasari, Dyah Ayu (2015) *Maryam's Sacrifice in The Outcast Novel By Okky Madasari (2014): An Individual Psychological Approach*. This research aims to reveal the sacrifice of main character; Maryam which reflected in the novel by using individual psychological. This is one of several

studies of Okky Madasari's *The Outcast* novel. From this paper the researcher also took a different topic of discussion. Then, Khasnawati, Kharisma and, Titis Setyabudi, M. Hum entitled *Social Discrimination Against Minority Reflected in Okky Madasari's Novel the Outcast (2014): A Marxist Analysis*. This writing analyzed the novel by using Marxist Analysis, it reveals a Marxist analysis to examine social, economic and political contained in the novel. If the writing of Khasnawati et al took the theme of social discrimination and is analyzed using Marxist as a knife for analysis, the researchers in this study will reveal the phenomenon of discrimination in the perspective of New Historicism. The last, the study of New Historicism is found in the novel of *Kubah* by Ahmad Tohari. Then, study of New Historicism is used to be the tool of Chalifatus Sahliyah analysis (2017) entitled *Kajian New Historicism Pada Novel Kubah Karya Ahmad Tohari*. From this paper, researchers adapt the way to study literature using the perspective of New Historicism. Starting from how to collect data, analyze data, until the presentation the results of the analysis.

Based on several explanations mentioned above, the researcher formulates several questions as follows.

B. Research Questions

The discussion of the study is specified based on the following questions:

1. What are the levels and forms of discrimination experienced by Ahmadiyah congregation in West Nusa Tenggara in Okky Madasari's *The Outcast*?

2. How is the discrimination against Ahmadiyah congregation in West Nusa Tenggara displayed in Okky Madasari's *The Outcast*?
3. How does the author present her views about the phenomena of discrimination against Ahmadiyah congregation in West Nusa Tenggara through her novel?

C. Objectives of the Study

Discrimination against Ahmadiyah congregation in West Nusa Tenggara and its historical background and how the novel views the discrimination against them is becoming the main point of this study. Therefore, this study is mainly directed to analyze the levels and forms of discrimination suffered by Ahmadiyah congregation in Okky Madasari's *The Outcast* such as expulsion, physical and verbal violence which experienced by Ahmadiyah congregation as whole or individually. Then, to know the way of discrimination experienced by Ahmadi Congregation in West Nusa Tenggara displayed in Okky Madasari's *The Outcast*. Last, to understand how the author presents her views about the phenomena of discrimination against Ahmadiyah congregation in West Nusa Tenggara through her novel. It is to understand the author's point of view in seeing the phenomena of discrimination against Ahmadiyah congregation.

D. Scope and Limitation

There are several topics can be discussed from Okky Madasari's *The Outcast* but this study will focus on the topic of discrimination which displays in the novel. It will be specified on the issue of discrimination experienced by

Ahmadiyah congregation. Since this study uses a New Historicism perspective, the data obtained from historical facts will be juxtaposed with data obtained from literary works that uses as object of research. Also, it focuses on Ahmadiyah congregation in several regions in West Nusa Tenggara.

In short, this study is only focused on the main theme of the novel about discrimination which are, the levels and forms of discrimination against Ahmadiyah congregation in Okky Madasari's *The Outcast*, how it displays in Okky Madasari's *The Outcast*, and how the novel react to the phenomenon of discrimination against Ahmadiyah congregation in West Nusa Tenggara. (how the author present her point of view)

E. Significance of the Study

This study has two significances; theoretically and practically. Theoretically, this study attempts to give worth result to extending and generating the theory itself. Then, the most important is this study is able to give understanding about literary work entitled *The Outcast* written by Okky Madasari as well as its historical background in comprehensive. Also, it aims at enriching the development in literary studies especially in terms of New Historicism criticism. Consequently, it is expected to enrich knowledge about how literary works can be used as historical documents. Then, it is expected to show how the issue of discrimination in the literary works studied using New Historicism.

Practically, it is expected to give the readers different lens and new insight to understand about tolerance, how to face, how to behave how to negotiate and

how to deal with others especially to the minority group which have different perspective about religion sect. Also, it is expected can be used as the study material for those who interested in study of New Historicism.

F. Definition of Key Terms

1. Discrimination, it is a critical term in understanding problems associated with diversity. It is an unequal treatment against individuals or groups, based on categorical, unique attributes, such as race, ethnicity, religion or membership of social classes.
2. New Historicism, it is a study of literary criticism pioneered by Stephen Greenblatt which emphasizes the linkage of literary texts with the various social, economic, and political issues. In the process of doing this study, it needs to juxtapose the data from secondary source with the primary data from the novel.
3. Ahmadiyah Congregation, it is Islamic religion adherent who have different school or mazdhab with Islamic religion adherent in Indonesia at the most. They believe there is Mujaddid after the prophet Muhammad, Mirza Ghulam Ahmad.

G. Previous Studies

Some studies have already analyzed and reviewed this novel. Some of them are the review from Khasnawati (2014) entitled *Social Discrimination against Minority Reflected in Okky Madasari's Novel The Outcast (2014): a Marxist Analysis*. This study aims to describe the indicators of the social discrimination, and to reveal the reason why the author of the novel illustrated the social discrimination

in her novel. Khasnawati uses Marxist theory and qualitative method to examine the data. The finding of the study shows several conclusions. Firstly, the depiction of the social discrimination is depicted through the plot and characters of the novel. Secondly, there are five of principals of human life, i.e. dialectical materialism, historical materialism, alienation, class struggle and revolution. Thirdly, the reason why the author writes the novel is to criticize about the society. She wants to awaken the public opinion about minority and social discrimination in their environment.

Then, *Maryam's Sacrifice in The Outcast Novel by Okky Madasari (2014): An Individual Psychological Approach* by Dyah Hayu Kurniasari (2014) the student of English Education Department of Muhammadiyah University of Surakarta. This study aims to know the Maryam's sacrifice which is reflected in the novel by using individual psychological as the knife of analysis. In analyzing the data, this study uses descriptive qualitative methodology. The result of this study shows that based on structural elements of the novel, the author delivers a moral message that is; sacrifice for love, justice and faith as minority in society. While, based on the individual psychological analysis, the author illustrates a psychological phenomenon which an individual should make every effort to cope with the problem of life. The psychological phenomenon is shown by the sacrifice of Maryam to get her right and protection from government.

The last, the study of New Historicism is found in the novel of *Kubah* by Ahmad Tohari. Then, study of New Historicism is used to be the tool of Chalifatus Sahliyah analysis (2017) entitled *Kajian New Historicism Pada Novel Kubah Karya Ahmad Tohari*. Basically, his study aims to describe the representation of (1)

Indonesian history, (2) culture, and (3) economy in the novel *Kubah* written by Ahmad Tohari. This study uses New Historicism, in which non-literary texts are drawn on to understand the literary text being analyzed. From this paper, researchers adapt the way to study literature using the perspective of New Historicism. Starting from how to collect data, analyze data, until the presentation the results of the analysis. The results of the analysis include: (1) historical representation of the recruitment, the hiding, the arrest, and the exile of PKI (Indonesian communist party) members before and after the 1965 tragedy; (2) cultural representation of the Javanese, as indicated in the language use, figurative speech and the Javanese *tembang*; and (3) economic representation as signaled by the weakening of the economic condition after the 1965 tragedy.

The first writing discuss about what are the factors of social discrimination in the novel by using Marxist theory. Second writing uses the psychological individual to examine the novel. It aims to show Maryam's sacrifice against the discrimination she experienced. The third writing has the different object, but this study adapts the methodology of doing New Historicism criticism in analyzing the literary work. However, those three writing do not explain the discrimination against Ahmadiyah congregation in West Nusa Tenggara in Okky Madasari's *The Outcast* through the New Historicism as the knife of the analysis.

H. Research Method

In order to gain the academically guaranteed result, the analysis employs systematical ways and approach. In light of that, this part explains the research design, data source, the procedure of collection, the data analysis.

1. Research Design

This study employs literary criticism. Literary criticism is usually regarded as the analysis, interpretation, and evaluation of literary work: it does not mean “finding fault with it” (Peck & Coyle, 6:1984). The author uses New Historicism theory to analyze. New Historicism deals with the linkage between literary texts and non-literary texts. This study uses New Historicism to analyze this novel by juxtaposing supporting documents with data obtained from the novel. It is caused the novel adapts the historical facts about discrimination and also the existence of some documents which also discuss the historical facts.

2. Data Sources

This study is about New Historicism which means it needs primary and secondary data as the supporting. The primary data of this study is a novel entitled *The Outcast* written by Okky Madasari, published by Gramedia Pustaka Utama 2014. The data are in the form of words, phrases, and sentences. Then, the secondary data are taken from from history books, news, scientific journal and other documents which has close relation with the discussion—Ahmadiyah in West Nusa Tenggara, how the minorities are discriminate.

3. Data Collection

In this study, the steps of doing data collection are done as follows:

1. The primary data used in this study is a novel written by Okky Madasari entitled *The Outcast*. This study collects the data by reading carefully and intensively the entire novel several times while determines the necessary data in accordance with the problems of the study and the theory used. The data are in the form of words, phrases, and sentences. The data which obtained from the novel are grouped into several categories such as the data that show expulsion, avoidance, physical violence, and verbal violence. Then, the secondary data used in this study are taken from books, scientific journal and news that has close relation with the study. This study collects the data from those sources by reading intensively the history facts and juxtaposes it with the primary data.
2. The collection of data in related of literature is done by collecting information in accordance with the research problems as much as possible. Literary sources were obtained from the book and some previous research results. The purpose of related literature study is to help finding the research problems answers by taking some information that is related to this research from various sources to help accomplishing the research. Researcher also collects data about the author such as the big themes that she brings when writing a work

4. Data Analysis

The study begins to analyze the data after collecting all of them are important. First, the researcher uses the theory of discrimination by Pincus to answer the first question about what are the form of discrimination which displays in the novel experienced by Ahmadiyah congregation. The author analyzes data that have already categorized when collecting data and adjusted to the theory used. This is done to ensure the data which found in the novel are able to be adjusted to the theory used. The next analysis is done by matching data obtained from secondary data with data obtained from the novel. This is done to find out how the novel or author narrates the issue of discrimination. Last, researcher analyzes data from the novel that showed the author's attitude towards the phenomenon of discrimination in West Nusa Tenggara. This is done to find out literary work attitude which represents the author attitude towards historical phenomena of discrimination. Consequently, after all those analyses done the researcher presents the conclusion as the final result of data.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides general insight about the theories employed in the study. It consists of the concept of New Historicism criticism, the concept of discrimination including definition, levels, and forms. The general description about Ahmadiyah Congregation in Indonesia. Then, the author's profile and the previous studies.

A. New Historicism

Generally, a literary work that has a value of history takes its material from existing histories as well as the using of language in the historical text and literary work are very different. History tends to use referential symbolism by pointing directly to objects, thoughts, events, and relationships whereas literary works contain more subjective messages from authors (Kuntowijoyo, 2006: 173). In connection with New Historicism, Greenblatt offered renewal in viewing the relation between history and literature. In this case, literature is not seen as a mirror which is transparent and passive in reflecting the culture of society. Yet, literature also contributes to build, articulate and produce conventions, norms, and cultural values through verbal acts and creative imagination. The historical phenomenon in particular relating to past events is not only found in historical texts but is also found in literary works such as novels (Wiyatmi, 2012: 8).

The New Historicism which arose in the 1980s reacted against both the formalist view of the literary text as somehow autonomous and Marxist views which is ultimately related texts to the economic infrastructure. According to Brannigan as cited in Wolfreys (2001: 169) in the late 1970s and early 1980s literary critics seemed to become more interested in the relationship between literature and history. In Britain and USA, the contents of literary journals, the subject of critical books, university courses and the titles of academic conferences were reflecting a growing interest in examining how literature reflected, shaped and represented history. Although feminist, Marxist and post-colonial critics were at the forefront of this development in literary criticism, there was a group of American critics known as the new historicists who were responsible chiefly for the prominence of historicist approaches to literature in the 1980s and 1990s. New historicist critics tend to read literary texts as material products of specific historical conditions, where many previous critical approaches to literary texts assumed that texts had some universal significance and essential historical truth to impart.

Melani Budianta in her article entitled "Budaya, Sejarah, dan Pasar: *New Historicism* dalam Perkembangan Kritik Sastra" in the journal of *Susastra* Volume 2, No. 3, year 2006 adds that New Historicism theory is one of the many approaches in literary discipline that emerged in the last two decades of the 20th century. The "New" Historicism dates back to Stephen Greenblatt's use of the term in 1982 in an introduction to an issue of the journal *Genre* devoted to the Renaissance. He emphasizes the linkage of literary texts with the various social, economic, and political issues. By emphasizing the linkage between literary text and history, he

identified some concerns and approaches. Such as the rejection of the formalist notion of aesthetic autonomy and the situating of literature within a broader cultural network. Greenblatt follows the poststructuralist historical view that history is a construction, textual, and self-contradictory (Habib, 2005: 762). Therefore, Greenblatt criticized the disconnection of the text from its socio-historical context.

Brannigan as cited in Wolfreys (2001: 169-170) explains that an important realization of the New Historicism is that literature and history are inseparable. History is not a coherent body of objective knowledge which can simply be applied to a literary text in order to discover what the text does or does not reflect. Literature is a vehicle for the representation of history, and it contains insights into the formation of historical moments. It reveals the processes and tensions by which historical change comes about. But it does not behave passively towards history; it does not, in other words, reflect history as a mirror. Literature shapes and constitutes historical change. Literary texts can have effects on the course of history, on the social and political ideas and beliefs of their time. For New Historicism the object of study is not the text and its context, not literature and its history, but rather literature in history. This is to see literature as a constitutive and inseparable part of history in the making, and therefore rife with the creative forces, disruptions and contradictions of history.

New Historicism refuses to give privileges to literary texts, or in other words both literary texts and non-literary texts have the same position in the criticism of New Historicism. Junus as cited in Artika (2015: 51) argues that New Historicism contains of two things, namely (1) understanding literature through

history and (2) knowing culture, history, and thought through literature. Therefore, New Historicism does not distinguish literary texts from non-literary texts, such as old history (history as a background of literature) or new criticism (autonomous literature or history).

New Historicism applies the intertext work method by reading several texts in parallel (parallel reading) because all texts are products of the times and are interconnected. New Historicism interprets literature in the framework of relations with non-literary texts, because arguments about the meaning of literary texts are often easily explained by looking at history. History is like a strong knife of analysis because it often provides a solid basis for fixing statements which regarding with the meaning (Artika, 2015: 51).

New Historicism theory has several stages of work (Artika, 2015: 52). (1) choosing literary works to be studied, (2) studying the history of the community when the literary work was published, (3) reading literary works to find dominant / important issues expressed in it, (4) studying non-literary texts which have same historical periods with the literary works to find relevance (parallel relationships) between literature and non-literary texts, (5) analyze the parallel relations between literary works and non-literary texts, and (6) the results of the analysis are arranged systematically to show the meaning of literary works.

As a conclusion, the emergence literary criticism of New Historicism in 1980 which was pioneered by Stephen Greenblatt was a reaction to literary criticism which ruled out history in examining a literary work. New Historicism considers both literary texts and non-literary texts to have the same position in literary studies.

Both are interrelated and cannot be separated. In the way it works, New Historicism has several steps as mentioned above.

B. Discrimination

According to Theodorson & Theodorson (1979) discrimination is an unequal treatment against individuals or groups, based on categorical, unique attributes, such as race, ethnicity, religion or membership of social classes. Pincus (1994) stated that discrimination is a critical term in understanding problems associated with diversity. A key feature of any definition of discrimination is it is focus on behavior. Discrimination is different from racial prejudice (attitudes), racial stereotypes (beliefs), and racism (ideologies) that may also be associated with racial disadvantage (Quillian, 2006). Discrimination may be motivated by prejudice, stereotypes, or racism, but the definition of discrimination does not presume any unique underlying cause.

Watson (1984) states that discrimination is a negative treatment of certain groups. Whereas, Brigham (1991) states that discrimination is a different treatment because of its membership in a particular ethnic group. The ethnic group includes tribes, languages, customs, religion, nationality and others. Swim (in Baron & Byrne, 1997) states that discrimination is a negative action against people who are objects of prejudice such as racial, ethnic and religious. It can be said that discrimination is prejudice in actions.

While, Pincus (1994) stated that there are three levels of discrimination: individual, institutional, and structural discrimination. First, individual

discrimination refers to the behavior of individual members of one race/ethnic/gender group that is intended to have a differential and/or harmful effect on the members of another race/ethnic/gender group. It involves the action of an individual or small group of individual. Second, institutional discrimination, on the other hand, is quite different because it refers to the policies of the dominant race/ethnic/gender institutions and the behavior of individuals who control these institutions and implement policies that are intended to have a differential and/or harmful effect on minority race/ethnic/gender groups. The discriminatory behavior is embedded in important social institutions. Institutional discrimination is usually carried out by the dominant group against minority groups because they control the social institutions. Finally, structural discrimination refers to the policies of dominant race/ethnic/gender institutions and the behavior of the individuals who implement these policies and control these institutions, which are race/ethnic/gender neutral in intent but which have a differential and/or harmful effect on minority race/ethnic/gender groups.

According to Doob (in Liliweri: 218) discrimination can be done through policies to reduce, destroy, conquer, move, protect legally, create cultural pluralism, and assimilate other groups. Fulthoni et al (2009: 4) describe the types of discrimination that often occur happened, namely as follows:

- a. Discrimination based on ethnicity/ethnicity, race, and religion/belief.

The occurrence of this type of discrimination is based on race/ethnicity, and religion/belief. The practice of discrimination in Indonesia is in the form of conflict, discrimination practices that are not in the form of conflict are usually in

the form of policies or regulations that are detrimental to certain individuals or groups. Examples of discriminatory practices in the form of conflict are the cases of Ambon and Poso which involve Muslim and Christian communities. The case of looting against Chinese ethnic (minority) in 1998 (Fulthoni, 2009).

b. Discrimination based on sex and gender.

Gender discrimination is a form of direct and frequent discrimination; this discrimination usually afflicts women. There have been various forms of gender discrimination in the family, the education world and the world of work, domestically and abroad, so that it has an impact on violence, sexual abuse and rape (Hartono, 2000: 1).

c. Discrimination against people with disabilities.

It happens because people with disabilities often experience difficulties in carrying out daily activities. People with physical disabilities often experience difficulties in obtaining education or employment because of written or unwritten rules that inhibit them, even though their physical and mental abilities are not necessarily different from those of able-bodied people (Sunarto, 2004).

d. Discrimination for people suffering HIV/AIDS.

People with HIV / AIDS often experience acts of discrimination because of their illness. What should be avoided is that the disease is not a person with HIV / AIDS. But, what happens is avoiding sufferers. As forbidden to go to school, work because people are worried that the disease will be contagious (Sunarto, 2004: 155).

e. Discrimination based on social caste

Caste is class or level. The lowest caste will get discriminatory action from the higher caste. Caste is used in India, while in Indonesia on the island of Bali, the majority population is Hindu.

Besides having types, discrimination also has forms. The form of discrimination according to Newman (in Miharso, 2009: 88) in the form of verbal discrimination (Verbal expression), discrimination carried out by insulting or in words. then the second is avoidance, discrimination is carried out by avoiding or avoiding an unwelcome person or community group. the third is exclusion, this discrimination is carried out by not including certain people or groups in the group. fourth physical discrimination (physical abuse), discrimination carried out by means of hurting, hitting or attacking. the last is discrimination through extermination, the treatment of discrimination by eradicating or carrying out massacres.

After all, the concepts and ideas of discrimination that have been described above used as a basic orientation for examining the phenomenon of discrimination in *The Outcast*. Specifically, this study uses a theory proposed by Pincus about the level of discrimination to analyze the discrimination phenomena in Okky Madasari's *The Outcast*. And also to support the analysis in this study, the theory of types of discrimination proposed by Newman was also used to analyze the object of the study.

C. Historical Background of Discrimination against Ahmadiyah Congregation

1. Ahmadiyah in Indonesia

Basically, Ahmadiyah was born and originated from India by Mirza Ghulam Ahmad (1835-1908) in 1888. In Indonesia, Ahmadiyah school is divided into two; Lahore which has existed since 1924, while Qadian began in 1925. This was earlier than the Nahdlatul Ulama organization (NU) which was born in 1926 in Surabaya East Java. The difference between two schools lies in the recognition of Mirza Ghulam Ahmad as a Prophet by Ahmadi Qadian and as Mujadid (reformer) by Ahmadi Lahore. Each schools have its own development and have its center in several cities in Indonesia. Yogyakarta as the center of Ahmadi Lahore and West Java as the center of the Qadian Ahmadi. Ahmadi Lahore itself developed in several cities in Java including Yogyakarta as its center, Purwokerto and Wonosobo as its branch. While, Ahmadi Qadian not only developed in Java island but also in Sumatra and Lombok, West Nusa Tenggara (Zulkarnain: 2005 as cited in Gaffar: 2013). It can be concluded that Ahmadi is not something new in the midst of Indonesian society.

Officially, the Indonesian government has recognized Ahmadiyah as a legal organization with legal status. It based on the Minister of Justice's reference No. JA 5/23/13, dated March 13, 1953. This legality was reinforced later in 2003 with a letter from the Directorate of Political Institutional Relation. 75 // D.I. / VI / 2003. As a social organization with legal status which is valid and recognized and protected by applicable law and legislation (Ummah, 2016).

2. Discrimination against Ahmadiyah in Indonesia (West Nusa Tenggara)

Growing up and developing in some big cities in Indonesia does not mean Ahmadiyah always finds a smooth way, even Ahmadiyah experience rejection and threat from society in some cities in Indonesia. In this case, Ahmadiyah Qadian is quite familiar with the rejection, violence, and even the expulsion as occurred in Lombok, West Nusa Tenggara. It happens since there is no direct guarantee of security from the government as is the case with Ahmadiyah Lahore in Yogyakarta which has been guaranteed its security by the Governor and Sultan of Yogyakarta directly (Zulkarnain: 2005 as cited in Gaffar: 2013).

Talking about Ahmadiyah's rejection in Indonesia, Ahmadiyah has experienced it since 1950 and it got legitimacy through a series of fatwa issued by Majelis Ulama Indonesia (MUI) in 1980, and also in 1984 which stated that Ahmadiyah deviate from the teachings of Islam and disturb the order state (Majelis Ulama Indonesia Bidang Aqidah dan Aliran Keagamaan. 1980. Ahmadiyah Qadian. Jakarta: MUI.). As well as the 2005 fatwa of MUI that reinforced the fatwa MUI of 1980, that Ahmadiyah is misguided and misleading and its congregations are considered as apostate (out of Islamic teachings) and the government is obliged to prohibit the spread of Ahmadiyah teachings (Majelis Ulama Indonesia Bidang Aqidah dan Aliran Keagamaan. 2005. *Penjelasan Tentang Fatwa Aliran Ahmadiyah*. Jakarta: MUI.).

Regardless of the regulations issued by the government that narrow the space for Ahmadiyah in carrying out religious rituals, the focus of this research is on the rights of citizens who are deprived of the Ahmadiyah congregations by the

people through rejection, violence and even expulsion with discriminatory regulations made by the government.

Several discriminatory events have been experienced by several Ahmadiyah congregations in several big cities of Indonesia and one of them is in Lombok, West Nusa Tenggara. Violence against Ahmadiyah congregation in Lombok originated of cases that occurred in District Keruak East Lombok in 1998. There was the destruction and burning of the mosque accompanied by looting of property. The same violence then continued and spread to Sambielen Hamlet, Bayan West Lombok Subdistrict, East Lombok Pancor Subdistrict, East Lombok Medal Village, Sembalun Lawang Village, Sambelia Sub-District, East Lombok, Ketapang Village, Gegerung Village, Lingsar Sub-district, West Lombok, and Central Lombok Praya Subdistrict. As a result of violence in Keruak in 1998, 5 houses, 1 mosque, and 1 mushalla belonging to Ahmadiyah were destroyed and burnt down, and 41 JAI members fled. The violence occurred in 2001 in Sambielen Hamlet involved 14 houses, 1 mosque, and 1 mosque are destroyed and burned. One Ahmadiyah member, Papuq Hasan, was killed, while his wife, Inaq Ruqiah, got a stab wound to the chest. The perpetrator of the murder was arrested by police officers, then released again and his case was not processed (Ummah: 2016)

The largest casualties occurred in Pancor, in 2002. Those phenomena recorded 1 mosque, 81 houses, 8 shops, and 1 musholla are destroyed and looted. 388 Ahmadiyah residents fled to Mapolres Lombok Timur, then to Transito Dormitory (transmigration site) in Mataram. They then occupied a new home in Bumi Asri Ketapang in District Lingsar, before were attacked again in 2005 and

forced back to Transito. The attack resulted in 6 houses burned, 18 houses heavily damaged, 2 motorcycles and 1 bike burned, looted property, and a mother suffered miscarriage due to panic (Ummah: 2016). Then, Rejection and expulsion occurred in 2006 which led to the relocation of the Ahmadiyah congregation from Gegerung village, Lingsar sub-district, West Lombok to Transito Mataram Residence, West Nusa Tenggara (Gaffar: 2013).

Djohan Effendi, a Muslim thinker who is concerned about the fate of Ahmadiyah congregation stated that they are the outcasts. in 2004, the congregations of the teachings of Mirza Ghulam Ahmad bought the land in Ketapang Hamlet, Gegerung Village, Lingsar, West Lombok regency. At that time, there were 36 heads of family, or 138 inhabitants had settled in Lingsar. Only one year settled, the group was attacked by locals in October 2005. They tried to survive. But five months later the attack came back. On February 4, 2006, they were knocked out again. The NTB government evacuate them to the Transito Dormitory, in Majeluk Kota Mataram. "Here we are safer," said Basirun Ajiz, advisor to Ahmadi Lombok. Living in a shelter is also difficult. Their needs were supported by the local government assistance until 2007. After that, in order to survive, they worked odd jobs. Such as being a coolie, bagging, and motorcycle taxi drivers (retrieved from <https://www.viva.co.id/indepth/sorot/204268-Ahmadiyah-darah-dan-ibadah> accessed on June 4th, 2018).

In Transito dormitory, almost all Ahmadiyah congregations lose the right of freedom like other citizens. Being in an unfit place for occupancy and living with all the limitations, Ahmadiyah congregations live without the attention of the local

government. As a result of discriminatory regulations issued by the government, as well as rejection, expulsion from local residents, many Ahmadiyah congregations have lost their jobs, possessions, their access to public services such as health care, birth certificates, and education for Ahmadiyah congregation's children. Not only that, the rights of citizens are also not obtained, as well as obtaining identity cards (Gaffar: 2013).

D. Author Profile

Okky Puspa Madasari or well known as Okky Madasari. She was born on October 30th, 1984 in Magetan, East Java, Indonesia. She graduated from Gadjah Mada University's International Relations Department in 2005 with bachelor's 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, and graduated in July 2014 with a thesis on Genealogy of Indonesian Novels: Capitalism, Islam and Critical Literature. She worked as a journalist and studied the world of writing after graduating from college. Her first novel *Entrok* is an epic about life under totalitarian and militarism during the Indonesia's New Order era. It has been translated into English and was published in July 2013 under the title of *The Years of the Voiceless* (retrieved from <http://okkymadasari.net/read/biography> on September 27th, 2018 at 00.07). In addition to writing literature, she also voiced his anxiousness by founding the *Muara Bangsa* Foundation which engages in the field of education and culture.

Okky Madasari is a novelist known for works that voice social criticism. She won the Khatulistiwa Literary Award 2012 for her novel entitled *Maryam* (2012) which tells about people who were driven out of their beliefs. *Maryam* has been translated into English under the title *The Outcast*. During her career as a writer she has written several novels. The first is *Entrok (The Year of The Voiceless)*. The second is *Maryam (The Outcast)*. Then, *Pasung Jiwa (Bound)* which tells the story of mankind's struggle for freedom in the period before and after the reform. The forth, *86 (86)* which tells the story of corruption in Indonesia at the present time. The fifth *Kerumunan Terakhir (The Last Crowd)* which tells the story of the technology that can save and also could plunge the human (retrieved from <http://okkymadasari.net/read/biography> on September 27th, 2018 at 00.29).

Many of Okky Madasari's works raise social problems regarding injustice and oppression that occur in the community. She believes that through literary works (novels) she can fight for oppressed voices to be more heard and read effectively. She believes that literature is the most effective medium to foster public awareness in the midst of news bombardments that often does not favor victims of discrimination. She wants the writings she made containing of issues about humanity and social criticism.

Meanwhile, *The Outcast* is a work she produced in order to defend the rights of citizens, rights of human beingtolerais to embrace the beliefs they believe in. It is in accordance with her opinion when she was interviewed on a YouTube account *BeritaSatuTV* (retrieved from <https://www.youtube.com/watch?v=FpcO7sLqWkE> on Oktober 10th 2018 on 02.04 a.m), she said "Before I wrote about Ahmadiyah,

Ahmadiyah itself made many people angry. Moreover, this novel can be interpreted as a defender of the group. However, what I want to do here is to defend the rights of citizens, to give human rights to embrace the beliefs they believe in.” She also adds that every human being has the right to get their freedom in various aspects, ranging from belief, in terms of sexual orientation, freedom of speech etc.



CHAPTER III

ANALYSIS

This chapter reveals the discrimination phenomena against Ahmadiyah congregation show in novel *The Outcast*. To be more ordered, the analysis starts with firstly the levels and forms of discrimination experienced by Ahmadiyah congregation. Then, it is followed by how the novel displays the phenomena of discrimination. The last is an analysis of the way author presents her views about the phenomena of discrimination experienced by Ahmadiyah congregation. The data are in the form of phrases and sentences are provided to prove the discrimination phenomena.

A. Discrimination Experienced by Ahmadiyah Congregation

The Outcast presents the phenomenon of discrimination against Ahmadiyah congregations because they have a slightly different religious perspective from most societies. Maryam and her family and also the Ahmadiyah congregation are told they are experiencing discrimination due to their religion perspective which alienate or estrange them in their surroundings. Their perspective makes they hardly get a decent life in the society. This kind of discrimination isolates them in the process of getting decent life as citizen.

Firstly, this study examines the phenomena of discrimination in the novel by using the levels of discrimination proposed by Pincus (1994). There are three levels of discrimination; individual, institutional, and structural. Then, this sub

chapter examines the levels and forms of discrimination experienced by Ahmadiyah congregation such as verbal violence, exclusion, avoidance, physical violence and extermination.

1. Levels of Discrimination

a) Individual Discrimination

Basically, individual discrimination refers to the behavior of individual members of one group that is intended to have a differential or harmful effect on the members of another group. It involves the action of an individual or small group of individual. It is told in the novel that after several years leaving her hometown, Maryam decides to go home and returns to her parents. However, when she arrived in the village, all of her family members had left the village. The house occupies by her family is empty. There is only one person who occupies and cares for the house after Maryam's parents left. He is Jamil. He is the guard of the house. Maryam finds out that her parents were excluded by the villagers through of Jamil's story.

“They were incensed at these people, who for decades had lived among them as their neighbors. They threw rocks at their roofs, shattered their windows, tore down their fences with their spades and machetes. All the men joined in. they surrounded the homes of these people who were believed to be heretics. They gave them an ultimatum: return to the righteous path, or leave the village. On the third day, as the tension and impatience peaked, fire balls were thrown. Seventeen homes were burned down. The inhabitants chose to flee, leaving behind all that they owned, relinquishing the lives that they had lived for so many years. The villagers got what they wanted. But the fire of anger had flared up and spread. In villages throughout Lombok, people began purifying the faith within their midst. They wielded their machetes and spades, they threw the rocks. And when that did not elicit an immediate response, they set the fire to property.” (The Outcast, p. 45)

The quotation above shows the descrimination of Ahmadiyah as as small group in that village. It is clearly stated how they begin the exclusion toward Ahmadiyah congregations. The neighbors destroy the houses of Ahmadiyah congregations. Then, an ultimatum “return to the righteous path, or leave the village” addressed to Ahmadiyah congregations. The villagers only give the option that Ahmadi cannot choose. “Return to the righteous path” means they have to leave their beliefs. “Leave the village” means they have to leave village, leaving everything they have. They have to leave their houses, their properties and everything the built for years. It is such a depiction not easy to get a decent life for those who have different perspective about religion.

This kind of descrimination is related to the real condition in the society, where the minority often have no voice and freedom among the majority. Ahmadi as the minority was not given the opportunity to defend their belief. Instead, they have to follow the majority or they will be expelled from there.

Jamil is one of the eye witness of the exclusion of Maryam’s family carried out by the villagers. He, then, told Maryam how their neighbors drive her parents out by throwing them stones,

“Gerupuk was not spared. The men marched on Mr. Khairuddin’s house. The women stood by the side of the road. It took four lots of stone throwing and the shouts of the mob to convince Mr. Khairuddin. He offered no resistance. There was no need for destruction of fire.” (The Outcast, p. 45).

From Jamil’s story, Mariam understands how her parents must have felt. Her parents offer no resistance toward the exclusion. Her parents know there will be a destruction if they resist. Even though, Maryam parents are quite respected in their village,

“He was economically well off and actively shared his wealth. He had business which did not only support his family, but also his neighbors.” (The Outcast, p. 62)

In short, after hearing Jamil’s story, Maryam decides to continue looking for her parents’ new residence after they are persecuted from the village. She goes to Ahmadiyah management office in the city and meets with head of organization, Zulkhair. She finds out her parents’ residence through Zulkhair’s information.

Besides Maryam's parents, her younger sister also experiences discriminatory acts at school. Many textbooks say that Ahmadiyah is a cult. As for that, it makes Fatimah sad and scared. Fatimah also experiences avoidance by her close friends because they know that Fatimah is one of the members of the Ahmadiyah congregation.

“Maryam’s sister experienced how her close friends started to distance themselves from her, thinking that lost souls were equal to an infectious disease which should be shunned lest they be accused of committing a sin.” (The Outcast, p. 66).

Her friends equalize Ahmadiyah as infectious disease. It means everything related to Ahmadiyah whether the doctrine or the members have to be avoided. Unless, they would get the infection. The discrimination of Fatimah as an individual is clearly happened. Not only her friends, her teacher in school also contributes to carry out discriminatory act against Fatimah.

“Until one day her teachers heard about the news. Fatimah was summoned by the class teacher and her religion teacher. She was asked whether the rumor was true. She nodded, affirming and admitting that the rumor was true. That they were Ahmadis since birth and had just been driven out of Gerupuk. The religion teacher asked Fatimah to repent for her sins immediately. He said it was heresy. Fatimah fell silent, not saying anything. There was no other call after that day. People whispering behind her back became commonplace for her. Maryam’s sister began to forget.” (The Outcast, p. 66)

The quotation above shows the different treatment given by the teacher to the students who are members of the Ahmadiyah congregation. Fatimah is

considered wrong in carrying out the religious orders. She is demanded to repent for her sin because she becomes a part of the members of congregation with its heretical teachings. In addition to demand Fatimah to immediately abandon her belief, her teacher gives a non-objective assessment of Fatimah's learning outcomes in school. It is because she is one of the parts of Ahmadiyah congregations.

“Until in the final quarter of her school year, when the report cards were given out, the pain came back. There was a small note written on the cover of Maryam’s sister report card: Ahmadi child. Previously she had always got 8 or 9 in her religious studies subject, now her religion teacher had given 5.” (The Outcast, p. 66).

The event of discrimination in the form of exclusion that Maryam's family had experienced is felt by Maryam. It happens when she and her husband having vacation in the village where her parents had been driven out. At that time, Maryam meets her childhood friend, Nur. Nur invites Maryam to stop by her house because she thinks she has not met Maryam for a long time. However, when they arrive at Nur's house, they are visited by Rohmat as chief of village and Pak Haji. They are asked to leave the village. Maryam is surprised and she wants to talk about it finely. However, that is not welcomed by Rohmat and Pak Haji.

*“Lost people should not come here,” Mr. Haji jumped in.
 “Lost? Who are lost?” Maryam’s words were no longer a question but a shout.
 “Whoever defies 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 anger.
 “Who doesn’t know that you’re Ahmadi” Rohmat replied. (The Outcast, p. 193-194)*

Rohmat as the chief of village and Pak Haji are the symbol shows that a leader and also religious leader also take part in committing acts of discrimination against Ahmadiyah congregations.

Not only that, villagers who know that Maryam is in Nur's house also come to that house. The villagers' arrival is used by Rohmat as threat to Maryam if she does not leave the village immediately Rohmat pointed at the villagers who had just arrived. It is such a warning and direct threat addressed to Maryam.

"You don't want more people to come here and unwanted things happen" he said." (The Outcast, p. 194).

Maryam's family has been treated unfairly by the villagers, but no one feels guilty about that. They do not feel guilty for taking the house of Maryam's family forcibly. They do not feel guilty about banishing Maryam's family from the place they had built with their sweat and hard work. Although they have different beliefs, they should not be banished from their own homes. Maryam wants to keep telling anyone that the house belongs to her family, but that means nothing, instead she was increasingly hard-set. Finally, Rohmat and Pak Haji run out of patience. They do not give any negotiations anymore.

"A lot has happened, Ms. Maryam. The residents are angry at the stubborn Ahmadi. Thanks to the God we still can control our villager's anger. Mr. Khairuddin left peacefully. We don't want victim right now" Rohmat said gently." (The Outcast, p. 195).

Since he is a chief of village, he thinks could mobilize the villagers to do something if Maryam still do not leave the village. Then, Maryam decides to leave the village, because she does not want the situation getting more chaotic and cause casualties.

Exclusion carried out by villagers makes Ahmadiyah congregations have to leave their homes. In the real event, discriminatory happened in several big cities of Indonesia. They can get a new house in a new area after several years living in the Ahmadiyah management office. A piece of land isolated from other settlements,

where they all begin the new life. It is purchased specifically for members of the Ahmadiyah congregations. The land is purchased using donations collected from Ahmadiyah congregations outside the area and also the assistance from foreign organizations.

A few months living in a new home, the Ahmadiyah congregation do not get any interference from anyone. And the time comes, when Maryam's family wants to held a ceremony for the pregnancy of Maryam that reached four months and riots reoccurred.

"As they were waiting for Ustaz to give his sermon, the voices from the mosque from the mosque grew clearer. They were talking about a cult group. Ahmadi was mentioned repeatedly. The guest in Mr. Khairuddin's house grew restless." (The Outcast, p. 209)

Although the Ahmadiyah congregation has been banished from the society, it turns out that the villagers still want to eliminate the existence of the Ahmadiyah congregation. Even though the new house they get is quite far from the residential area.

"Banish Ahmadi from Gegerung. If the villagers can't do it, I will ask people from other places to drive them out... Ahmadi blood is halal!" (The Outcast, p. 209)

This is an illustration that the people not only want to clean the environment of the Ahmadiyah sect, but they also want to get rid of the presence of members in it. The Ahmadiyah congregation is not recognized that they are existing. They are only considered as disturbers and must be banished.

"A moment later, they heard a commotion from the main road. Rows of people showed up, entering the lane. "Banish! Banish!" They shouted" (The Outcast, p. 211)

It is the second time the Ahmadiyah congregation experience exclusion. This is also an illustration that the local people are very hatred of Ahmadiyah

whether the teachings and its members. Although this time the Ahmadiyah congregation do not offer any resistance, but they are still stoned. This is very dangerous because it could cause death.

“Stones were thrown. Some people got hit by the stones. They screamed in pain. Some people were bleeding. More stones were thrown. This time with more force. The stones hit the roof and windows. Some stones bounced off, some went in and hit the people inside the house. Those who standing in the front row fought back, trying to the mob back away with whatever they could. Kicking, hitting, and throwing the stones back. The screams, cries and shouts of those defending and those attacking all blended together.” (The Outcast, p. 211)

Not only that, they also destroy and burn the Ahmadi property. At that time, the villagers completely go wild and destroy all the properties belonging to the Ahmadiyah congregation that had just been built and collected.

“One of local paper had made the Gegerung incident its headline. The large picture of a row destroyed houses in Gegerung was on the front page. The houses were completely wrecked. A lot worse than when they had left them. Some parts were burned down.” (The Outcast, p. 218)

Behind the attack and exclusion of Ahmadiyah congregations, there is someone who ordered the action. He is Tuan Guru Rizki, a religious leader

“...there was a small picture of man. He wore a white kopiah and had a thin beard. Underneath it was written his name: Tuan Guru Ahmad Rizki was the one who had ordered the attack.” (The Outcast, p. 219).

This is an illustration that the attacks and exclusions are not necessarily happening because villagers hate the Ahmadi, but there is also someone who lead the action. The actions do not immediately occur, but the action is planned.

Lastly, the individual discrimination carried out by villagers is when Maryam returns to the village to bury her father who died in an accident. However, it is rejected by Rohmat and also several villagers. Thus, not only when living, when the members of the Ahmadiyah congregation died they are still not accepted by the villagers.

“Rohmat greeted the people clustered around the graveyard. “Who has died?” he asked.

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

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

Zulkhair held back. “Even if he’s not, is there any problem if he’s buried here?”

“The villagers will not allow you to bury Mr. Khairuddin in this graveyard.””

(The Outcast, p. 248)

Maryam resists the Rohmat’s rejection. She has no reason not to give resistance. She feels that she and her family are still the part of the village. She feels that she still has the right to bury her father in the village’s graveyard.

““Why? Based on what?” shouted Maryam from afar. Now she walked up to the group of men. “We too are Gerupuk Residents!” Maryam shouted again. “Over there we still have our house,” she said pointing in the direction of the road.”

(The Outcast, p. 248)

However, the resistance carried out by Maryam does not change the Rohmat’s stance as a chief of village to reject the existence of Ahmadiyah congregation.

After all, all the data above show that there are several persons carry out individual discrimination against Ahmadiyah congregation. It is in accordance with Pincus opinion about individual discrimination. He opines that individual discrimination refers to the behavior of individual members of one group that is intended to have a differential or harmful effect on the members of another group. It involves the action of an individual or small group of individual (1994). Based on the data above, there are several doers of individual discrimination that are; Gerupuk villagers, Gegerung villagers, Rohmat, Pak Haji and Tuan Guru Ahmad Rizki.

b) Institutional Discrimination

Institutional Discrimination refers to the policies of the dominant group institutions and the behavior of individuals who control these institutions and

implement policies that are intended to have a differential or harmful effect on minority groups. The discriminatory behavior is embedded in important social institutions. Institutional discrimination is usually carried out by the dominant group against minority groups because they control the social institutions (Pincus, 1994).

The suffering experienced by the Ahmadiyah congregation moved Maryam's heart to go to the governor's office. She wants to request a direct resolution from the governor about the actions of discrimination experienced by Ahmadiyah congregations. The governor has the highest position in the area, it is what encouraged Maryam to go to the governor. She wants to get a direct resolution from the highest leader in that area.

"There is no harm in trying, Sir. Umar and I would like to go there too, if we may," (The Outcast, p.231)

The quotation above is given by Maryam for Mr. Zulkhair. The Governor never gave the exact answer to Mr. Zulkhair. He almost gave up on holding an audience with the Governor. For Maryam, this is the time to do something. Since she was pregnant, she restrained herself from getting involved in these affairs. However, Maryam must participate in fighting for the rights of Ahmadis, for her people and her family. Actually, Zulkhair had gone to the governor several times, but as much as he did, he received no response from the governor.

"The Governor never gave an exact answer. On their last visit, Zulkhair and other officials got very angry. Since then they had not wanted to go back to the Governor's office. 'What a bad Governor he is, he blamed us,' said Zulkhair repeatedly." (The Outcast, p. 231)

The governor supposed to guarantee every citizen to get a decent life, blamed the Ahmadiyah congregation for the exclusion. The governor as leader does

not have a solution to overcome this problem. Whereas, with his position and the strength possessed as a governor, he should be able to guarantee every right of his citizens, including the right to have different beliefs.

“Zulkhair said, he and other officials kept going to the governor’s office. Asking for solution, so that everybody would get their rights. But the authorities said, it was better for them to not go back to their villages. Because it would be only trigger another riot. This was for their own sake, so that they were protected from threats, even death. Zulkhair and the other officials then asked, what they could give in exchange? The governor and his colleagues could not provide an answer, other than telling the Ahmadis to abandon their faith. He said, that it was for the sake of peace. He also asked what was wrong with returning to the right path.” (The Outcast, p.71)

Zulkhair as chairman of the organization was actually tired of going to the governor because when he was facing the governor to claim the rights of the Ahmadiyah congregation the answer from the governor was always disappointing. Until when Maryam offered herself to accompany him to the governor, Zulkhair was optimistic he would get a solution from the governor about the discrimination experienced by Ahmadiyah congregation.

Maryam and her husband and also Mr. Zulkhair depart to meet the governor. In the meeting, Maryam does not hesitate to immediately ask the fate of the Ahmadi congregations who were banished from their own homes. “Excuse me, Governor, so how’s our future? When we can return to our homes?” Maryam asked, interrupting the Governor’s story. (*The Outcast*, p. 233). She bravely interrupts the governor's story. This is such an illustration of Maryam's disappointment at the actions of the governor who seems to be not responsible for the cases of discrimination experienced by Ahmadi.

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

“But they are our houses, sir. Do we have a rule of law? who is doing the disturbing and who gets disturbed?” Maryam Retorted. (The Outcast, p. 233)

The governor still insists that Ahmadi is the wrong party in this matter.

Indeed, Ahmadi do have different beliefs in religious matters. But, it is not reason to treat them discriminatively.

“Now you want to return to Gegerung. But why do you want to be exclusive? You do everything on your own. You don’t want to associate with others. You conduct your own Friday communal prayers, led communal prayers. Who wouldn’t be angry about that?” (The Outcast, p. 234).

The governor still has not provided a solution to the question given by Maryam and her husband. This couple is a symbol of the Ahmadiyah congregation who wants to claim their rights that have been seized. They want to ask for clarity about their fate.

“This isn’t about banishment!” remonstrated the Governor. He raised his voice. “This is about how we can make peace. No violence. There are hundreds of you, but there are thousands of them. It may become hundreds of thousands if people start coming from elsewhere. Which one easier? To evacuate you or to evacuate them?” “So it’s just because there are many of them, that we have to admit defeat?” Maryam asked. (The Outcast, p. 234)

The Ahmadiyah congregation must continue to live even though there is still no clarity about their fate. The governor has not yet acted on the case. He only provides refugee camps which are increasingly full and crowded. Until finally it is reported in the newspaper that the governor had taken a stand on the problems experienced by the Ahmadiyah congregation.

“In the local newspaper, an article on Monas was side by side with pictures of the people in Transito. ‘Governor: Ahmadi Can Seek Asylum in Australia’, was the caption underneath the picture of Transito Building.” (The Outcast, p. 256)

The governor's actions this time really do not reflect a leader who protects his citizens. Amid the conditions of the Ahmadiyah congregation who are in mourning the governor actually advised the Ahmadi to look for asylum in Australia.

The decision taken by the governor actually cornered the condition of the Ahmadiyah congregation. All of the data above show that the governor is the figure who practiced institutional discrimination because he is as the holder of the power had made a policy that was detrimental to the Ahmadiyah congregation.

2. Forms of Discrimination

a) Verbal Discrimination

Verbal discrimination (verbal expression) is the discrimination carried out by insulting or in words. Ahmadiyah congregation as a minority group that is considered having different beliefs from the most society often get threats from the people around.

“All the men joined in. they surrounded the homes of these people who were believed to be heretics. They gave them an ultimatum: return to the righteous path, or leave the village.” (The Outcast, p. 45)

This threat is addressed to Ahmadi congregation who they believed are heretical. They assume that Ahmadi congregation have treated the religion not according to their wishes. Here, the phrase “return to the righteous path, or leave the village”, given by villagers towards Ahmadi congregation is clearly an act of discrimination in the form of verbal discrimination.

In the novel, it is explained when Maryam who was the main character visited to meet her childhood friend to her village before she and her family were banished. Yet, residents come in droves and threat Maryam to leave the village immediately

“A lot has happened, Ms. Maryam. The residents are angry at the stubborn Ahmadi. Thanks to the God we still can control our villager’s anger. Mr.

Khairuddin left peacefully. We don't want victim right now" Rohmat said gently. (The Outcast, p. 195)

It can be seen how verbal discrimination is addressed directly at Ahmadi congregation. Rohmat as a chief of the village without hesitation threatens Maryam by telling Maryam to leave immediately. He also explains that the anger of people towards Ahmadi congregations has peaked. If Maryam still insists, victims would arise.

Then, verbal discrimination occurs when Maryam's family holds an event for 7 months of Maryam's pregnancy. There are many of Ahmadi families attend the event. Incidentally the event also coincided with a routine study event which is usually held once a month. Before the program begins, there are direct shouts and threats to Ahmadi congregation from the mosque around Maryam's parents' house,

"Banish Ahmadi from Gegerung. If the villagers can't do it, I will ask people from other places to drive them out... Ahmadi blood is halal!" (The Outcast, p. 209)

It shows how the shouts from the mosque intend to banish Ahmadi congregation from their homes. The shout inviting peoples to banish Ahmadi congregation from the village, it also clearly describes if the villagers around could not do that, they would mobilize people from other regions.

It is told that after the incident people attacked the house of Maryam's parents in the housing complex of the Ahmadi congregation, all residents of the housing are forced to leave their homes and flee in the Transito building provided by the government. A group of people coming and doing verbal discrimination, when Maryam's father and several other members of the congregation returned to the housing complex intended to take some items that could still be used.

“Hey, what are you doing back here??” suddenly they heard a shout. Dozens of people were already outside Mr. Khairuddin’s fence, just like what had happened yesterday.
“Leave! or we will burn you alive!” (The Outsact, p. 224)
“You dare come back here, you will die,” said one of the man—who was clearly the leader of the mob, when Umar passed by him. “We are patient now, because we are fasting,” he continued (The Outcast, p. 225)

The sentences “Leave! or we will burn you alive!” and “You dare come back here, you will die are clear portrait of verbal discrimination aimed at Ahmadi congregations.” are clear portrait of verbal discrimination addressed to Ahmadi congregation. Therefore, all the data above are the proof of verbal discrimination which is experienced by Ahmadi congregation. Most of verbal discrimination act is carried out by villagers in Gerupuk and Gegerung.

b) Avoidance and Exclusion

Avoidance is form of discrimination carried out by avoiding or unwelcome person or community group. Then, exclusion is kind of discrimination carried out by not including certain people or groups in the group. In the novel there are several illustrations of avoidance and exclusion of Ahmadi congregations. Actually, this action has the same root problem as previous acts of discrimination. That is, the Ahmadi congregation is considered different because they have a different perspective about Islam. And the villagers feel that it is something that cannot be tolerated. Therefore, avoidance and exclusion are committed.

Whenever it is viewed from the title, *The Outcast*, this novel clearly contains the phenomena of avoidance and exclusion experienced by minorities, Ahmadi congregation. This novel highlighted several phenomena about it and illustrated them in the story. The first phenomenon of avoidance and exclusion is

experienced by Mr. Khairuddin. The villagers begin committing arbitrarily against Mr. Khairuddin who was a member of the Ahmadi congregation, when they know that Mr. Khairuddin is a part of the sect,

“The men marched on Mr. Khairuddin’s house. The women stood by the side of the road. It took four lots of stone throwing and the shouts of the mob to convince Mr. Khairuddin. He offered no resistance. There was no need for destruction of fire”. (The Outcast, p. 45)

After the incident, Mr. Khairuddin and his family have to leave the village, leaving everything they had. For several years living in refugee camps, they finally get a new house as a place to live. But the resentment of the villagers has spread. In the new residence, they also experience avoidance and exclusion.

“Banish Ahmadi from Gegerung. If the villagers can't do it, I will ask people from other places to drive them out... Ahmadi blood is halal!” (The Outcast, p. 209)

c) Physical Discrimination

Physical discrimination is carried out by means of hurting, hitting or attacking. The story of the exclusion of Ahmadi congregations in the novel is often accompanied by physical violence. It is very dangerous to do because it can cause casualties. The first acts of violence experienced by the Ahmadi congregation when they are driven out by people who have lived for years together, their own neighbors. They do not hesitate to carry out physical violence against Ahmadi congregations.

“They were incensed at these people, who for decades had lived among them as their neighbors. They threw rocks at their roofs, shattered their windows, tore down their fences with their spades and machetes.” (The Outcast, p. 45).

It is not only stone throwing that can cause casualties but also there are several acts of house burning and property destruction

“...they threw the rocks. And when that did not elicit an immediate response, they set the fire to property”. (The Outcast, p. 45).

It is such kind of despotic act committed by villagers against Ahmadi congregation. Furthermore, when the Ahmadi congregations hold a gathering in Mr. Khairuddin's new house, their activities are considered unsettling and their presence was not accepted by the local residents. Therefore, some people come and committed physical violence against the Ahmadi congregations with the intention of banishing them from the village.

“Stones were thrown. Some people got hit by the stones. They screamed in pain. Some people were bleeding. More stones were thrown. This time with more force. The stones hit the roof and windows. Some stones bounced off, some went in and hit the people inside the house.” (The Outcast, p. 211)

Then, the incident happens when Mr. Khairuddin and his friends return home after the exclusion. At that time, they intended to pick up items that could still be used and also ensure that their house was fine. But their property was looted and their house was destroyed. When they arrived at the housing complex, they were approached by villagers who were not happy with their presence. Finally, they must accept physical violence.

“They were not able to do anything when rocks were thrown at them. Through the roofless ceiling, the broken windows, and the door. They panicked, looking for a barricade. Until one of them shouted. His head was bleeding. A large rock lay at his feet. Blood kept oozing out. (The Outcast, p. 224)

Some acts of physical violence committed against Ahmadi congregations in the novel are caused because villagers are unhappy with the views of the Ahmadi congregations over Islam and they considered it a heresy. The physical violence carried out by the Ahmadi congregations is in the form of throwing stones.

B. Discrimination against Ahmadiyah Congregation in West Nusa Tenggara Displayed in *The Outcast*

Indeed, literature is a reflection of the phenomena existed in societies. This is in accordance with the opinion of Wellek and Warren (1995, p. 38) which states that a literary work can be seen as a series of works arranged chronologically and is part of the historical process. However, it is not just rewritten according to the actual event, but there are some author's interventions in reconstructing the story. Through his or her works the authors can also respond to these phenomena by making special characters, special settings, special times, as well as special conversations of characters in the story.

The Outcast is a literary work written based on a phenomenon that has actually happened. This story highlights the issue of discrimination experienced by Ahmadi congregations such as exclusion, physical violence, as well as properties burning. Ghaffar (2013, p. 33) in his writing explains that in 2006 the refusal and exclusion which makes Ahmadi congregations in Gegerung village, West Lombok, have to flee to the Transito building. On February 4th 2006, they are banished from the village due to differences in religion understanding.

In novels, there is also event which is same as the above events. But the author presents these events differently. She builds the story more complexly. Starting from who accommodates expulsion, and how they are expelled and what they do when facing it. The setting place where the author used is Gegerung village, same as what actually happened,

“They could hear faint sounds from the main mosque in Ketapang, where Gegerung was.” (The Outcast, p. 208)

“Under the picture of the destroyed Gegerung houses, there was a small picture of man. He wore a white kopiah and had a thin beard. Underneath it was written his name: Tuan Guru Ahmad Rizki was the one who had ordered the attack. Just like what she had heard from the loud voice in the mosque.” (The Outcast, p. 219)

In presenting the event, the author explains that someone has planned the exclusion. It is the same as what was written by Harsono (2010) in his investigation of the Ahmadi congregation in Lombok. He writes that in Ketapang, after the MUI fatwa was published, critical recitations of Ahmadi began to emerge. Mid-Ramadan, October 2005, the recitation was getting stronger. According to some Ahmadiyah residents, from the Qurratul Ain mosque loudspeaker there was a lecture by master teacher Muhammad Izzi, a Ulama and politician from Praya (retrieved from http://www.andreasharsono.net/2010/02/Ahmadiyah-rechtstaat-dan-hak-asasi_18.html accessed on December 3, 2018).

The author also presents in detail how the expulsion happens. It begins with shouts directed to the Ahmadi congregation to immediately leave the house and leave the village. This mass expulsion were actually happened in some districts in Lombok and other cities of Indonesia.

“Banish Ahmadi from Gegerung. If the villagers can't do it, I will ask people from other places to drive them out... Ahmadi blood is halal!” (The Outcast, p. 209)

“A moment later, they heard a commotion from the main road. Rows of people showed up, entering the lane. “Banish! Banish!” They shouted.” (The Outcast, p. 211)

The author explains that there is violence and also destruction when the eviction is carried out. The same event happened in 1998, when the majority attack Ahmadi congregation in Lombok, West Nusa Tenggara.

“Stones were thrown. Some people got hit by the stones. They screamed in pain. Some people were bleeding. More stones were thrown. This time with more

force. The stones hit the roof and windows. Some stones bounced off, some went in and hit the people inside the house.” (The Outcast, p. 211)

The discriminatory acts experienced by the children of the Ahmadi congregation family are also represented in the novel. The history says that almost all Ahmadi followers lost their rights and freedoms as citizens and even human being. The discrimination of Maryam’s sister, Fatimah, in having her rights as a student in one of the illustrations. Her friends and her teacher thought that Fatimah’s belief is misguided so that Fatimah is also a sinner that must be shunned. When Ahmadi congregations were exiled from the majority’s belief, they have no choice and chance to do anything.

“Maryam’s sister experienced how her close friends started to distance themselves from her, thinking that lost souls were equal to an infectious disease which should be shunned lest they be accused of committing a sin.” (The Outcast, p. 66)

The actual historical fact says that discrimination is really happening. Quoting from www.rappler.com that suffering does not only happen to adults, but also to the children of Ahmadi congregations. They often receive discriminatory treatment, such as being not accepted by their friends, ridiculed, and even beaten. (retrieved from <https://www.rappler.com/world/regions/asia-pacific/indonesia/93375-mengunjungi-pengungsi-jamaah-Ahmadiyah-di-lombok> accessed on November 26th, 2018).

In conclusion, there are several events in the novel which are actually real historical facts. The author of the novel displays the discrimination in detail and also some places in the novel have the same name with places where the discrimination occurs. This shows that there is a connection between historical facts and also a work written by writers who are historical actors. They use social

phenomena as the subject matter to produce a literary work. It is in accordance with the New Historicism view that literature and history are inseparable. Literature is a vehicle for the representation of history, and it contains insights into the formation of historical moments.

C. The Author Views about the Discrimination of Ahmadiyah Congregation in West Nusa Tenggara

Literary works through language as a medium have extensive abilities in responding the societies' problems. Then, writers as part of the society try to communicate the problems that exist in the society through his or her works. Okky Puspa Madasari is a great writer and also the historical actor who has succeeded to observe, ponder, and criticize the phenomena of discrimination experienced by minority group. She is known as a writer who likes to highlight the lives of minorities.

The Outcast is one of her works that highlights the discrimination experience by Ahmadi congregations. This novel investigates discrimination against Ahmadi congregations, such as expulsion and burning of houses. In the process of writing the novel she conducts research on Ahmadi by going directly to the Ahmadi society in Lombok. Quoting from an interview conducted by BeritaSatuTV she stated that what she did through her works is to defend the rights of citizens, to give human rights to embrace the beliefs they believe in. She adds that every human being has the right to get their freedom in various aspects, ranging from belief, in terms of sexual orientation, freedom of speech etc. (retrieved from

<https://www.youtube.com/watch?v=FpcO7sLqWkE&t=333s> accessed on November 19th 2018 at 08.35 pm).

This novel tells about the living of Ahmadi congregations with all the discrimination they experienced whether individually or as a group. In the first page of the novel there is a special dedication for whom this novel is written, “For those who are banished because of their beliefs.” It shows that this novel is specifically presented to the people who are persecuted because having different perspective in believing religion.

Okky Madasari (2016) stated that the fate of Ahmadi Congregation in Lombok is just one real example of a story of injustice in the real world that has been forgotten by the society and neglected by the government. Ahmadi people are not the only group that has faced discrimination and been hunted, persecuted and then killed merely because of their beliefs in Indonesia and around the world (The Jakarta Post, retrieved from <http://www.thejakartapost.com/life/2016/07/19/fiction-and-our-despair-a-real-story-of-real-people.html> accessed on November 19th 2018 at 11:05 pm).

In this novel, the author focused on the side of a human being instead of religion. She built a story about a minority who was exiled from society due to a different belief, through her chosen plot, setting, character, and point of view. The author tries to show her rebellion against the hegemony that arises in the society, that different beliefs are mistakes. She stands in the rights of citizens. Through this novel, she brings the reader into the side of the minority that needs to be helped and supported. Regardless of any differences, they are also a human being.

To provide a clear explanation of how the author presents the story, the analysis begins by describing the plot, and then followed by other intrinsic elements in this novel. Such as character, point of view, and setting.

1. Plot

Generally, the plot is a sequence of events in a story. A plot can help the reader to understand the story and the existence of the character. Aristotle described the structure of plot which has a beginning – middle – end. Then, Gustav Freytag modified Aristotle's structure by adding rising action and falling action. The essential part of the plot is on the conflict and climax. In literary work, conflict was divided into three kinds: conflict between individuals, individual and social force, and individual and a natural force. While the climax is the intense moment of the conflict. The plot also differentiates into some parts. Based on the time order, the plot has three parts: progressive plot, flashback plot, and mixed plot.

To deliver the idea, the author wrote *The Outcast* using a mixed plot. The story comes with a flashback, then the recent time, continuously. The author tries to bring the reader's imagination to be Maryam, a person who was born as an Ahmadi. Life as a minority forced Maryam to face many conflicts. Also, a mixed plot was chosen to play the emotion of the reader in following the story.

a. Exposition

In the beginning of the story, the author told about Maryam's disappointment that her first love, Gamal, leave her and no longer believe in Ahmadiyah.

"Gamal, who until then had been polite, became furious. Raising his voice, he blamed his parents. He condemned all that they believed is as heresy." (The Outcast, p. 24)

"Maryam had lost all hope. She had lost the man she loved. And she did not know what to do. She just wanted to cry." (The Outcast, p. 25)

In this chapter, the author tries to gain the reader's sympathy by giving a clear red thread: Maryam failed to undergo her relationship just because of different belief. This seems a usual conflict, but however, it leads the other conflicts.

b. Rising Action

The next conflict began to widen and test Maryam's belief as an Ahmadi. Left by her lover made Maryam had doubted Ahmadiyah. Maryam then started to have a relationship with Alamsyah, someone who not a member of Ahmadiyah. Maryam and Alamsyah were married, but both of their family did not agree. And again, their household relationship did not go well. Maryam have to leave his husband because her mother-in-law does not like if there are Ahmadis in her family. Consequently, Maryam has to divorce her husband. Then, Maryam decides to return to her hometown, return to her family.

"By the end of 2000, they were married by an official from the religious affairs office. Maryam was now Alam's lawful wife." (The Outcast, p.35)

"In the end, the scream only echoed in her heart. Maryam followed her logic. She could expect nothing from Alam. No one could make her happy but herself. Maryam went to the court, following the procedures of the divorce. Until she finally obtained the document which granted her freedom." (The Outcast, p.118)

Maryam's relationship problems clearly draw the reader's view of which side is actually better. Maryam as an Ahmadi or Maryam leaves Ahmadiyah. This makes the reader feel Maryam's position and go deeper into the story.

c. Climax

The climax marked by the expulsion of Maryam and Umar from the village. Maryam just knew that her families have been banished from the village before she arrived to the village. They have to leave the village since the villagers do not want any members of Ahmadi stay in the village. Maryam's parents as one of the members of Ahmadi congregation must be a victim. Starting from here, the novel begins to show its criticism of the discrimination carried out against Ahmadi congregations. The act that made an Ahmadis have to lose their rights as citizens.

In this case, the author expresses his criticism implicitly or explicitly about the phenomenon of discrimination experienced by the Ahmadi congregation.

"We have been warning them for a week. Don't hold a meeting in Parung. Why did they insist on holding it?" said the man.

"But, there was no reason for such an attack, was there?" queried the news announcer.

"Who provoked the disturbance in the first place? We came in peace this morning. We calmly asked them to cancel the meeting. Why did they have to be stubborn?"

...

...

"But surely such violence is not justified?" (The Outcast, p. 205-206)

The conversation above tells about an attack carried out by a public organization against Ahmadiyah congregations who are holding a meeting. Then, it enters the news on a television station. Through the character of a reporter who is questioning the attack, this novel indirectly criticizes the discrimination carried out

by citizens against Ahmadiyah congregations. This novel does not justify any form of violence against the Ahmadiyah whatever the reason.

The author leads the reader's opinion through this news plot. She wants to convey that this discrimination occurred on a big scale until it reached the media. Thus, the reader can imagine the position of Ahmadiyah at that time. The reader also believes that this story is truly cornered Ahmadiyah as a minority.

Besides, the author also illustrates discrimination of Ahmadis. The author describes how the villagers attack, oust, broke and burn the property of Ahmadis. This illustration of discrimination is explained in detail and real to make the reader feel sorry for the fate of Ahmadis.

"On the third day, as the tensions and impatience peaked, fireballs were thrown. Seventeen homes were burned down. The inhabitants chose to flee, leaving behind all that they owned, relinquishing the lives that they had lived for so many years. The villagers got what they wanted. But the fire of anger had flared up and spread." (The Outcast, p. 45)

From the quotation above, the author wants to show the form of a violence and injustice for Ahmadi. In the side of humanity, that kind of treatment should not be given to those with different belief. The author wants the reader to know how a little thing, a different belief, has a big impact in the society.

d. Falling Action

In the falling action, Maryam started to find a justice for Ahmadis. Through the character of Maryam, the author wonders why such a thing should happen. She shows her exasperation toward the discrimination that occurs. Whereas, as fellow citizens they should be able to live side by side peacefully.

"Maryam wondered why could not place be as beautiful as this." (The Outcast, p. 63)

Through the character of Maryam, this novel is also questioning the actions of government action that seemed to relinquish their responsibilities in protecting the rights of its citizen. The author tries to question what actions did a leader take when he saw his citizens must experience discrimination and must lose their rights as citizens. She tries to invite the reader to position themselves as objects that must experience persecution.

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

....

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

"But they are our houses, sir. Do we have a rule of law? who is doing the disturbing and who gets disturbed?" Maryam Retorted. (The Outcast, p. 234)

Okky through the novel criticizes the exclusion and the verbal discrimination addressed at Ahmadiyah congregations. Because, the exclusion has seized the rights of Ahmadi congregations as citizens. They are forced to leave their homes, property and everything they have.

"You are inhuman!"

"You are the ones who lost, not us!"

"The house belongs to us. You are thieves" (The Outcast, p. 196)

The quotation above shows the author's criticism of those who have carried out evictions on Ahmadi congregations. The author criticizes the rights seizure owned by the Ahmadi congregation as citizens. Because when leaving residence means also have to leave the source of their lives starting from leaving work, leaving property, leaving a prosperous life.

"Every day we cook in the communal kitchen, which cannot really be called a kitchen. Just because we have to put a stove there and cook our food there, this narrow space next to the bathroom has become our default kitchen. Every day 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, placed on 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 cannot even bury them in our homeland, as they would have wanted." (The Outcast, p. 258-259)

Living in refugee camp in the Transito Building is also one of the concerns of the author. The refugee camp is not very suitable to be the place for Ahmadi congregations to continue their lives. Since being evacuated to the Transito Building, Ahmadi congregations live in obscurity. Most of them do not have permanent jobs to make a living. Furthermore, the Ahmadis also lose their rights like other citizens. The author tries to deliver this fact to the reader clearly. This novel is like a miniature of the real history of Ahmadis' life at that time.

e. Ending

Last, Okky criticizes the government for the phenomenon of discrimination experienced by Ahmadi congregations. Indirectly, she protests why the Ahmadi congregation must be persecuted.

"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?" (The Outcast, p. 260)

In addition to criticize the discrimination carried out against Ahmadi congregations, this novel also gives a little depiction of the life of Ahmadi congregations who are exclusive and tend to keep their distance from others. However, it only happens in the context of worshipping. For example, when performing Friday prayers, they prefer to do with members of the Ahmadi congregation themselves,

"On Friday, before the noon calls to prayer, he would set off on his motorcycle to pray somewhere." (The Outcast, p. 49)

In the novel it is described that the life of this exclusive Ahmadi congregation does not apply to their social life. They continue to work with local residents, they are also active in doing community work with the villagers.

2. Character

Character is an important element of the story. Character is like a vehicles for the author to convey the reader about her idea. Harahap (2007:23), stated that “character is the aggregate of traits and features that form the nature of some person or animal.” Moreover, character helps the reader to follow the story. The reader can understand the conflict from character’s words and actions.

The Outcast provided Maryam as a main character. Maryam is told as a woman who is confident, firm with her stands and belief. Through Maryam, the author shows how the voice of the minority that no longer hears are still being fought. The minority in this novel is represented by Maryam herself, Maryam’s sister Fatimah, and also Maryam’s family, that all of them are a victim of discrimination and eviction.

“Lost people should not come here,” Mr. Haji jumped in.

“Lost? Who are lost?” Maryam’s words were no longer a question but a shout.

“Whoever defies 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 anger.

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

“That doesn’t mean we defy...” (The Outcast, p. 193-194)

Then, the side of the majority who against Ahmadis is represented through the supporting character like Nur, Gamal, Alam, Mr. Rohmat, and other Gerupuk villagers. The author shows how the side of the majority can easily discriminate the

Ahmadis. The author creates a strong character on both sides. It helps the reader to understand the exact position of the Ahmadis. They only wanted to have space, freedom, and equality. Indeed, from the whole plot, it is clear that the author seems more about pro-Ahmadi's character, who in this case is the side who is looking for their right to live.

3. Point of View

The author built the story using their own point of view. Point of view refers to the perspective from which the story is told. There are three types of point of view: first person (the story told by the character), third person/omniscient (knows what everything in the whole story), and figural narrative/limited omniscient (knows but not all).

This novel is using the omniscient point of view. The author writes the story with a straight and critical language. However, the author describes the whole conflicts with easily understood sentences. The author also slipped some imagery and drama that invites the readers' sympathy. It pictures how Ahmadis feel suffering and distress.

"All 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 before. They are 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 is okay. We will take them as they are. We can fix them with our own money and strength. We just want to go home and live in our own houses immediately. We want to live in piece, with no one attacking us. The past is the past. We do not hold any grudges againts those who banished and hurt us. The most important thing for us is that we can live quietly and peacefully." (The Outcast, p. 259)

The fragment of Maryam's letter illustrates the feeling of the Ahmadis during their stay in the evacuation. Through that letter, the author said that the

eviction, burning the houses, and other forms of discrimination given would never change the Ahmadis faith. They only wanted to back home and live in peace. In this novel, the author brings the reader to the point of view of an Ahmadi who are often driven out and gets into trouble just because they had a different belief. However, the author does not explain about Ahmadi, and why Ahmadi is considered as a misguided region by the majority. The author only wants to give the point of view as a human. Not direct the reader to embrace a certain belief.

4. Setting

The setting refers to a story's place, time, and also social and physical environment. Setting also illustrate a particular time, historical era, and even a political situation. Hamalian (1967:59), stated that "the setting is not only a particular time and a particular place, but also how the people things, how they react, their prejudice, their insanities, and their lifestyle with all elements that related indirectly". Through the setting, the reader can use their imagination to understand the whole story.

This novel is using several settings of place like Surabaya, Jakarta, Lombok, and other cities in Indonesia. But the story mostly told in Lombok, where the event of discrimination and eviction of the Ahmadis is truly happened. The village that set as Maryam's hometown is Gerupuk, Gegerung, Lombok, West Nusa Tenggara.

"It all began a week earlier with a big quarrel over at a village about 10 kilometers northeast of Gerupuk. The Gerupuk villagers often went there to listen Tuan Guru preach. ... No one knew why but all of a sudden the residents got very angry. They took up their spades and their machetes, and large rocks, and marched on the homes of those who were different from the rest. These were

people who they felt idolized their own prophet and worshipped as they pleased, and not now they were supposed to.”(The Outcast, p. 44)

The expulsion of the Ahmadis occurs in many places, but the author chose Gerupuk because it has a pretty bad historical record. By using the real crime scene, the author wants the reader to feel and imagine to be an Ahmadi at that time. So, the author can easily deliver her idea.

Beside the setting of place, the author also delivers various conflicts by using a social and physical setting. Like in the setting of the climax, when Maryam met Nur and her other old friends. After the expulsion, the atmosphere became so straight and awkward. Nur inevitably has to obey the growing trust around her.

“Do you hate us, Nur?” The question finally spilled out of her mouth. Nur patted Maryam’s arm. “How can I hate you? We have known each other since we were kids. Mr. Khairuddin and Mrs. Khairuddin are like my own parents,” Nur answered.
...
Nur fell silent. Maryam grew curious. “What do the neighbors actually think about us, Nur?”
“Well... kafir... should be banished..” replied Nur with a straight face. “But that’s what people said. I only heard them talking..” Nur quickly continued her sentence. She felt bad, scared that it would offend Maryam. (The Outcast, p.179-180)

The author illustrates that a belief in opposing Ahmadi is so great that anyone who knows the news or the place of Ahmadis must join in opposing it. The next conflict also illustrated in an equally stressful setting. The author gives a scene of drama in the recitation of the seventh monthly Maryam’s womb. The villagers who threatened to kill an Ahmadi, other villager came and asked them to leave their houses, and mothers and children of Ahmadis who cried so hard.

“Banish the Ahmadiyah from Gegerung. If the Villager can’t do it, I will ask people from other places to drive them out.. Ahmadiyah blood is halal!”
The sound of weeping could be heard from inside the house. The women were crying. In the beginning, there was one, then it spread to the others. And then all of them cried in unison.
..

Two men suddenly came running. They were out of breath. Mr. Khairuddin stood up and walked towards them. Before he could ask, one of them spoke, "Sir, they will come here, Sir. They want to destroy everything. You have to evacuate now. Better to be safe!" (The Outcast, p. 209-210)

The author gives an illustration of fear, sadness, and anger of Ahmadis with those forced dissolutions. This setting helps to strengthen the idea of the author about the suffering felt by the Ahmadis. The last dramatic conflict the author gives is a debate in the Mr. Khairuddin funeral. The moment that supposed to be in grief, filled by a fight between beliefs.

*"Who was died?" he asked,
 "Mr. Khairuddin, A resident of this village," Zulkhair answered.
 "But Mr. Khairuddin is no longer a resident now," said Rohmat.
 Zulkhair held back. "Even if he's not, is there any problem if he's burried in this place?"
 "The villagers will not allow you to burry Mr. Khairuddin in this graveyard."
 "Why based on what?" shouted Maryam from afar. Now she walked up to the group of men.
 "This graveyard belongs to the people of Gerupuk. They can decide who should be burried here and who should not," (The Outcast, p. 248)
 "In the distance, they could see more Gerupuk villagers arriving. The numbers were too great. Maryam was afraid. She ran to the men who were fighting. She shouted as loudly as she could, calling out Umar's name then, "That's enough, STOP!" (The Outcast, p. 249)*

The author wrote this setting accurately with straightforward sentences. She wants to give the atmosphere of resentful, angry, scared, even saddened by the Ahmadis. She shows the irony of human nature. The loss of tolerance, as the main theme, can be conveyed until the end of the story. Ahmadi still cannot get life rights because forever considered as the heretics.

In conclusion, through her work, the author expresses her views about the discrimination phenomena. In this case, she concerns about the living of Ahmadiyah congregation after they are banished from their houses. They have to flee to the refugee camp where they have to stay in a place that is not feasible to

live in. The children of Ahmadi congregation have to quit from their school and the adults have to lose their jobs. After all, this novel is the author's manifestation in seeing the phenomena about discrimination experienced by Ahmadi congregation especially in West Nusa Tenggara. Through the whole story, the author seems to defend the Ahmadis and support the voices of oppressed Ahmadis.



CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing Okky Madasari's *The Outcast* by using literary criticism through New Historicism approaches, the author comes to the next chapter which consists of conclusion and suggestion. This part will consist of conclusion that deals with the analysis which has been done in the previous chapter. Thus, the researcher is also going to give suggestion related to this study for the readers, especially for the next researcher which use similar theory or subject as used in this study.

A. Conclusion

The Outcast portrays the discrimination phenomena experienced by Ahmadi congregation since they have different perspective in understanding religion. This novel implies that it is hard for Ahmadi congregation to get a decent life in the society. In this study, this novel is analyzed based on New Historicism approach. This study found several results after doing some steps of analysis. Those result are the forms and levels of discrimination in the novel, how the novel displays the discrimination phenomena, and the author's view about the discrimination experienced by Ahmadi congregation.

First, there are several forms of discrimination found in the novel. Those are verbal discrimination, exclusion, avoidance, and physical discrimination. Mostly, verbal discrimination in the novel is threats which addressed to the Ahmadi congregation. Yet again, the exclusion and avoidance happen whenever Ahmadi

congregation are driven out from the village and also from their new house they just bought. Then, the physical discrimination in the form of attacking and throwing stones towards Ahmadi congregation since they are considered as heretical people.

Secondly is level of discrimination found in the novel. There are two levels of discrimination, those are individual and institution. It is found in the novel that Ahmadi congregation as the minority group get the discrimination from the individual or even group of individuals around them. Likewise, institutional discrimination found in the novel. In this case, the governor of West Nusa Tenggara who allows the discrimination against Ahmadi congregation continuously. Thirdly, the novel displays the story based on the real phenomena in 1998. Some story elements such as the setting of place is exactly same as the actual historical fact. As an example, Gegerung, a village where Ahmadi congregation are driven out by the villagers, and also Transito Building, a place where Ahmadi congregation staying after being expelled.

The last, this study found that this novel is the author's manifestation in viewing the phenomena of discrimination experienced by Ahmadi congregation. It is one of real example of a story of injustice in the real world that has been forgotten by the society and neglected by the government. This novel represents the author views about the seizure of Ahmadi congregation as citizens. The author defends the Ahmadis on the side of humanity, but she doesn't indicate her opinion about the belief and the existence of Ahmadi. Hence, the author never mentioned an explanation of the history of the Ahmadiyah itself. The author builds the story by

providing a dynamic plot, character, point of view, and setting. Therefore, this novel suggests to everyone who already discriminated Ahmadi Congregation to stop and give back the rights of Ahmadi congregation that have been seized.

B. Suggestion

The researcher hopes that through this thesis, researcher can contribute and help for the other researchers who want to propose the similar research especially in a study of New Historicism. There are many aspects that can be analyzed from this novel with other criticism theories and approaches. For example, this novel can be analyzed with feminism approach since the character of Maryam has a quite big influence toward the story. The author also hopes that this study can inspire the next researchers in doing the New Historicism analysis in literary work. For those who wants to do New Historicism analysis, this study could be used as study reference. Afterwards, the researcher realizes that this thesis may be far from being perfect. The researcher still needs comment and criticism to make this research becomes better.

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