

**THE FREEDOM FOR RELIGION SECT PRACTICES AS REFLECTED BY
OKKY MADASARY'S NOVEL; *THE OUTCAST***

THESIS

Submitted to the Board of Examiner
in Partial Fulfillment of Requirement
For Literary Degree at English Literature Department



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APPROVAL

Assalamu'alaikum wr. Wb

After reading and revising everything extend necessary, so we agree that the thesis with the title "THE FREEDOM FOR RELIGION SECT PRACTICES AS REFLECTED BY OKKY MADASARI'S NOVEL; *THE OUTCAST*" can be submitted Munaqasyah exam in part fulfillment to the Requirement for the Degree of Humaniora Scholar. So we submit it in order to be received well. Thus, we hope it can be useful for all.

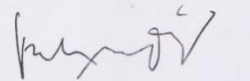
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
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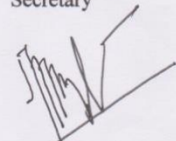
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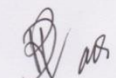
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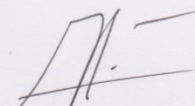
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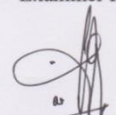
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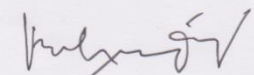
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ORIGINAL THESIS STATEMENT

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By signing this letter, I state that the thesis entitles: "*Freedom for Religion Sect Practices as Reflected by Okky Madasari's Novel; The Outcast*" is my original work. If this thesis is not original or cheating from other researcher, I will be ready to be responsible and get punishment based on the role Faculty of Adab and Humanities, State Islamic University Sulthan Thaha Saifuddin Jambi.

Therefore, I make this statement in good health and mind.

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MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ
 اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
 بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم
 مِنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided. (QS. Ali 'Imran: 103)¹

Dan berpeganglah kamu semuanya kepada tali (agama) Allah, dan janganlah kamu bercerai berai, dan ingatlah akan ni'mat Allah kepadamu ketika kamu dahulu (masa Jahiliyah) bermusuh musuhan, maka Allah mempersatukan hatimu, lalu menjadilah kamu karena ni'mat Allah orang-orang yang bersaudara; dan kamu telah berada di tepi jurang neraka, lalu Allah menyelamatkan kamu daripadanya. Demikianlah Allah menerangkan ayat-ayat-Nya kepadamu, agar kamu mendapat petunjuk. (QS. Ali 'Imran: 103)²

¹ Pro Bono Project "The Noble Qur'an" <https://quran.com/3> (accessed July 9th, 2018)

² Departemen Agama RI "Al-Qur'an dan Terjemahannya", Bogor: PT Sygma Examedia Arkanleema, 2007, p. 63

DEDICATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah SWT most gracious merciful and the Prophet Muhammad SAW,
the inspiration of Moslem's life I dedicate this thesis to my beloved father Sunarto,
and mother Umanah, for their praying. My younger brother Dimas Arya, and my
sister Intan Nurmaya Sari.

And for all my Big Family for the supports, encouragement, patient, helping. Thank
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Secondly, the writer would like to say thanks a lot of people who helped the writer in writing this thesis. My sincere gratitude goes to:

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8. The last, to my beloved parents, brothers and sisters who gave fully supporting to the writer.

This thesis is still far away from perfection. I am still need some critics and suggestions, so that I can be better in the future. Finally, the writer hopes this thesis will give positive contributions for readers, especially for the students of English Literature Department, Faculty of Adab and Humanities.

Jambi, July 5th 2018

The writer



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ABSTRACT

RENI GUSTIANA PUTRI (2018). *The Freedom for Religion Sect Practices as Reflected by Okky Madasary's Novel; The Outcast.*

Supervisor

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The work of Okky Madasari, *The Outcast* is a novel that tells about the conflict of an allegedly heretical Ahmadiyah sect that happened in a region. This thesis aims to reveal the idea of freedom of choice and equality of rights reflected in the main character also followers of the religious sect and how the role of government to resolve the religious conflict.

Three questions emerge as the problems of this thesis. The first is what are the types of freedom described in the story. Second, what are the things that the main character does to gain freedom for herself and other Ahmadiyya followers. Third, what are the effects of the main character struggle to gain freedom.

In order to analyze these three problems, a social approach developed by Auguste Comte (1842) is used in which this approach emphasizes the important function of literary works is to convey the events occurring in the social life. To be able to answer the three questions in this thesis, the theory used to support the analysis is the theory of freedom from Adam Kokesch (2014). The theory helps identify how the idea of freedom of choice is reflected in the main character and other Ahmadiyya followers.

As conclusion, the writer found several findings. First, the kinds of freedoms used by Maryam in the story are *Internal Freedom, External Freedom, Political Freedom, and Spiritual Freedom*. Second, based on the analysis there are two kinds of actions conducted by Maryam to get the freedom first is going to the governor's office and second is send many letters to the governor. Third, some of the effects that occurred after Maryam tried to gain freedom were for her self she became someone who believed that Ahmadiyah sect was true even though the government had banned the Ahmadiyya because it was considered heretical, for the Ahmadiyya followers they had not got what they wanted that is back home.

Keywords: *Novel, Freedom, Ahmadiyah, Heretical Sect*

ABSTRAK

RENI GUSTIANA PUTRI (2018). *The Freedom for Religion Sect Practices as Reflected by Okky Madasary's Novel; The Outcast.*

Pembimbing

1. Dr. H. M Yusuf, M. Ed
2. Bahren, SS, MA

Karya Okky Madasari, *The Outcast* adalah novel yang menceritakan tentang konflik suatu aliran agama Ahmadiyah yang dianggap sesat yang terjadi disuatu daerah. Skripsi ini bertujuan untuk mengungkap gagasan tentang kebebasan memilih dan persamaan hak yang tercermin pada tokoh utama dan pengikut aliran agama tersebut serta bagaimana peranan pemerintah untuk menyelesaikan konflik agama tersebut.

Terdapat tiga pertanyaan yang muncul sebagai permasalahan dalam skripsi ini. Pertama, apa saja jenis-jenis kebebasan yang digambarkan didalam cerita. Kedua, apa saja hal-hal yang dilakukan tokoh utama untuk mendapatkan kebebasan untuk dirinya dan pengikut aliran Ahmadiyah lainnya. Ketiga, apa saja efek dari perjuangan tokoh utama untuk mendapatkan kebebasan.

Untuk dapat menganalisa ketiga masalah tersebut, digunakan pendekatan sosial yang dikembangkan oleh Aguste Comte (1842), dimana pendekatan ini menekankan fungsi penting karya sastra adalah untuk menyampaikan kejadian-kejadian yang terjadi dikehidupan sosial. Untuk dapat menjawab ketiga pertanyaan pada skripsi ini, teori yang digunakan untuk mendukung analisa adalah Teori kebebasan memilih dari Adam Kokeshe (2014) dan. Teori tersebut membantu mengidentifikasi bagaimana gagasan kebebasan memilih terrefleksi pada tokoh utama dan para pengikut Ahmadiyah lainnya.

Kesimpulannya, penulis menemukan beberapa penemuan. Pertama, jenis-jenis kebebasan yang digunakan oleh Maryam didalam cerita yaitu *Internal Freedom, External Freedom, Political Freedom, and Spiritual Freedom*. Kedua, berdasarkan analisis ada dua macam aksi yang dilakukan oleh Maryam untuk mendapatkan kebebasan yaitu mendatangi kantor gubernur dan mengirim surat kepada gubernur. Ketiga, beberapa efek yang terjadi setelah Maryam berusaha mendapatkan kebebasan yaitu untuk diri Maryam sendiri ia menjadi seseorang yang meyakini bahwa aliran Ahmadiyah yang dianutnya itu benar walaupun pemerintah telah melarang aliran Ahmadiyah karna dianggap sesat, untuk para pengikut Ahmadiyah, mereka belum mendapatkan apa yang mereka inginkan yaitu kembali kerumah mereka sendiri.

Kata Kunci: *Novel, Kebebasan, Ahmadiyah, Aliran Sesat*

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CHAPTER I

INRODUCTION

A. Background of the Problem

In this world, each human has right to have freedom. Freedom is the condition or right of being able or allowed to do, to say and to think. Whatever, people do not want to be controlled or limited. Everyone has the right to be free in this world.³ A person needs to get freedom in his or her life to make better life. Everyone is free to make a choice in his or her life according to his or her belief. It is a human nature that everybody wants to makes a change in this life, a change that can bring each individual to find the truth of life. In undergoing this life each individual has an aim to reach a freedom in the future days, because of that a person must have courage to choose in this life. Life itself is a choice for every human being, and it is taken to determine what life he or she wants to be.

People need freedom for deserves human rights because everyone has rights such as: freedom of speech, freedom of education, freedom of religion and also freedom of living. Everybody has the same human and also deserves freedom, every

³Victoria Bull, *Oxford Dictionary*, (New York: Oxford University Press, 2008), p. 177

steps of human life is always faced with choices.⁴ It means that every human being has his or her own goal in this life. Everyone decides his or her own life, whatever it is.

Bad or good of the choice it does not matter, because if a person is choosing something, he or she is choosing for themselves not for others. Each individual is different to one another in valuing something, including how to value this life. Every person has his or her own ideal of life that can be different from the others. Bad according to society is not always bad for his or her, because of that individual mind must be dare against the public perspective to find the truth of life.

The existence of human beings is inseparable with their will to be free. Everyone exists in this world to seek freedom, and every person has his or her own way to find the freedom in her existence. Okky Madasari tries to explain freedom through her novel with the title *The Outcast*. Novel is one of the literary works and it can give knowledge to the readers. Like Rene Welek and Austen Warren define, literature is activity creative, a work art.⁵ It means that literature is an activity creative of human from his or her imagination and through to become an art like novel, movie, short story and other literary works.

⁴Hiyam S. Ensour, "Hidden Crimes: Freedom of Expression on the Internet," *Journal of Emerging Trends in Computing and Information Sciences*, Vol. 4, No. 12, December 2013, p. 934.

⁵Rene Welek and Austtin Warren, *Theory of Literature*, (United Stated of America: Harvast Book Harcount, Brace & World INC), p. 15

There are some kinds of literary work such as novel, movie, drama, autobiography, short story, and poetry. From those kinds of literary works above the writer interests in analyzing a novel. According to Jacob Sumardjo and Saini “*Novel adalah cerita berbentuk prosa. Dimana didalamnya terdapat cerita dengan plot (alur) yang kompleks, karakter yang banyak, tema yang kompleks, suasana cerita-cerita yang beragam dan setting cerita yang beragam pula*”.⁶ It means that novel is one of literary work, which the story has plot and some characters, theme is complex and also the story has been setting and situation multifariously. As one kind of plot is flash back and in the story has been happened in the past like novel.

The writer interests to choose *The Outcast* novel in this analyzing, because the writer knows that this novel is literary work that described intimate human behavior based on feeling and experience of life. *The Outcast* novel is originally published in 2012 by Gramedia Pustaka Utama under the title *Maryam*, a novel by Okky Madasari. Where there is a woman named Maryam who grow up and raising in Ahmadiyya family. She has many problems because of her beliefs. She gets bad trait in society. She has been accused of heresy since she was born. She has been considered deviant and must be excommunicated.

Ahmadiyya is a flow that has been banned by MUI (*Majelis Ulama Indonesia*) since 1980 and reaffirmed at the National Congress of MUI in 2005. The results of the National Congress stated that Ahmadiyya as a sect that outside if Islam, perverted,

⁶ Jacob Sumardjo, *Apresiasi Kesusastraan*, (Jakarta: Gramedia, 1988), p. 29

misled and MUI punished those who followed Ahmadiya sect as a Murtad (out of Islam). However, MUI also reminds to all citizen that although Ahmadiyah sect is a wrong flow, non-Ahmadiyah communities should not be arbitrary and judge them.

There are some possible problems that occasionally happen related to freedom for practice on religion sect in this research where Maryam was born in Ahmadiyya family who believe that the flow of Ahmadiyya has sent the prophet which is the name Mirza Ghulam Ahmad after the prophet of Muhammad SAW. Since childhood Maryam awares that the practice of her religion has a little different from her neighbors and school friends. Maryam and her families pray in different mosques and have their own study groups. Some people around her family are the same religion with her family but the others are not as her family. They help each other in economic, social, culture and in relationship each other. They live peace, there is no people make terrible in their environment because they believe they are family. It can be seen quotations from the novel below:

Everyone knew that Maryam's family never took part in the village communal prayer groups. They also knew that Mr. Khairuddin had his own prayer group meetings. Everyone knew Mr. Khairuddin's family was different. But they also knew that they shared the same religion. So it was common for people to remark, 'that's different, that's Mr. Khairuddin Islam, or that's Mr. Khairuddin's group's mosque.'⁷

From the quotation above can be seen that there was no one person disturb Maryam and her family believe, Ahmadiyya followers meet every Friday in a week and it is peace, but there was a time in her village were they did not believe in

⁷ Okky Madasari, *The Outcast*, (Jakarta: Gramedia Pustaka Utama, 2012), p. 49

Ahmadiyya they make trouble to the flow of Ahmadiyya. Her house was broke by them not only that Maryam, her family and others Ahmadiyah followers must go from the village that was bad situation.

After Maryam and her family and other Ahmadiyya followers were expelled from the house. They are evacuated by the police to the government-owned Transito building. For six years Maryam and her family and other Ahmadiyya followers took refuge in the Transito building. It can be seen quotations from the novel below:

Six years is a long time. We have been patient for too long, trying to keep our hopes alive. Can we truly expect nothing more from this country? 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 village before. They are still there. Some of the have been damage.⁸

From the quotation above explain that they always try to ask the government to get freedom back, Have their homes again and live as peacefully as ever. But the government is silent without thinking of their right to have the freedom of choosing trust. So, the writer will analyzes this novel for some reasons. First, this novel describes a person who knows has been subjected to harsh treatment by the public and the government has a different faith. Second, this novel tells about the main character to get her freedom to choose what she thinks is right for her. Third, this novel gives moral message to us for keep the harmony of religious people and do not behave harshly against those who are different from us. And the last, it is a clear

⁸ Madasari, *Op. Cit.*, 259

existence novel, which is read by many readers and also won the Khatulistiwa Literary Award in 2012.⁹

Finally, based on the reasons above, the writer will analyze this novel as thesis under the title **“The Freedom for Religion Sect Practices as Reflected in Okky Madasari’s Novel; *The Outcast*”**

B. Formulation of the Problem

Based on the background of the problems above, the writer makes the formulation of the problems, they are:

1. What kinds of freedom are depicted by Maryam in novel *The Outcast* by Okky Madasari?
2. What are Maryam’s actions to get her and Ahmadiyya followers’ freedom in novel *The Outcast* by Okky Madasari?
3. What are the effects of Maryam’s actions toward her life and Ahmadiyya followers’ in novel *The Outcast* by Okky Madasari?

C. Limitation of the Problem

In this research, the writer focuses on Maryam’s and Ahmadiyya followers life which are reflected in Okky Madasari’s novel *The Outcast* and then her dream influence her life and her struggle to get freedom for religion sect practices. The case

⁹ *Ibid.*, 261

is happened in the novel and the writer limits the discussion only to Maryam's and Ahmadiyah followers' life as the main topic of the novel. Here the writer just wants to research about the cases that occur in the novel without intending to corner or support certain parties.

D. Purpose of the Research

The purposes of this research are:

1. To find out kinds of freedom are used by Maryam in novel *The Outcast* by Okky Madasari.
2. To find out Maryam's actions to get her and Ahmadiyya followers freedom in novel *The Outcast* by Okky Madasari.
3. To find out the effects of Maryam's actions in novel *The Outcast* by Okky Madasari.

E. Significance of the Research

This thesis proposal analyzes a novel of Indonesian author, Okky Madasari under the title *The Outcast*. In this research, the writer would like to find out the freedom of choice for religion sect and Maryam's struggle to get Ahmadiyya followers freedom as reflected in Okky Madasari's novel. The writer hopes this research will develop the writing ability and give additional information and knowledge to the writer and the readers, especially to the students and lectures in

English Literature Department who wants to read the novel and even who wants to analyze the same novel. This research also aims to make people aware that we should not deprive others of their freedom, although in our opinion something believed by others is contrary to what we believe but we are not allowed to violate their rights by depriving their liberty. So at least the writer hopes this research will make other people easier to identify Maryam's struggle to get justice and freedom for her and other Ahmadiyya followers in their own country as reflected in Okky Madasari novel *The Outcast* and takes the positive side of this novel.

CHAPTER II

THEORITRICAL FRAMEWORK

A. Theory of Freedom

Freedom is the power or right to act, to speak, or to think as one wants without hindrance or restraint, and the absence of a despotic government. It means that people have the right and the power to be free to act, to think, to speak without being hindrance by anyone and we also have the freedom to oppose unjust rule from government. We all know life is better with freedom but many of us today still experience lives dominated by the edicts of others. Many still live under the threat of death from war. Governments are the greatest cause of violence in the world today. They are coercive monopolies with only an illusion of public support. Any act of violence or threat of violence between individual represents a violation of someone's freedom. According to Adam Kokesh in his book which explains about freedom:

Freedom is what you have when no one is forcing their will on you. Everyone inherently recognize this as a good thing because we value our power to make decisions. We are all value making decisions without being threatened. Unfortunately, most of us have not taken the time to consider the precise nature of freedom and its foundation in universal undeniable principle.¹⁰

It can be known freedom is the ability to exercise your will within your rights without the threat of force from anyone else. If somebody is forcing their will on us, that is mean, we are not free. So perhaps it is helpful to think of freedom not as a

¹⁰Adam Kokesh, *Freedom*, (United States of America: Washington Press, 2004), p. 5

substance, but as an ideal state of social harmony in which no one is forcing their will on anyone else. Freedom is not just an ideal state of society, but a moral code for respecting the rights of others.

Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice, and observance. So this theory will help the writer to analyze freedom for Ahmadiyya followers to get their religion sect freedom in the novel *The Outcast*.

According to William Gairdner stated that there are six kinds of freedom. It can be seen in explanation below:¹¹

1. Internal Freedom

The first and most basic type of freedom is embodied by the chap in jail. He has all his internal freedom, but no liberty. All normal human beings are born and remain free in the most important sense that they are forever and at every conscious moment freely-choosing beings, and every life is a delicate tapestry of millions of such personal choices, for better or worse. We cannot escape this kind of freedom even if

¹¹ William Gairdner "Six Kinds of Freedom"
<http://www.williamgairdner.com/journal/2006/7/4/six-kinds-of-freedom.html> (accessed December 28, 2017 at 09.10 pm)

we try, for we must then freely choose among means of escape, and so on. From this perspective we are condemned to be free, for even choosing not to choose is a choice. Internal freedom is of the greatest personal intimacy and secretiveness, indeed it is the hidden core of our being and unknowable by others. It distinguishes human

Beings from the animal kingdom, and from each other, and is the basis on which we are able to become moral or immoral beings. That is why some people call this moral freedom. But this kind of freedom is not in itself moral. Rather, it is the unique capacity we have to become moral or immoral according to how we use our freedom.

2. Self-Freedom

Most of the world's freedom talk, at least as found in the great religions and philosophical movements has had to do with freedom from ourselves, in the sense of learning how to escape the ever-present danger of enslavement by our own passions and ignorance. For the ancients, self-freedom had to do with the practice of self-control, restraint, and balance to achieve the admired master-slave relationship of soul over body that they were certain is essential for the good life. In modern times, however, this ideal has largely been turned upside down with the expression of strong feelings, of the "true self," elevated to the superior position. The goal of this kind of freedom is therefore often expressed as the need "to find my self". In order to know ourselves, we must first understand what constitutes caring for ourselves. It is both a

mindset and a practice, constant throughout one's life, in which the individual takes charge of his own identity and sense of self. This self-care occurs at the bodily, mental and spiritual level.¹²

3. **External Freedom**

This refers to the normal and common freedoms expected in daily life, in most countries, throughout history. It is sometimes described as freedom from, because it implies immunity from undue interference by authority, especially by government. It is also sometimes called “negative freedom,” meaning freedom to do anything not forbidden by the laws or in contrast to a totalitarian system that says you may only do what is permitted by the laws. Many in the Western tradition consider this, in combination with Political Freedom, to be the most important kind of freedom, and in its earliest form, liberal constitutionalism was its political expression in the West.

4. **Political Freedom**

Try to imagine a world in which you are ruled by a tyrant who lets you do what you want on Monday, but not on Tuesday, and so on, unpredictably. You would likely conclude that whatever your external freedoms may be, they are too unpredictable to be of any use. What we might call “political freedom” has to do with establishing certain predictable and permanent rights of action and limits to government power that help to guarantee the practice of those rights. The most

¹² Stephani M. Batters, “*Care of the Self and the Will to Freedom; Michael Foucault, Critique and Ethics*” Senior Honors Projects, 2011, p. 5

common political freedoms are the right to speak freely, to associate with people of your choice, to own property, to worship, to leave and re-enter your country, to be tried by a jury of your peers, to vote in elections (if you live in a democracy) and so on. When these rights exist we can say we have freedom to do these things (though to speak truthfully, we are only free to do them if they are permitted). They comprise the normal rights associated with a free society or which may or may not be a democratic one.

5. Collective or "Higher" Freedom

Many commentators on freedom take the view that external freedom and political freedom are just formal concepts that mean nothing to the poor and disadvantaged. Indeed, they often amount to a recipe for a chaotic liberal society, an uncivil nightmare of clashing wills and unconnected citizens chasing bucks to see who can die with the most toys. What is really needed, they argue, is a “higher freedom” based on a collective will to achieve the common good. This is sometimes labelled “positive freedom,” or “freedom for”, because it is based on an ideology of collective unity that prescribes distinct social and moral values and objectives for all. For example, often under this ideal of freedom the state alone is allowed to control the production and supply of all basic citizen needs, thus giving them freedom-from-want. Believers in collective freedom say the idea of protecting citizens from their own government is not logical if the government is the embodiment of their will in the first place. Needless to say, this type of freedom, in the name of which we have

seen disastrous totalitarian experiments in our time, is the deadly enemy of the sort of political freedom found under liberal constitutionalism.

6. Spiritual Freedom or Freedom of Religion

Freedom of religion is a fundamental human right that protects the conscience of all people. It allows us to think, to express and to act upon what we deeply believe. Everyone has the right to freedom of thought, conscience and religion that includes freedom to change religion or belief, and freedom to manifest his religion or belief in teaching, practice, worship, and observance either in public or private.¹³ Religious freedom allows different faiths and beliefs to flourish. Religious freedom protects the rights of all groups and individuals, including the most vulnerable, whether religious or not.

From the explanation above it can be known that they are six kinds of freedom, they are internal freedom, self-freedom, external freedom, political freedom, collective or higher freedom, and spiritual freedom. The writer will use this theory to find out the idea freedom of choice reflected in the main character and her society life in novel *The Outcast* by Okky Madasari where after Maryam and her family and other Ahmadiyya followers were expelled from the house. They are evacuated by the police to the government-owned Transito building. For six years Maryam and her family and other Ahmadiyya followers took refuge in the Transito building.

¹³ Abdul Hai Madani, "Freedom and Its Concept in Islam", journal of freedom, NED University of Engineering and Technology Karachi, Pakistan, 2011, p. 118

B. Sociological Approach

Sociology talked about society. As the opinion of Aguste Comte in Soerjono said that: “*sosiologi merupakan ilmu pengetahuan kemasyarakatan umum yang merupakan hasil terakhir perkembangan ilmu pengetahuan.*”¹⁴ It can be said that sociology was the study of human relations in groups.

Sociology was a scientific study of the life of human society and the relationship between literary works with environment.¹⁵ It means that sociology is a study and the object human itself in the society and also study about the process society in environment. The sociological approach can help in understanding gender, feminist, role status, social discourse and so on. This sociological approach can be used to analyze human being as part of the community, the process of understanding from society to the individual. The sociological approach considers literature as community property.

The approach defined as a way to approach the object of study. The approach is the first step in the effort to realize the objectives of the research conducted. This sociological approach is used because this approach has methodological implications in the form of fundamental understanding of life in society. Moreover, the sociological approach is used also for the relationship between literature and society.

¹⁴Soerjono Soekanto dan Budi Sulistyowati, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Husada, 2013), p. 4

¹⁵Nyoman Kutha Ratna, *Teori, Metode, dan Teknik Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2011), p. 60

This approach is used to help understand the theory of freedom in novel *The Outcast*. This will be sustainable because in the story of the novel that is so visible is the social interaction of the various elements of society. So, this sociological approach is used because this approach has methodological implication in the form of fundamental understanding of life in the community and the writer will use this approach to find out Maryam's action to get her and other Ahmadiyya followers freedom in novel *The Outcast* by Okky Madasari.

C. Ahmadiyya Movement

Ahmadiyya is an Islamic religious movement founded by Mirza Ghulam Ahmad (1835-1908) in 1889, in a small town called Qadian in the state of Punjab, India. The Ahmadiyya Movement claims to be a sect within Islam, although it holds beliefs which the Muslims believe are outside the boundary of Islam. Mirza Ghulam Ahmad claimed to be a Reformer (Mujaddid), the Second Advent of Prophet Jesus a.s, the Imam Mahdi and the Second Advent of the Holy Prophet Muhammad SAW. According to Mahmud Ahmad Cheema in his book *Tiga Masalah Penting* stated that "*Pada zaman ini Allah Taala telah membangkitkan seorang utusan dan rasul untuk memajukan rohani umat manusia di seluruh dunia, yaitu Hazrat Mirza Ghulam Ahmad a.s (1835-1908) sebagai Imam Mahdi dan Masih Mau'ud*".¹⁶ It means that Ahmadiyya followers believe if Mirza Ghulam Ahmad is the messenger of Allah for

¹⁶ H. Mahmud Ahmad Cheema H.A. *Tiga Masalah Penting*. Bogor: Jemaat Ahmadiyah Indonesia, 1996, p. 31

Muslims after Prophet Muhammad SAW but does not bring a new Shari' a. The Ahmadiyya group claims to be the 'true Islam' and so implicit within this claim is that all other Muslims are following the wrong or false Islam. They claim that Mirza Ghulam Ahmad was the Promised Messiah.

Ahmadiyya has main concepts of teaching. It can be seen in explanation below:¹⁷

1. Mirza Ghulam Ahmad claimed to be the Prophet and the Messenger of God.
2. He claimed he received the revelation that descended in India, and then the revelations were collected entirely, so that they became holy book and they named *Tadzkirah*.
3. They believe that the holy book of *Tadzkirah* is as sacred as the holy book of the Qur'an because both are revelations from God.
4. Revelation continues to descend until the Day of Resurrection as well as the Prophet and the Apostle remain sent until the Day of Judgment.
5. They have their own holy place namely Qadian and Rabwah.
6. Ahmadiyya women are unlawful married to men who are not Ahmadiyya, but Ahmadiyya men may marry women who are not Ahmadiyya.

¹⁷ Hartono Ahmad Jaiz, "*Gerakan Ahmadiyah*", journal of Ahmadiyyah, IslamHouse, Riyadh, 2009, p. 3

7. Forbidden be congregation with (behind the) imams who are not Ahmadiyya.
8. Ahmadiyya has their own date, month and years, name of month: 1.Suluh
2.Tabligh 3.Aman 4.Syahadah 5.Hijrah 6.Ikhsan 7.Wafa 8.Zuhur 9.Tabuk
10.Ikha 11.Nubuawah 12.Fatah. The name of their year is Hijri Syamsyi.

D. The Government's Decision Prohibits the Ahmadiyya Sect

According to the MUI, Ahmadiyya holds that Prophet Muhammad is not the last prophet and considers Ghulam Mirza Ahmad as a prophet. The Indonesian Ulema Council issued the fatwa in the Second National Congress of 26 May - 1 June 1980 in Jakarta. The fatwa what is mean was the result of the Munas (*Musyawarah Nasional*) II MUI in 1980 which stipulated that the Ahmadiyah sect was outside Islam, misguided and misleading, and the Muslims who followed it were Murtad (out of Islam).

Then the National Congress (MUNAS) VII MUI dated July 26-29, 2005. reaffirmed the fatwa and MUNAS II MUI's in 1980 on Ahmadiyya as a sect outside of Islam, perverted, misled and punished those who followed Ahmadiyah as Murtad (out of Islam). However, in the fatwa the MUI called for those who have already followed the Ahmadiyya Sect to return to the Islamic teachings that haq (al-ruju 'ila al-haqq) in line with the Qur'an and Hadith. The fatwa also states that the government is obliged to ban the spread of Ahmadiyya sect throughout Indonesia, freeze the

organization and close all places of its activities. With the fatwa, there are three points to be underlined:¹⁸

1. The Ahmadiyya sect is a group that is outside of Islam, perverted and misleading, and those who follow it are Murtad (out of Islam).
2. With the law of apostasy, the MUI called on those who have followed the Ahmadiyah sect to return to the teachings of Islam in line with the Qur'an and Hadith (alruju 'ila al-haqq).
3. The government is obliged to ban the spread of Ahmadiyah ideology throughout Indonesia and freeze the organization and close all its activities.

Implementation of fatwa items related to the prohibition of Ahmadiyah sect in the territory of the Republic of Indonesia must be coordinated to the relevant parties, because those who have authority to execute are the Government as *ulil amri*. MUI does not condone any actions that harm the other party, let alone anarchic actions against parties, matters or activities that are inconsistent with this MUI fatwa.

SKB Three Ministers

Joint Decree (SKB) Three Ministers: Minister of Religious Affairs, Attorney General and Minister of Home Affairs. The complete contents of the 3 Ministerial Letter with Ahmadiyya are as follows.¹⁹

¹⁸ Fatwa Majelis Ulama Indonesia, Nomor: 11/MUNAS VII/MUI/15/2005 Tentang ALIRAN AHMADIYAH p. 104

1. Give warning and instruct citizens not to tell, encourage or endorse general support for interpretation of a religion embraced in Indonesia or conduct religious activities that resemble religious activities of that religion that deviate from the points of religious teachings.
2. Warning and ordering adherents, members, and / or members of the Board of Ahmadiyah Indonesia (JAI), as long as they claim to be Muslims, to stop the spread of interpretations and activities that deviate from the mainstream of Islamic teachings is the spread of ideology which recognizes the existence of a prophet with all his teaching after Prophet Muhammad SAW.
3. Give warning and order to members or administrators of JAI who ignore the warning may be subject to sanctions according to the law.
4. Give warning and instruct all citizens to safeguard and maintain the life of the faithful and not to commit unlawful acts against JAI adherents.
5. Give warning and order to residents who ignore warnings and orders dapai subject to sanctions in accordance with applicable legislation
6. To govern every local government to coach this decision.

Ironically, instead of creating serenity, the SKB is now a trigger for a wave of violence against the Ahmadiyya congregation. SKB is used as the basis for

¹⁹ Keputusan Bersama Menteri Agama, Jaksa Agung, Dan Menteri Dalam Negeri Republik Indonesia. Nomor : Kep-033/A/Ja/6/2008, P. 3

demanding the closing of worship place of Jemaah Ahmadiyah. The case of violence against Ahmadiyah congregation continues to occur every year, with increasing intensity of violence.

E. Review Related Research

In this thesis, the writer is the first research who will do research about freedom for religion sect practice in English Literature Department of Adab and Humanities Faculty State Islamic University Sulthan Thaha Saifuddin Jambi. However, this study is not just a try, but there are some studies that together with selected research by the writers:

First, Erwin Alex Saputra Pinem the student of Sanata Dharma University, Department of English Letters, and Faculty of Letters by his thesis entitled “*Freedom of Choice as Reflected in the Main Characters in Steinbeck’s East of Eden*”. This research discussed about freedom of choice reflected in the main characters and how the setting of place can affect the freedom of choice of the main characters. Three problem of choice is emerging in this research. The first is how the main characters is describe in the story, second is how the idea of freedom of choice reflected in the main characters and the third is how the setting of place affect the freedom of choice of the main characters. The writers analyze using a moral philosophical approach as presented by Guerin (1979) and using several theories to support the analysis. The theory of character by Heckle (1977), Hanman (1986), and Barnet (1988) are used for

answer the first problem. Theories of freedom of choice by Sartre (1958) and Locke (1999) are used to answer the second problem. The theories of setting by Hudson (1963), Abrams (1981), and Barnett (1988) are used for answer the third problem.

The main characters that the writer analyzes in this research are Adam and Cathy, reflect the idea of freedom of choice by performing actions according to their own characters. From the description of the characters, Adam is described as a good and Cathy is the bad character. As Sartre (1958) stated that for human being existence precedes essence, both characters create their existence according to their character. The setting of place can affect the idea of freedom of choice as Sartre stated that every human must have a place. However as temporal being, man should not be trapped in his place without seeing a better change in another place.

Second, Bernadus Purnawan the student of Department of English Letters, Faculty of Letters, Sanata Dharma University, 2007, by thesis entitled "*Individual Choice as a Way to Show the Freedom on Human Existence Seen in Graham Greene's A Burnt-Out Case and Iwan Simatupang's Ziarah*". This research discussed about the individual choices made by the characters in both novel *A Burnt-Out Case* and *Ziarah*. Secondly the writer analyzes how those individual choices show the freedom of human existence. In analyzing this study the writer used library research method, in which the writer searched many books and articles related to the study. From the research the writer found that philosophy of existentialism is the most suitable approach applied in the study.

The result is that although the novels are different on their cultural backgrounds and languages, they reveal the same idea of existentialism that individual choice can bring man into a freedom. It is really proven from the choice taken by each character in both novels. Each character shows that human being is a unique being that he has the capability to think, so he determines his life according to what he believes in. Sometimes each character should make his own world by isolating himself in a place which is far away from public to gain his will that is freedom. Afterwards, this study explains the value of individualism which is important for each human being in doing his action. Because when a man makes a choice he makes of himself, so he should concern towards himself and be responsible with it. Without responsibility the choice he made will be nothing, because although a man is free in his existence he should has responsibility in it.

Third, Dyah Hayu Kurniasari the student of English Department of English Education, Muhammadiyah University of Surakarta 2015, by thesis entitled *“Maryam’s Sacrifice in The Outcast Novel by Okky Madasari (2014): An Individual Psychological Approach”* This research paper aims at knowing the sacrifice of Maryam reflected in The Outcast novel by Okky Madasari which is analyzed by using individual psychological. The objective of the research is to analyze the novel based on the structural elements of the novel and to analyze the novel based on individual psychological proposed by Alfred Adler. The type of this research is descriptive qualitative. Data of the research are taken from primary and secondary

data. The primary data of the research is The Outcast novel. The secondary data of the research are taken from books, other source and website that related to the study. The technique of collecting data are reading novel, classifying the data, identifying the data that can be analyzed, taking note, and browsing to the internet. The method to analyze of this data is descriptive analysis. Based on structural elements of the novel, the Writer delivers a moral message that “Sacrifice for love, justice and faith as minority in society”. 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 protect from government. Maryam uses her creativity to manage her mind. She also arranges her striving for superiority to provide her inferiority feeling to create fictional finalism.

From the preview related research above, most of them analyze about *Freedom* in novel. In this thesis the writer analyzes the same novel as Dyah Hayu Kurniasari thesis but in another point of view and the writer uses theory of freedom and sociological approach to help this research become clear.

CHAPTER III

METHOD OF RESEARCH

A. Design of Research

In writing this thesis, the writer uses descriptive qualitative method that is suitable with the aim of this research. Based on Bogdan's statement, qualitative research is descriptive. The data that is collected is from words as picture rather than number. The writer results of the research certain quotation from the data to illustrate and substantiate the presentation.²⁰ In collecting data, the writer uses the library research. The writer reads novel and books, article, cyber data as the second data that relates to topic. Nyoman Kutha Ratna stated that:

Metode kualitatif memberikan perhatian terhadap data alamiah, data dalam hubungannya dengan konteks keberadaannya. Cara-carainilah yang mendorong metode kualitatif dianggap sebagai multi metode sebab penelitian pada gilirannya melibatkan sejumlah besar gejala sosial yang relevan. Dalam penelitian karya sastra, misalnya, akan dilibatkan pengarang, lingkungan sosial di mana pengarang berada, termasuk unsur-unsur kebudayaan.²¹

It means that qualitative researches study thing in their natural setting, Based on the quotation above that the qualitative method can be used in this research due to the qualitative method not only involves the intrinsic aspect in literary work. But, it also can be related with the extrinsic aspect in the literary itself. So, that is why, the

²⁰Robert Boghdan, and Sari Knopp Biklen, *Qualitative Research for Education; An Introduction to The Theory and Methods*, (Boston; Allyn and Bocan Inc 1982), 28.

²¹Nyoman Kutha Ratna. *Metode dan Teknik Penelitian Sastra*, 47.

qualitative method also can be said as multi method. Because, the relating of the intrinsic aspect and extrinsic aspect in the literary itself.

In this theory Moleong explains that a qualitative research is research procedures which produce descriptive data as written data as written or spoken word of the person or behavior being researched.²² It means that qualitative method is analyzing about descriptive data such as written or spoken, at the person who is observed in this research, by using this qualitative method, the writer feels easy to analyze the novel.

Qualitative method is researching directly to make our research to become clear and many models for doing this research. By doing this method, the writer will describe about the freedom for religion sect practices and the struggle to get freedom of religion choice in life.

B. Source of Data

The primary data or the main source of this research is from *The Outcast* novel, a novel written by Okky Madasari, with 260 pages. First publish in Indonesia in 2014 by Gramedia Pustaka Utama. Kompas Gramedia Building Lt. 5, Jl. Palmerah Barat 29-37, Jakarta, Indonesia. The others data which support this research are taken from books, articles, journal, cyber data, and other source that related to the research.

²² Lexi J Moleong. *Metode Penelitian Kualitative*. Bandung: PT. Remaja Roda Karya, 2010, p. 4.

C. Technique of Data Collection

There are some techniques of the data, an effort to get the data and fact, in this research the writer uses qualitative research, the techniques in qualitative research. The writer uses documentation and Sugiyono stated that “*Dokumen merupakan catatan peristiwa yang sudah berlalu dan dokumen ialah setiap bahan tertulis, filimat ataupun dari record yang dipersiapkan karena adanya permintaan seorang penyidik*”.²³ It means that in qualitative research, the writer uses some documents that have correlation or support the problem of the research, because this research is descriptive that is why the writer described and analyzed the data that has been found in *The Outcast* novel to answer of the problems that has been formulated in the formulation of the problem.

There are some steps of the technique of data collection in doing this research:

1. Reading a novel repeatedly, after getting all important sources, the writer read it to make sure that the data are correlating with the research.
2. Collecting all data, from the novel and articles in the cyber data as many as possible which show a form of problem.
3. Marking on the words or sentences and all the important statements and information, as well as afterwards, making a note of data. After reading the

²³Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R & D*, (Bandung: Alfabeta, 2009), p. 9.

sources carefully, the writer marks any important statements to make the writer easier in the analyzing process for the research.

4. Identifying and classifying the data that have found, after finding all the data completely, the writer processes the data to analyze them. Finally, the writer made a good arrangement for the thesis proposal itself as the last in finalizing research.

D. Technique of Data Analysis

After collecting the data, the writer analyzes the data. In qualitative research, technique analysis uses to answer the formulation of the problem in analysis data, the writer uses a technique of data analysis. The writer has several techniques from the data analysis, in order to make this research more specific. According to Susan Stainback, *“Data analysis is critical to the qualitative research process. It is to recognition, study, and understanding of interrelationship and concept in your data that hypotheses and assertions can be developed and ecaluated”*.²⁴ Nyoman Kutha Ratna stated that *“Sesuai dengan namanya analisis isi terutama berhubungan dengan isi komunikasi baik secara verbal maupun non-verbal...”*²⁵ In line with this statement, the writer uses the method. According to Nyoman Kutha Ratna:

“Isi dalam metode analisis terdiri dari atas dua macam, yaitu isi latendanisi komunikasi. Isi laten adalah isi yang terkandung dalam dokumen dan naskah, sedangkan isi komunikasi adalah pesan yang terkandung sebagai komunikasi

²⁴Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R & D*, p. 244.

²⁵Nyoman Kutha Ratna, *Teori, Metode dan Teknik Penelitian Sastra*, p. 48.

yang terjadi. Isi laten adalah isi sebagaimana dimasudkan oleh penulis, sedangkan isi komunikasi adalah sebagaimana terwujud dalam hubungan naskah dengan konsumen.”²⁶

In this thesis research, the writer uses technique descriptive analysis because this research is descriptive. It was way the writer describes, analyzes the data that has been found in the *The Outcast* novel to find the answer the formulation of the problems that have been formulated.

The writer has some steps in analyzing the data, in order to make this research more specific. The steps are:

1. Identifying

The writer identifies the data and made assumptions or finds the freedom for religion sect practice are used by Maryam and Ahmadiyya followers and some reasons they used it in *The Outcast* novel.

2. Classifying the data

The writer classifies the text event teaching which has correlated with the source and combine in *The Outcast* novel.

3. Analyzing, describing, explaining

The writer analyzes, describes and explains the data about the main character's ambitious in *The Outcast* novel.

²⁶Nyoman Kutha Ratna, *Teori, Metode dan Teknik Penelitian Sastra*, p. 50.

4. Making the conclusion

After all the data have been analyzed, described and explained in the research, the writer makes the conclusion of the research.

CHAPTER IV

FINDING AND ANALYSIS

This chapter represents the finding and analysis of the data, analyzing through the words mean analyzing the words of the text of a story. In this research the writer discusses about the conflict that happen between Ahmadiyya followers and non-Ahmadiyya followers, the writer chooses the theory of freedom by Adam Kokesch and social approach for this study discusses.

Based on the findings of the data, exposure data obtained, and based on the discussion in accordance with the theory, it can be conclude the following results:

A. Kinds Of Freedom That Presented by Maryam in Okky Madasary's novel;

The Outcast

The writer found that there are four kinds of freedom that presented by Okky Madasary in *The Outcast* novel that used by Maryam to get freedom for Religion sect for Ahamdiyya followers life: (1), Internal freedom (2), External freedom (3), Political freedom and (4), Spiritual or religion freedom. It can be seen in the explanations below:

a. Internal Freedom

Internal freedom means that everyone is considered to have freedom of thought, consciousness and religion. Internal freedom also recognizes the freedom of individuals to own, adopt, defend or change their religion and beliefs.

In *The Outcast* novel the main character is Maryam. She lived her life with a variety of choices. Initially she was a devout Ahmadiyya follower but after she found a non-Ahmadiyya man named Alam and fall in love with him, she decided to abandon her belief and marry Alam even without the blessings of Maryam's parents. The desire to leave the Ahmadiyya came from the request of Alam parents which would allowed Maryam to marry Alam as long as she left Ahmadiyya. It can be seen in quotation below:

.... She didn't tell her parents that Alam and his family had asked her to abandon her faith and to distance herself from all of her kind after she became his wife.²⁷

.... "A husband is the wife's *imam*. Once they are married, a wife must follow her husband and obey him in everything, especially in matters of religion," Alam's mother said.²⁸

When Alam's mother advised Maryam before she got married with Alam, she had surmised that the intent of saying was that Maryam should leave Ahmadiyya and not follow Ahmadiyya activities anymore and Maryam agreed and went out of Ahmadiyah when she married with Alam. Before the contract begins, the ustadz guides Maryam to read Shahadah because for non-Ahmadiyah people, the

²⁷ Okky Madasari, *The Outcast*, p. 30

²⁸ *Ibid.*, 31.

Ahmadiyya followers are apostates. This is based on the MUI fatwa which says that the Ahmadiyya followers are not part of the Muslims.

.... at the end of his lecture, *ustaz* asked Maryam to repeat the words he said. The *Shahadah*. A verbal sign of having become a Muslim. Maryam was furious. She had spoken these words since she was a child. There was no difference. She never forgot even once. And now, in her 20s, she had to repeat those words in front of many people.²⁹

Maryam left the Ahmadiyya which was not only because of the wishes of Alam's parents, in her heart she also always fears when people start recognizing her as a follower of the Ahmadiyya. She is afraid to be different from others. She wants to live quietly like other people who do not follow the flow of Ahmadiyya. This can be seen in conversation between Maryam and her mother below:

.... “Besides, I grew afraid of being Ahmadi, Mother. I’m tired of being different. I also knew it’s hard to find an Ahmadi man. Especially... the 1998 riots, Mother... I wanted to marry Alam quickly to feel perfectly safe.”³⁰

But after several years Maryam married with Alam, she had no children, whereas her mother-in-law was anxious to have grandchildren. That is what ultimately became new problem to Maryam. Her mother-in-law blame Maryam for once having been an Ahmadiyya. Her mother-in-law felt that this was a punishment given by God to Maryam for ever following a cult. This can be seen in this quote:

.... one Saturday morning, Alam’s mother invite the whole family. It was a lecture and a celebration for Alam’s father birthday. They invited the usual *ustaz*. In the middle of the event, Alam’s mother suddenly shouted out, “Sir

²⁹ *Ibid.*, 101-102.

³⁰ *Ibid.*, 119.

Ustaz, please pray that my son will have a child soon. Help us seek forgiveness if they had once been lost”.³¹

Although Maryam feel hurt but she chose silence and thought of a way out for her to be free from her mother-in-law's attitude. Finally she chose to divorce with Alam. Maryam can not do anything else to defend her household, Alam agreed with Maryam's decision because Alam wants only his mother's happiness. All these problems are colored by the belief of Ahmadiyah that Maryam embraced before.

When she was sure of her decision, she conveyed her decision to Alam. She told him in a cafe not far from her office. He only joined her, after she had insisted that she needed to talk with him. Alam did not say anything when Maryam told him her plan. Maryam gave a lengthy explanation, telling him everything she had bottled up inside her. Maryam silently prayed that Alam would exchange the divorce for a big decision to defend their marriage as she hoped for. But Alam kept quite. He did not even ask any questions. At the end of conversation, he said in a low voice, “If that is what you want, so be it.”³²

After Maryam divorced with Alam, she returned to her parents' home in Lombok and stayed with her parents again. Then Maryam remarried with Ahmadiyah men whose her parents' choice, his name is Umar. It made Maryam indirectly back became Ahmadiyya follower again.

b. External Freedom

External freedom recognizes the freedom to manifest freedom or belief in various forms of manifestation such as freedom in teaching, practice, worship and obedience. The manifestations of freedom of religion and belief can be exercised both in the private and public realm. Freedom can also be done individually and together

³¹ *Ibid.*, 111-112.

³² *Ibid.*, 118.

with others. External freedom also means that everyone has the freedom, whether individually or in society, publicly or privately to manifest religion or belief in his teaching and worship.

In this novel, Maryam as the main character several times describes the story about the habits of Ahmadiyya followers such the habit of displaying photos Mirza Ghulam Ahmad in every Ahmadiyya followers houses, as well as Maryam own house. This habit was first described when Maryam's non-Ahmadiyya schoolmates came to Maryam's house to study together, at that time one of her friends asked about Mirza Ghulam Ahmad's photo in inside Maryam's house and Maryam's family mosque .

.... her friends often came to her house, and none of them though badly of her family. One day one of them asked whose picture was hanging above the television and in the *mushala*. Maryam said it was a picture of Ghulam Ahmad. Her friend nodded. She may or may not have know who Ghulam ahmad was. Another friend once said it was a picture of one of Walisongo. Maryam only smiled, but she did not contradict this.³³

The second is told when Maryam has officially divorced from Alam and came to her old house in Gerupuk village before learning that his family had been expelled from the village. When Maryam entered her parent's room she rummaged through her family's old belongings and then got a photo of Mirza Ghulam Ahmad there and Maryam feel annoyed with the man who was in the photo because for Maryam because of that man her family must bear all the pain.

³³ Madasari, *Op. Cit.*, 50.

Maryam removed all the photos from the frames. There was one photo without a frame. A photo of that man, the one who was loved so sincerely by her family, who bonded and unified them. And who brought misery into their lives.³⁴

The third was when Maryam came to Ahmadiyya's office in the city of Praya. At that time she was looking for the whereabouts of his parents by trying to ask the head of Ahmadiyah in Lombok.

They sat in the living room. On the wall there was the picture of a man, which also been on the wall of her father's house.³⁵

The Ahmadiyya followers also have their own *ustaz*. They only apply what is taught by their *ustaz* from their prayer group meeting. Their prayer group meeting activities are held every Friday and the lectures in their activities are only *ustad* from their own sect. They only follow the teachings of their ustad related to the Ahmadiyya sect. Their spiritual life is not open, they are only gathered with people from their stream without wanting to socialize with other or non-Ahmadiyah communities.

They had their own *dai*, someone who was assigned they had had a few of them. The first *dai* she had known was an old man, with a grey goatly beard and fair skin. The old man passed away when she was an elementary school student and still did not understand much. Then came a new *dai*, a younger one. It was said he came from sumatera. He was assigned by the organization to provide guidance and mentoring on this island, replacing the deceased *dai*. All of them obeyed the man. They followed his advice and teachings, just as they had obeyed the previous one before him.³⁶

³⁴ *Ibid.*, 52.

³⁵ *Ibid.*, 59.

³⁶ *Ibid.*, 56.

Ahmadiyya followers have their own rules. They have their own mosque and usually came together at the same place for recitation of the Qur'an on Friday. They are different; they have their own life style. They cannot live ordinary like others. They cannot come together to the same mosque like others. They are different from others. Since Maryam was a child, she was always taught by her parents that between Ahmadiyah followers and the non-Ahmadiyya always had a border, one such as if there were non-Ahmadis entering the mosque owned by followers of Ahmadiyah, then after that person went the guard of the mosque will immediately clean up or mop the place in the non-Ahmadiyah's stopover. The boundaries that always do by Ahmadiyah followers are what make non-Ahmadiyah people disrespectful to them.

.... she knew how she was taught about their "border" when she was a child. That they had their own house, their own mosque, so were different from other people. They would only look at each other, without any attempt to cross the borderline which might cause conflict. Let this mosque belong to us, and let the other mosques belong to other. Thus, Maryam's family would only pray at their mosques, and never let others take over this mosque. That was Maryam had always heard since she was young.³⁷

About the boundaries taught by Maryam's parents since she was a child also happened to Maryam when she just returned to Lombok and went to the mosque belonging to Ahmadiyya followers. The guardian of the mosque who did not recognize Maryam finally cleared the place that Maryam was sitting on after she left.

As a stranger in this mosque, she knew nothing bad would happen to her. She would not be driven away with hatred or insulted angrily. But, was there any comfort for a person who had been surrounded by suspicion? It felt like being

³⁷ *Ibid.*, 57.

opposed in silence, stripped without being touched. Then when she stepped out the mosque, that person would hurriedly take water and cleanse the room she had just visited. This was not the imagining of a fearful person. It was hereditary tradition they had been taught. For the sake of holiness. To avoid the unwanted.³⁸

The Ahmadiyya followers believe that what they believe is true, and that is their right to believe the flow of Ahmadiyya. They have the freedom to believe in their beliefs, although sometimes they often hear that what they believe is heretical but for them it is a test that proves they are right. Because truth is sometimes not liked by others. This happens to children who follow the flow of Ahmadiyah which passed down both parents since childhood.

Every Ahmadi child, like Fatimah – since they had attended elementary school – had been through the confusion, sadness, and fear when they found that the faith that they had been taught since they were small was being called “heresy”. Just as Maryam had experienced and had cried for days in her room. But that was just part of the natural process. Their parents would encourage them, saying that their belief was the truest, and the truth was not always liked.³⁹

.... “It was a trial. A part of a test of our faith, Maryam. Also as proof that we are right...” Umar’s sentence trailed off. He wanted to comfort Maryam as best he could.⁴⁰

From the above quotations can be interpreted that they really believe their flow, although for others they are heretical but they ignore it. And although for us they are the ones who are lost it does not mean we can act anarchist or harm to them, it would be better if we told properly because the government also prohibits anarchist actions.

³⁸ *Ibid.*, 58.

³⁹ *Ibid.*, 65.

⁴⁰ *Ibid.*, 158.

c. Political Freedom

Political freedom means that everyone should have equal and fair opportunity to hold political office and influence political decision. Every citizen should not be treated differently when applying in the legislative or executive elections. They should get the same chance and deserve. When these rights exist we can say we have freedom to do these things. These freedoms are needed to create justice so that all peoples have equal rights and positions.

In reality, however, the social structure of institutions and society never treats people with equality and freedom. Oppression and restraints on the way of thinking, ideology or beliefs are still common happen. In a democratic society, the social system is designed and grown to have these basic rights. However, sometimes, institutions such as the state, do not apply equitably to their citizens. They do not give the same and maximum freedom to all its citizens. Violations of the above rights actually occur in many places, even in a democratic country. As happened to Maryam, her family, and other Ahmadiyya followers. As citizens of Indonesia they are has right to get the freedom and justice of the government as well as other societies but they are often attacked because of their belief.

Maryam had waited for years for her and all the Ahmadiyya followers who had taken refuge in Transito building to get justice and their right back. But the government does not want to really solve the problems that happened between Ahmadiyah followers and non-Ahmadiyya. should be in making policy, the

government should pay attention to the aspirations of the developing community, proactively encourage the realization of religious tolerance and facilitate the desire of the community to get closer between religions with one another or between streams with other streams.

Zulkhair said, he and the other officials kept going to the governor's office. Asking for a solution, so that everybody would get their right. But the authorities said, it was better for them not to go back to their village. Because it would only trigger another riot. This was for their own sake, so that they were protected from threats, even death.⁴¹

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 also asked what was wrong with returning to the right path.⁴²

The government only provides a solution to the Ahmadiyya followers not to return to their home in the village of Gegerung and remain in the refugee camp. This impressed the government as not caring about their rights as the citizen of the Indonesian state as well, whereas their homes were destroyed and their property confiscated.

d. Spiritual or Religion Freedom

Freedom of religion means that a principle that supports the freedom of individuals or society, to apply religion or belief in a private or public space. Freedom of religion includes freedom to change religion and not according to every religion. In a country where religious freedom is exercised, other religions are free to do and they do not punish or oppress other believers of any other religion.

⁴¹ *Ibid.*, 71.

⁴² *Ibid.*

Freedom of religion in the State of Indonesia refers to UUD 1945 article 29 paragraph 2. This article states that every citizen is given independence or freedom to embrace their respective religions and worship according to religion and belief.⁴³ However, the freedom of religion in Indonesia has not gone well, it is proven that there are religions and sects that are forbidden because they are considered "heretical". There is still an act of violence by one religion or the flow of religion to or another religion.

As happened to Maryam and her family who follow the Ahmadiyya sect. They get acts of violence committed by some people who have greater power. This can be seen from the incident when the followers of Ahmadiyya were carrying out their recitation and suddenly they were forcibly dissolved by the villagers of Gegerung. It was originally because there was a lecture from a *ustaz* named Ahmad Rizki who assumed that the followers of Ahmadiyya are halal to be killed.

“Banish the Ahmadiyah from Gegerung. If the villagers can’t do it, I will ask people from other places to drive them out... Ahmadiyah blood is halal!”⁴⁴

.... stones were thrown. Some people got hit by the stones. They were 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 and hit the people inside the house. Those who were standing in the front row fought back, trying to make the mob back away with whatever they could. Kicking, hitting, and throwing the stones back. The screams, cries, and shouts of those defending the those attacking all blended together.⁴⁵

⁴³<http://www.hukumonline.com/klinik/detail/cl6556/ham-dan-kebebasan-beragama-di-indonesia> (accessed April 6, 2018 at 09.30 pm)

⁴⁴ Madasari, *Op. Cit.*, 209.

⁴⁵ *Ibid.*, 211.

Based on the explanations above, it can be concluded that there are four kinds of freedom that used by Maryam as shown in *The Outcast* novel such as internal freedom, eksternal freedom, political freedom and religion freedom. internal freedom demonstrated when Maryam abandons Ahmadiyah sect and marry a person non-Ahmadiyah named Alam. Maryam left Ahmadiyah sect because of two factors, first is her mother-in-law request and second is because she was afraid of being different; external freedom is demonstrated by the custom of Ahmadiyya followers displaying photos of Mirza Ghulam Ahmad in their home, they also have their own ustadz and special mosque only for Ahmadiyya followers; political freedom is demonstrated by the unfair law enforced by government, should be as citizens of Indonesia they are has right to get the freedom and justice of the government as well as other societies but they are often attacked because of their belief and freedom of religion demonstrated when Ahmadiyah follower attacked because of their belief. The freedom of religion in Indonesia has not gone well, it is proven that there are religions and sects that are forbidden because they are considered “heretical”. There is still an act of violence by one religion or the flow of religion to or another religion.

B. Maryam’s actions to get freedom in *The Outcast* novel

We all know life is better with freedom. But, many of us today still experience lives dominated by the edicts of others. As happened with Maryam and the Ahmadiyah followers in Lombok. They are often attacked because of their beliefs. Maryam and her family are Ahmadiyya, a sect that believes that the Indian cleric named Mirza Ghulam Ahmad -not the Prophet Muhammad SAW- as the last prophet

in Islam but he is not brought a new syari'a. Such beliefs make Ahmadiyya followers suffered persecution in the country of Indonesia. Islamic people who do not embrace Ahmadiyya generally mention that the Ahmadiyah sect is heretical and apostate. This can be seen in the quotation below which shows that Mr. Haji and the *ustaz* speak up to all residents in Gerupuk Village if Maryam and her family are lost people. That situation occurred when Maryam and her husband were visiting at Nuraini's house an old friend of Maryam.

Mr. Haji, who had appeared composed at the begining, now could no contain himself any longer. As if he was trying to counter Maryam's shouting, he spoke loudly to the villagers. "Everybody, what should we do to the lost people who deny our prophet and our religion?"⁴⁶

Maryam felt angry and disappointed with the villagers in Gerupuk village, she said that she still has the right to come to the village because her house and belongings of her family still exist in the village.

"That house belong to us. That land was our inheritance from Grandpa. That house was built with the sweet of my father's brow. How could you cast us out of our own house?" her voice grew louder. Her hand was pointing at the location of her house.⁴⁷

The first eviction of the Maryam family in Gerupuk village made Maryam family move to the Gegerung village along with other Ahma diyya followers. Then the same case happened again to Maryam, her family and other Ahmadiyah followers from Gegerung village when the followers of Ahmadiyya held a routine recitation at Maryam's house located in Gegerung village, at the time suddenly people non-

⁴⁶ Madasari, *Op. Cit.*, 195.

⁴⁷ *Ibid.*

Ahmadis attack them by stoning. Whereas in this country everyone is free to do worship or ritual worship. Even if their advisor is wrong, people should not be playing their own judges by harming others. Because of that incident Ahmadiyya followers were eventually evacuated by the police and government to the government-owned Transito building.

By evening the truck dropped them off. It was a building with a wide yard owned by government. It was located by a crowded main road always noisy with lots of traffic.⁴⁸

Maryam sent a text to Umar, telling him where they were. “Transito Building, settlement for transmigration,” she wrote.⁴⁹

At first the Ahmadiyya followers thought that they were evacuated in the building only for a few days, but in fact they were never allowed to return to their homes. After they saw the news in newspapers and television, their house in the Gegerung village was destroyed by the people who attacked them, their property and money taken by irresponsible people. This of course makes them angry and sad but they cannot do anything.

On the way home, Maryam bought some newspapers. One local paper had made the Gegerung incident its headline. The large picture of a row of destroyed houses in Gegerung was on the front page. The house were completely wrecked. A lot worse than when they had left them. Some part were burned down.⁵⁰

A police truck came to Transito Building loaded up with many things the day after they had evacuated. The police dropped them off. Bags and bundles of clothes. The police said, these were the only things they could save from the

⁴⁸ *Ibid.*, 215

⁴⁹ *Ibid.*, 216

⁵⁰ *Ibid.*, 218

houses in Gegerung. People then asked them about their TV's, bikes, motorcycles, stoves, cupboards, and money they had left in the drawers. "They were all looted. Nothing left," said the policeman. Easily. Without feeling any sense of responsibility.⁵¹

Governments that promise to give protection and their rights are just a lie. Their treasures are looted and their homes are destroyed even to the point of being burned. This made Maryam angry and finally took action with other Ahmadiyya leaders.

a. Maryam, Umar and Mr. Zulkhair went to Governor's office

Zulkhair is the head of Ahmadiyah in Lombok. Initially Zulkhair and other administrators had visited the governor several times to ask for a solution, but the governor did not really respond to their desire to return to their homes and be able to live a normal life as before, the Governor continued to blame the Ahmadiyya followers for the conflict that would make Zulkhair and other administrators are upset and angry until they do not want to go back to asking for a solution to the governor.

Zulkhair together with other officials went several times to the Governor's office. The Governor never gave an exact answer. On their last visit, Zulkhair and the other officials got very angry. Since then they had not wanted to go back to Governor's office.⁵²

But the experience of Zulkhair and other administrators did not make Maryam surrender, she still wanted to try to meet with the governor and speak directly to him. For Maryam, she had to start trying and do something to get their right back which had been captured in their own country.

⁵¹ *Ibid.*, 222

⁵² *Ibid.*, 231

“There is no harm in trying, Sir. Umar and I would like to go there too, if we may,” said Maryam, glancing at her husband.⁵³

Seeing the spirit of Maryam to find the best solution makes Zulkhair feel more enthusiastic about resolving the conflict, then they set the schedule to meet the Governor for asking justice and freedom to run their stream without any further discrimination. About three weeks after they planned to meet the Governor finally fulfilled, the three of them came to the office and was greeted by the Governor at that time.

.... the Governor welcomed them with three other subordinates. He shook Zulkhair’s hand politely as if they were old friend. “Who are they, Mr. Zul?” he asked when he saw Maryam and Umar. “They are nex officials. The young generation. They are also husband and wife,” Zul answered.⁵⁴

The conversation above shows the action when Maryam, Umar and Mr. Zul came to the governor. After Mr. zul introduced Maryam and her husband, and the governor continued to tell them about his Social Services programs, his policy of helping the poor and others. Maryam felt that the governor did not want to discuss all about Ahmadiyah. That of course made Maryam impatient and immediately asked the governor about their fate. Maryam wants the best solution for the Ahmadiyya followers who are taking refuge in the Transito building.

“Excuse me, Governor, so how’s our future? When can we return to our homes?” Maryam asked, interrupting the Governor’s story.⁵⁵

⁵³ *Ibid.*

⁵⁴ *Ibid.*, 232

⁵⁵ *Ibid.*, 233

The governor was angry and displeased with the question asked by Maryam. He tries to ignore the question by answering with a nonchalant expression. This shows that the government seems to be unconcerned with his own citizen. Indeed, the conflict between Ahmadiyah followers and non-Ahmadiyah groups has no political motive but the governor's reluctance to resolve the conflicts shows that the government is afraid of non-Ahmadiyah people who have more power than Ahmadiyah followers themselves. although for the Governor personally believes that the Ahmadiyah is wrong, but in fact the followers of Ahmadiyah are still the people of Indonesia who must be protected by the government. They still have the right to return to their own homes.

“What else should I do,” said the Governor. “I have said over and over again, this is for the greater good. Do you want to return now and trigger a riot?” he asked while staring at Maryam.⁵⁶

Maryam is not satisfied with the Governor's answer which she thinks is unfair to them. Maryam tries to threaten by using the law to get justice. Because Maryam realize that they still have the right to be free from this injustice.

“But they are our houses, Sir. Do we have a rule of law? Who is doing the distrubing and who gets distrubed?” Maryam retorted.⁵⁷

⁵⁶ *Ibid.*, 233

⁵⁷ *Ibid.*

After Maryam said that, the governor became increasingly angry and no one spoke for a moment. Maryam awaits a fair decision from the governor as the government.

The room fell silent. The Governor's face flushed. They could see his frown more clearly. He was considering the most appropriate way of saying what he had to say... "Now you want to return to Gegerung. But why do you want to be exclusive? You do everything by your own. You don't want to associate with others. You conduct your own Friday communal prayers, Ied communal prayers, Who wouldn't be angry about that?"⁵⁸

From the above quote it can be seen that the governor only wants the followers of Ahmadiyah not isolate their own group but must also socialize with others or non-Ahmadiyah community so that they are not hostile. But for Maryam, Umar and Mr. Zul it does not make sense because they feel that they are also well-informed. Finally they felt angry and disappointed with the governor's words that should be neutral because he is the leader in their place. It makes Umar say that their religious affairs are not the business of others because everyone is free to practice their religion.

"That is our business, Sir, where we want to conduct our Friday prayers," Umar answered. "This is about our houses. We have been banished from our own houses!"⁵⁹

Actually Umar just want to assert that they also have right to perform their rituals of worship because they are sure it is not disturb others. Umar, Maryam and other Ahmadiyya followers only want one thing that is equal rights as citizens of

⁵⁸ *Ibid.*, 234

⁵⁹ *Ibid.*, 234

Indonesia. But Umar's words made the Governor really angry. He feels that they are really stubborn and do not understand the situation.

“This isn’t about banishment!” remonstrated the Governor. He raised his voice. “This is about how we can make peace. No violence. There are hundred of you, but there are thousands of them. It may become hundreds of thousands if people coming in from elsewhere. Which one is easier? To evacuate you or to evacuate them?”⁶⁰

From the governor statement above, it appears that the government is actually confused to resolve this conflict. The government chose an easy solution by only evacuating Ahmadiyya followers who had no power like non-Ahmadiyah people because of their smaller numbers than non-Ahmadiyya. The weak role of the government in taking steps when there is conflict between followers and non-Ahmadiyya followers’ makes this groups conflict never get best solutions. Maryam tries to ask again that by reason of the power between majority and minority it is not supposed that those who possess the minority must lose their rights and succumb.

The solution from the Governor of course makes them angry but Maryam is a strong character. She always struggle to get justice. After they meet the governor and still not get a better solution. Maryam continues try to get the rights of Ahmadiyya followers.

b. Maryam repeatedly sending letters to the Governor

Maryam send many letters to Governor in the hope that the letter will be read and replied. So the government finds the best solution for them. There are three

⁶⁰ *Ibid.*

letters that had been sent by Maryam to the Governor of Lombok at that time. It is known that Ahmadiyah followers have been evacuate in the Transito building from 2005 after the second evictions in Gegerung village until 2011, and in 2011 Maryam has written her third letter to the Governor and local government officials to resolve the conflict even though little hope of them to be able to live as normal as before but Maryam keeps trying to keep all Ahmadiyya followers from being hostiled and oppressed again in their own country.

January 2011. My name is Maryam Hayati. This is the third letter I have sent you. My hope is that this time you will reply to this letter. It has been six almost years now that my family and my sibling have had to live as refugees in Transito Building in Lombok. For six years we have made rooms by partitioning off the space with cloth. More than two hundred people live here together.⁶¹

The quote above is the opening of the third letter written by Maryam. Maryam and other Ahmadiyya followers continue to hope and ask the government to return to their homes and live in peace with other communities.

All we want is to return 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 it 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 peace, with no one attacking us.⁶²

In the letter written by Maryam contains about their daily lives in the refugees as well as their desire to be able to return to their own homes. They do not demand

⁶¹ *Ibid.*, 258

⁶² *Ibid.*, 259

compensation or expect punishment for those who have dumped them, they only want the government to protect and give them the right to live their own beliefs.

Dear Sir, we ask nothing more than that. We just want help so that we can go home to our houses and live peacefully. We are not asking for money or anything like that. We just want to live normally. For our children to grow up normally, just like other children. So that someday we can die peacefully, in our own house.⁶³

There's nothing they want besides. They have forgiven those who have done wrong to them and have no grudge or want to repay what others have done to them. Their desire only can return to normal and peaceful life as before without any discrimination because of their beliefs.

From the explanation about it can be conclude that there are two actions that used by Maryam to regain the rights of Ahmadiyya followers. The first action was when Maryam, Umar dan Mr. Zulkhair went to Governor's office to find a solution to the conflict between Ahmadiyya followers and non-Ahmadiyya followers. The second action was sens many letters to Governor, Maryam sent letters three times to Governor in hope that the conflict could be resolved so that they would no longer need to be evacuated and could return to their own homes.

⁶³ *Ibid.*

C. The effects of Maryam's actions toward her and Ahmadiyya followers' life in novel *The Outcast* by Okky Madasari.

a. The Effect for Maryam

Maryam is like other woman. She is an ordinary woman. She feels very weak or strong at different time. Maryam feels very weak when there was a problem with her marriage when her mother-in-law always assumed her perversion that eventually made Maryam decide to divorce with Alam a non-Ahmadi man. Maryam also feels very week when she comes back to her parents in Lombok after she get divorce with Alam, she tell her parents about her marriage and about she feels tired and afraid of being different.

Maryam seems very strong when she accepts all bad judgment from others. She also always struggle to get justice for Ahmadiyya followers. She comes to Governor Office and also sends many letters to Governor in order the government can give protection to Ahmadi. Maryam strives for rightful authority in Indonesia. But, it is contradiction with Indonesian people's opinion. Because Indonesian people judge that Ahmadiyya sect as a deviated community, they are different and Indonesian people cannot accept them. Maryam strives for justice and confession and also protect from government, in order that they can live peacefully like others and respect each other.

After all that has been done by Maryam to fight for the rights and desires of the followers of Ahmadiyah who evacuated in the Transito Building for many years there are some negative and positive effects for Maryam's own self.

i. Negative Effect

Maryam who initially has a character that is not easy emotions and always maintain the courtesy and speech to others even though she is often ridiculed as a deviated person is now becoming more sensitive and irritable when there are others who say that what she and her family believe is heretical. It is caused by the pressure factor in Maryam herself because of her struggle to get their rights back has not received clear results from the government.

“This village is calm now. Everyone lives harmoniously and peacefully. I’m asking you. Don’t bother us anymore,” Rohmat said. “What do you mean?, Who is bothering you? What am I doing?” Maryam answered raising her voice. “We both know what you are doing...” “I don’t know what you mean. I’m doing nothing and suddenly you say I’m bothering you?” Maryam interrupted her sentence before he could finish it. “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.⁶⁴

The quotation above shows that Maryam can not tolerate those who say herself and what she believes is a heretic. even though she was talking to someone older than herself.

⁶⁴ *Ibid.*, 193.

ii. Positive Effect

After all that Maryam did, there were some positive effects that occurred in Maryam herself. The first was that she became a stronger and courageous woman in voicing the rights of Ahmadiyya followers even though she was initially out of Ahmadiyah by marrying non-Ahmadis. But after she divorced in her first marriage and returned to her family at that very moment there was a conflict between Ahmadiyah followers and non-Ahmadis making her more believe of Ahmadiyah again.

..... “You’ve been here for a while... Do you ever think of going along with the demands of the people so that you can return home?” The woman look confused at the question. “I mean, abandoning Ahmadiyah so you can return to your home,” the journalist explained. The woman shook her head. “That is what we believe in,” she answered. “The more suffer, the more we are sure that we are right,” She added. The journalist fell silent. He looked at them with pity, sympathy, empathaty. Not far from them, Maryam’s eyes filled with tears.⁶⁵

The above quote shows a deep sadness for Maryam, she is as sorry as she ever left the flow that has been embraced herself and her family since childhood. She feels with this much trials that other Ahmadiyah followers still do not want to abandon what they believe, unlike Maryam who is willing to live up her stream only because she is blinded by her love for a man who ultimately does not make her happy. This makes Maryam more and more convinced of what she and Ahmadiyah followers believe for her because for her if something is true then more and more people hate.

⁶⁵ *Ibid.*, 257

Although for us people who follow the Ahmadiyah sect are wrong, we still should not act arbitrarily against them, because if we continue to behave and do evil to them then they will be more confident that what they believe is true. As mentioned above.

b. The Effect for Ahmadiyya followers

i. Negative Effect

After all the efforts made by Maryam to get justice, Maryam and also other Ahmadiyya followers just can wait, although they must wait for years. They stay faithful and hope that someday they will be accepted in society because the government has not taken action to resolve the conflict. The followers of the Ahmadiyya can only surrender to their present condition because if they try to fight, they will still lose with non-Ahmadiyah people who have more power than Ahmadiyah followers themselves. Like the conflict that occurred in Jakarta when some people who care about humanity march in the Monas support Ahmadiyah then the intolerant people come to strike and beat up the demonstrators.

Zulkhair then told them what had happened. It all began with a group of people bringing some writings and texts in support of the Ahmadiyah. Then another group who had always been against Ahmadiyah arrived. Then the image in the television screen was filled with kicks, punches, shouts, and injured people.⁶⁶

⁶⁶ *Ibid.*, 254

It shows that everywhere the conflict about Ahmadiyah is still happening. Non-Ahmadiyah people do not hesitate to beat even kill the followers of Ahmadiyah and people who sympathize with Ahmadiyya followers. For many years Maryam's struggle to gain freedom and their rights as followers of Ahmadiyah and Indonesian citizens but the results is still has not succeeded. The government is still turning a blind eye to resolve the conflict, the government itself has chosen an easier solution to evacuate the followers of Ahmadiyya for many years even though they actually know that Ahmadiyya followers lives in refugee camp are not worthy.

Everyday we cook in the communal kitchen, which cannot really be called a kitchen. Just because we happen to put a stove there and cook our food there, this narrow space next to the bathroom has become our default kitchen. Everyday we have to queue to use the toilet, the children who go to school have to shower outside, using a large bucket of water.⁶⁷

They live unworthily in refugee camps, the more than two hundred refugees have to make rooms that partitioning only by cloth or cardboard. Actually they just want to life like others. Respect each other's, although they are different from many aspects. Indonesian people know that they are different, but it is Ahmadiyya followers hope. They strive to make it true, they keep their beliefs strongly although they are evicting to any places. They keep their effort to get their right in Indonesia.

After all the life insidents of Ahmadiyya followers are also limited and their freedom continues to be hindered. Such as when Mr. Khairuddin died and will be buried in the village cemetery Gerupuk, the villagers not allow it because assume that

⁶⁷ *Ibid.*, 258

the heretics should not be buried in their village cemetery. Whereas Maryam and her family are residents of the village too.

..."Who has died?" he asked. "Mr. Kahiruddin. 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 in this place?". "The villagers will not allow you to bury Mr. Khairuddin in this graveyard, Everything is clear. No heretical person should be buried here," Rohmat said. His voice was louder than before.⁶⁸

ii. Positive Effect

There were some positive effects after Maryam, Umar and Zulkhair came and met the governor at his office. One of them is the refugee children who are still in school can continue their school again.

Six Ahmadi children who lived in Transito building were able to continue their schooling. All of them were in elementary school. The school building was only three buildings from the Transito building. In the new school, they repeated the same class as the one they had left in Gegerung Elementary school.⁶⁹

In the spirit of the struggle of Maryam and other officials to gain freedom and the best solution for Ahmadiyah followers, the Ahmadiyah refugees are still excited and patient with all the conditions because they are convinced that someday they will feel justice too. They are still eager to get a job with the help of their fellow Ahmadiyah brothers residing in London.

Zulkhair describe his plan. He said there was an offer of help from London through the leaders of the organization in Jakarta. "They will help us to stand on our own feet. To earn our own money," he said. Zulkhair mentioned that becoming a motorcycle taxi driver was one of those ways. He said they would help each of them

⁶⁸ *Ibid.*, 248.

⁶⁹ *Ibid.*, 234

to buy a secondhand motorcycle in installments. The installment would be cut from their daily income. “If you want to be a treader, we will give you a small start-up fund,” he said.⁷⁰

From the explanations it can be concluded that the effects of Maryam’s actions in novel *The Outcast* by Okky Madasari is still no clarity from the government. The regional governor still confused to resolve the conflict between Ahmadiyah and non-Ahmadiyah followers although the government has provided assistance in the form of food and made the children who are in refugee school. The government is still not trying to resolve the conflict. It is of course not allowed that the government should immediately take action against its own people so that all people will get justice and their right as Indonesian citizens. Even if it is true that they embrace the heretical sect, it does not mean that their rights can be taken away, burned or killed. if indeed they are misguided people, our obligations and governments are straightening it out and telling the truth in a good way rather than acting arbitrarily on them.

⁷⁰ *Ibid.*, 237

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

After analyzing *The Outcast* novel using theory of freedom. It can be concluded that:

1. There are four kinds of freedom that used by Maryam as shown in *The Outcast* novel such as internal freedom, eksternal freedom, political freedom and religion freedom. It shows that everyone has all these freedoms as long as they do not interfere with the freedom of others. Every human is created different by God, but the difference can not be used as an excuse to deprive right and freedoms of the others.
2. There are two actions that used by Maryam to regain the rights of Ahmadiyya followers such as come to Governor's Office and sent many letters to Governor. In this case Maryam learn how to do something and never give up. She should do her best to reach freedom for Ahmadiyya followers life.
3. The effect from Maryam's actions for getting freedom and justice for her and Ahmadiyya followers in their own country. In this case shown that the effect for Maryam is that she is more convinced Ahmadiyah sect that has been belived since her childhood is true although the government has banned the flow and the effect for the followers of Ahmadiyah who are still in the refugee

camp still have not regained their rights. They are still not allowed to return to their own homes and get religion sect freedom in their own country.

B. Suggestion

After draws some conclusions, the writer would like to give some suggestion:

1. By analyzing the novel, people will know what are the hidden meanings and intentions that the novelist wants to convey. Okky Madasari is one of the novelist who gives hidden messages in her novel. Topics discussed in *The Outcast* novel is a sensitive topic because the novel tells about the heretical sect conflict that occurred in the citizen of Indonesia, so the writer suggests that the next researcher to be careful when choosing this novel to be used as research material.
2. The story in *The Outcast's* novel shows the wishes of the Ahmadiyya followers to get their rights back. As it is known Ahmadiyah is a forbidden organization in Indonesia since 1980 and reaffirmed by the MUI fatwa number 11 of 2005. The results of this study concluded that *The Outcast* novel is not supposed to circulate anymore because it is feared that the common reader misunderstood because in this novel story shows a tendency to the Ahmadiyah sect practices.
3. In this research the writer only researching the things and events that occur in the novel without being part or followers of the flow or the group. The author does not intend to defend or blame the flow that has been falsified by the MUI since 1980.

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APPENDIXES

A. About *The Outcast* Novel and Okky Puspa Madasari

The *Outcast* novel is written by Okky Madasari. It was firstly published in 2014. This novel is about social condition in Indonesia, especially in Lombok. It is very interesting to read, because this novel reveals important issue that is minority people in Lombok. Okky Madasari shows the minority of people, who never get their right in society. This novel shows Maryam's struggle to get Freedom for religion sect and justice with takes many actions in order that they can live peacefully like others.

Okky 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 Degree in Political Science. She choosen to become a journalist and writer ever since her graduation. In 2012, she took Sociology for her Master's Degree from the University if Indonesia. She also became a lecture in Paramadina University, Jakarta. But now she begin to be author. Actually her experience of being journalist, give benefit for her to produce her novel.⁷¹

Okky's novels consistently voice human rights and freedom, and are always against any forms of repression. Okky is a realist, with all of her novels attempting to portray the face of Indonesia. While she tell mostly about Indonesia and its people, the issues carries in her novel showcase basic and universal humankind's problem. Her novels have won nation-wide praises, with Apsanti Djokosujatno, one of

⁷¹ Biography Okky Madasari <http://www.okkymadasari.net/> (accessed June 7, 2018 at 02.00 PM)

Indonesia's prominent literary critic from the University of Indonesia, claiming that they are already categorized as canon and will become classic. She goes further to dub her as the next Pramoedya Ananta Toer.

The works of Okky Madasari is mostly about social criticism. But she always include religion value in her novel. Her first novel *Entrok* was published in 2010, 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 Year of The Voiceless*. It tells a story about how Indonesian live under the truthless dictatorship of Suharto's regime and how they struggled to survive under oppression of the military's dominance.

Her second novel 86 was published in 2011, describes the prevalent corruption within the country and especially among its civil servants. The novel was shortlisted as top five in the Khatulistiwa Literary Award in 2011. Her third novel *Maryam* was published in 2012. It describes how Ahmadis are violently thrown away from their own home and homeland without any protection from the government, *Maryam* has been translated into English under the Title *The Outcast* and won the Khatulistiwa Literary Award. Her fourth novel is *Pasung Jiwa*, relased in May 2013. It addressed individual struggle to break free from his or her own individual limitationas well as the chaging of norm, tradition, state and economic dominance of the few riches. *Kerumunan terakhir* is her fifth novel, and another next novel is *Yang Bertahan dan Binasa*, and the last novel is *Mata di Tanah Melus*.

