

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Literature is an imaginative work of creation or fiction using beautiful language that is useful by signifying other things (Taum, 1997:13). Literature presents a picture of life that consists largely of social reality. Life includes the relationship between society and people, between people, between events that a person experiences. Harder (in Atmazaki, 1990: 44) explains that literary works are influenced by their environment, so literary works are an expression of their own time so that there is a causal relationship between literary works and social situations. There are several kinds of literary works, namely, poetry, rhymes, prose, short stories, dramas, fairy tales, and novels.

*Laut Bercerita* is a novel by Indonesian author Leila Salikha Chudori. She is also a journalist at Tempo magazine. This novel, published in 2017, explores the themes of friendship, romance, kinship, violence and loss. Set in the 90s and 2000, the novel reminds readers of the reformation era in 1998, which was filled with bitterness and cruelty for the people's defenders. Leila as the author emphasizes that this novel is only historical fiction, but she writes based on existing facts. That's because before Leila started writing this novel, she conducted research interviews directly with victims who managed to return or relatives of victims.

The book consists of two parts. The first part takes the point of view of a student activist named Laut, telling how Laut and his friends plotted, moved around on the run, and were caught by the secret forces. The second part is narrated by Asmara, Laut's younger sister. The second part represents the feelings of the families of the disappeared,

as they search for their relatives who never returned. Trying to find a glimmer of hope about their relatives; if alive, where are they being held. Even if he is dead, where they buried him. Also about the feelings of the survivors, how imprisoned they are by the incident.

He begins the story in 1991 in a place called Seyegan, Yogyakarta. Seyegan is none other than the headquarters of Wirasena (a student organization) to carry out activities that according to the government is a forbidden activity. The story follows the friendship between Laut, Alex, Sunu, Daniel, Kinan, Julius, Dana and Gusti, as well as other activists. In the Seyegan chapter, Laut talks about his interest in overturning the injustices of the current regime. Sometimes, he talks about the beauty of his family and his longing for Asmara (his only sibling) and Anjani (his girlfriend), who suddenly appear in his imagination along with the aroma of his mother's tengkleng.

The Blangguan incident, in defense of corn farmers whose land was about to be seized by the government, landed Laut in prison. He was severely beaten, stepped on with something jagged, and electrocuted. After they got no answers, Laut and his friends were dumped in Bungurasih. "On campus we only learn the discipline of thinking, but the experience that gives power in life is in the field." -Bram

The frequent leaks of their activities to intelligence, such as the Blangguan incident, the demonstrations in Surabaya, the activities in Klender and the seminar to discuss the failed demonstration, led Laut and his friends to suspect Naratama of being a double agent. In the final third of the story, the real double agent is revealed. Laut shares how painful it is to be betrayed by someone you never expected. "We have to learn to be disappointed that the person we trust is holding a knife and stabbing us in the back. We can't expect everyone to always be loyal to our cause and friendship." -Bram

In March 1998, it was their turn (Wirasena activists) to be kidnapped, tortured and interrogated inhumanely. Laut, Sunu, Kinan, Bram, Sang Penyair, and several friends disappeared without a trace after being held captive. They, Alex, Daniel, Naratama, Coki, Hamdan and five others were returned alive. It wasn't until the regime collapsed in May 1998 that they were able to speak out about the atrocities they faced. "Every step you take, every step we take, whether visible or not, whether felt or not, is a contribution, Laut. We may be out of this regime in 10 years or 20 years, but whatever you experienced in Blangguan and Bungurasih was a step. A line from your poem, a first sentence from your short story." -Kinan

The story then continues from the perspective of Asmara Jati, Biru Laut's younger brother and Alex's lover. As a family whose brother was mysteriously abandoned, they are deeply bereft. Asmara's story begins in the year 2000. Together with the families of other activists, Asmara joins Aswin and tries to seek justice from a more caring government. The grief of loss leaves many families living in denial. They live in the imagination where their missing family is still present in their daily lives. Their father still prepares four plates for the ritual Sunday dinner. Playing songs that signify Laut's presence, cleaning Laut's books and room, as if Laut will come suddenly one day.

In the novel *Laut Bercerita*, the researcher interested in analyzing the representation of violence in the novel. The word representation is defined as a picture or idea that interprets something that has happened in people's lives regarding culture, politics, and the meaning of each person. Representation itself is able to interpret something through language, symbols and written, spoken, or pictorial signs. images so that someone can express thoughts, concepts, and ideas about something. Representation is the function of signs in which the process of documenting ideas, insights as well as messages through a number of physical ways the function of the sign is to connect or

represent and duplicate physical feelings, understandings and imaginings. duplicate feelings, understanding and imagination in physical form.

Representation comes from the English word, representation which means representation, picture, or depiction. In simple terms, representation can be interpreted as a picture of something in life that is depicted through a medium. (Mulyana, 2014: 96). Representation according to Chris Barker is a social construction that requires us to explore the formation of textual meaning and requires an investigation of how meaning is produced in various contexts. Representation and cultural meaning have a certain materiality. They are embedded in sounds, inscriptions, objects, images, books, magazines and television programs. They are produced, displayed, used, and understood in certain contexts (Mulyana, 2014: 97).

Violence is the unjustified, unjustifiable use of force, accompanied by intense emotion or uncontrollable anger, sudden, powerful, violent, and insulting. (Reza, 2012). Violence refers to actions that harm others, such as murder, beatings, and others. Basically, violence is defined as intentional or unintentional behavior (verbal or non-verbal) that is shown to injure or damage other people, both in the form of physical, mental, social, and economic attacks that violate human rights, contrary to the values and norms of society so that it has an impact on psychological trauma for victims.

The reason the writer chooses the title representation of violence in Leila S Chudori's Novel *Laut Bercerita* is because there are : 1. Many types of violence experienced by the characters so that the author wants to convey the description of violence and 2. To describe the representation violence in the novel. The author hopes that violence does not occur much.

## 1.2 Statement of the Problem

Based on the above background, the researcher formulates the research problem as follows:

1. What are the types of representation violence in Leila S. Chudori's Novel *Laut Bercerita*?
2. How is the representation in Leila S. Chudori's Novel *Laut Bercerita* ?

## 1.3 Objective of the Study

Based on the research objectives above, the objectives of this study are as follows:

1. To describe the types of violence represented in the novel *Laut Bercerita* by Leila S. Chudori
2. To find out the represented a violence in the novel *Laut Bercerita* by Leila S.Chudori.

## 1.4 Scope of the Study

The scope of this research focuses on the novel *The Sea Speaks His Name* by Leila S. Chudori which focuses on the types of violence contained in the novel. There are several types of violence contained in the novel that will be analyzed in this study, namely Structural violence, Direct Violence, Cultural Violence Physical Violence, Psychological Violence, Functional Violence in the novel *Laut Bercerita* which will be analyzed in depth in chapter IV of this study.

## 1.5 Significance of the Study

Based on the formulation of the problem above, the objectives to be achieved in this study are to provide an understanding of violence. The results of this research are expected to be useful theoretically and practically as described in the following section.

1. Theoretically

The results of this study are expected to support theories related to violence.

2. Practical

The results of this study are expected to provide information to readers about violence.

## CHAPTER II

### LITERATURE REVIEW

#### **2.1 Representation**

Representation comes from English representation, which means representation, picture, or depiction. Representation can be interpreted as a description of something found in life that is depicted through a medium. Representation can take the form of words, pictures, stories, and others that represent ideas, emotions, facts and some of them. Representation is the use of signs as a process of recording ideas, knowledge, or messages in some physical way. Wibowo (2011: 148) defines representation as the use of signs that connect, describe, imitate something that is felt, understood, imagined, or felt in some physical form. According to Baker (2004: 9) representation is a social construction that requires us to explore the formation of textual meanings and aims to trace the way meanings are produced in various contexts. Cultural meanings and representations have a certain materiality, both are inherent in sounds, inscriptions, images, objects, magazines, books and television programs. They are displayed, produced, used and understood through specific social contexts.

According to Stuart Hall (1997:15) representation is a production of meaning concepts in the mind through language in the relationship between concepts and language that describes objects, people, or even real events into objects, people, and fictional events. Representation can be said as we use language in using or conveying something meaningfully to others. Faruk (in Putra, 2012 : 19), reveals that representation as part of literary works is a combination of fictional and imaginative powers. These two forces are able to directly capture the social world building that is outside and beyond the world of direct experience, objects, and movements.

## 2.2 Violence

According to (Reza 2012), violence is the use of physical strength and power, threats or actions against oneself, an individual, or a group of people or society. The term violence comes from the Latin language, namely *violentia*, which means ferocity, persecution, and rape (Arif Rohaman, 2005). According to Robert Audi (2001:90), violence is an attack or abuse of physical force against a person or animal; a very violent, violent, cruel, and vicious attack or destruction of property or something that could potentially belong to someone. Violence indicates the existence of pressure that is beyond the ability of the object affected by violence and can result in physical or psychological damage or psychiatry. Violence is any physical, emotional, verbal, institutional, structural or spiritual condition, as well as any behavior, attitude, policy or condition that disempowers, dominates or destroys ourselves and others (Galtung, 1971).

Violence in a broad sense is said by Galtung, as a barrier that should be avoided which causes a person not to be able to actualize themselves naturally. According to Galtung, this barrier can actually be avoided, so that violence can also be avoided if the barrier is removed (Muchsin, 2006). Galtung (1980) defines violence as any avoidable impediment to self-realization. So, violence is anything that causes people to be prevented from actualizing their potential. Based on Galtung's conceptualization, two types of violence can be separated: direct or personal and indirect or structural. Direct violence is that which is perpetrated by one or a group of actors against another party (violence - as - action). Direct violence can take many forms. In its classic form, it involves the use of physical force, such as murder or torture, rape and sexual violence, as well as beatings. Verbal violence, such as insults, is also widely recognized as violence (Galtung, 1971). Meanwhile, indirect violence is something that is built-in in a structure (violence - as - structure). The misuse of resources, insights and the results of



progress for other purposes or monopolized by a few people, then there is violence in this system. This is because the situation causes the level of actualization of society to be below its potential level, referred to by Galtung as indirect violence. Borrowing Galtung's thinking, a conceptualization can be developed that allows discussion of violence that is not only committed by a group of community members, but can also be committed by state officials and controllers of private capital.

Based on these various opinions, physical, verbal, and biocratic violence are commonly found. The most widely recognized violence is physical violence (physical violence) Baryadi (2012: 35-36). Physical violence is the most popular violence. This violence involves the limbs against the opponent. Examples of physical violence are beatings, abuse, rape, stabbing, murder, arson, raiding, shooting, beatings, massacres, bombings, deprivation, and so on. Violence that uses words, sentences, and other elements of language, this violence is called verbal violence. Djawanai (in Baryadi, 2012: 36) states that language acts are part of human behavior and in that behavior it is very possible for people to do something that can be categorized as a verbal attack, an attack using words to others is an act of violence. Symbolic violence is violence that is symbolic in nature. Bureaucratic violence is violence carried out by power holders who have formal institutions with legal rules authorized by the government (Hendrarti and Herudjati, 2008: 8). Symbolic violence can be divided into two types, namely violence carried out through non-verbal symbols or also known as non-verbal symbolic violence and violence carried out through verbal symbols or also known as verbal symbol violence or verbal violence (Baryadi, 2002: 20).

Violent behavior or aggression according to Stephan & Stephan (1985) contains the intention of making others suffer and there is a legal and normative rejection of this behavior. According to Gurr (1970), violent behavior is more emphasized on political violence, namely

all events whose main element is the threat of using power. Based on this understanding, political violence is not carried out by the ruler but by those who oppose him. Whereas in reality, the ruler also commits many acts of violence against the people or his followers. According to Syamsul (2010:191), violent behavior does not only include aspects of physical action, but also includes verbal, psychological, and symbolic violence or a combination of all these aspects. Verbal violence is violence that uses language, namely violence that uses words, sentences, and other elements of language.

Djawanai Baryadi (in the journal *Metakom* 2017: 41) states, language acts are part of human behavior and in that behavior it is very possible for people to do something that can be categorized as a verbal attack, meaning an attack using words (verbal attack) to others which is nothing but an act of violence. Violent acts are actions that harm others such as murder, looting, beatings, and others. Jehel (2003: 123 in Haryatmoko (2007: 119-120) describes violence as follows.

"Violence involves the domination of others in various forms : physical, verbal, moral, or through images. The use of force, manipulation, slander, untruthful reporting, adverse conditioning, discouraging words, and insults are real expressions of violence. The logic of violence is the logic of death because it can hurt the body, hurt psychologically, harm, and can be a personal threat".

### **2.2.1 Types of Violence**

#### **2.2.2 Structural Violence**

According to Galtung, the injustice created by a system that causes humans to be unable to fulfill their basic needs is the concept of structural violence. This model of violence can be shown by insecurity due to the pressure of military institutions controlled by authoritarian

political policies, unemployment due to the system not accepting human resources in its environment, discrimination by social or political structures to the absence of the right to obtain free and fair education (Galtung, 1990).

### **2.2.3 Direct Violence**

Direct violence can be seen in cases where one person beats another and causes bodily harm. A riot in which another group invades is also direct violence. Threats and terror from groups that cause fear and psychological trauma are forms of direct violence. In direct violence there is a subject-action-object relationship (Galtung 1990).

### **2.2.4 Cultural Violence**

Galtung (1996: 196) defines cultural violence as aspects of culture that we can use to legitimate structural and direct violence. Cultural aspects are the 'symbolic sphere' of our existence. Symbolic spaces, such as language, always mark our social identity as a nation, community, religion, and ethnicity.

### **2.2.3 Representation of violence**

1. Physical violence is violence perpetrated by the perpetrator against the victim by hitting, slapping, choking, kicking, throwing objects at the body, stomping, injuring with bare hands, or with empty hands, or with tools or weapons, persecute, torture, killing and other that are relevant.
2. Psychological violence is violence committed by perpetrator against the victim's mental by yelling, swearing, threatening, demeaning, ordering, harassing, stalking and spying, or other actions that causes fear (including those directed at people close to the victim, for example family, children, husband or others).

3. Functional violence in the form of social role restriction. Doing something that is not in accordance against their will, obstructing or inhibiting certain activities or certain work, forcing unwelcome presence, helping without being wanted and others that are relevant, for example a woman is only a wife, housewife and performer of other reproductive functions.