

## CHAPTER II

### THEORETICAL FRAMEWORK

In this chapter, the writer explores the concepts that will be employed to analyze Okky Madasari's novel *The Years of the Voiceless*. The main theoretical approach that is used in this study is sociology approach by focusing specifically on the concept of sociology conflict to reveal the social conflicts depicted by Madasari in the novel.

#### A. Sociology of Literature

Auguste Comte (1798-1857) is the first social scientist who used sociology word. Comte introduced sociology for the first time in *Positive Philosophy* (1839). The term of sociology is derived from the Latin word *Socius*, meaning companion or associate, and the Greek word *logos*, meaning study or science. Thus, the etymological meaning of sociology is the science of society. Comte defined sociology as the science of social phenomena. Zerihun Doda in *Introduction to Sociology* describes the scope of sociology that, may be generally defined as a social science that studies such kinds of phenomena as:

1. The structure and function of society as a system;
2. The nature, complexity and contents of human social behavior;
3. The fundamentals of human social life; human social behavior;
4. The fundamentals of human social life;

5. Interaction of human beings with their external environment;
6. The indispensability of social interactions for human development;
7. How the social world affects us, etc”. (2005:4).

Allan Swingewood in *The Sociology of Literature* (1972:11-12) defined the sociology as a scientific study about human in society, about community or organizations, and about social processes, “sociology is essentially the scientific, objective study of man in society, the study of social institution and of social process; it seeks to answer the question of how society is possible, how it works, and why it persists. Through a rigorous examination of the social institution, religious, economic, political, and familial which together constitute what is called social structure” (1972:11-12). Swingewood also stated that literary work is closely related to social life, imitating, and possibility to changes the society.

Karl Marx argued that literature is a part of social institutions as a superstructure which is in common with religion, politics, science, and education. It becomes an integral part of social life so that literature developed in accordance with the society development. Literature is always involved in social changes and social conflict (Anwar, 2013: 42). Marx states that literature is a superstructure as reproductive power of infrastructure or social structure based on social relations economically, literature is a social institution whether directly or indirectly involved to social conflict as a conservative power to preserve the existing social structures, and even literature is a progressive power to alteration of social class in order to create a new structure (Faruk, 2010:52-53).

A French philosopher, Hippolyte Adolphe Taine (via Swingewood, 1972: 30) formed a systematic relation between society and literature. Taine proposed three concepts as follows:

1. Race, characteristic of races was influenced by the soil, the food and the great event in their history which makes races differ one another
2. Moment ( socio-political condition in that period)
3. Milieu (characteristic of certain centuries and epochs)

Based on Taine`s concept above, a lot of science discipline arise such as sociology of literature to approach literary works. This discipline has a wider of view point, not only from the author him/her self but also the reader and the nature as extrinsic elements.

Rene Wellek and Austin Warren in *Theory of Literature* (1977: 98) said that common approaches in the study of literature and society is studying literature as a social document and as a portrait of the social reality. Wellek and Warren (1977: 111) divided three aspects of sociology of literature.

1. Sociology of the author: Regarding to the author background as a producer of literary works, social status of author, and ideologies of author.
2. Sociology of literature itself: Regarding the existence of the works itself associated with social problems.
3. Sociology of the reader: Regarding the reader`s responses and the extent of the impact of literature to the reader or society.

Literary work is a place to conveying the ideas of authors. These can be social, cultural and educational criticism derived from observations or experience (the experience can be an own experience or the experience of others that exist around). Therefore, literary work can be a representative of social events at that time as historical document.

From various definition of sociology of literature above, the writer will use the concept of Wellek and Warren, point number two which is 'sociology of literature itself, regarding the existence of the works itself associated with social problems' because it has a strong connection with the sociology of conflict as the main theory to answer the research questions of this undergraduate thesis. Briefly, this theory focuses on horizontal and vertical conflict.

## **B. Sociology of conflict**

Conflict is a social phenomenon that is present and inherent in every social life. Society is an arena of conflict and integration. Conflict and social integration is a symptom of social life, things that encourage conflicts and integration are the similarities and the differences in the social interest. The basic assumption of sociology conflict is society always in contradictory position, dissension and alteration (Novri Susan, 2009: 107).

Suminto A. Suyuti (2000) divides the literary conflict into three types. First, it is the conflict of character that is often referred to the psychological conflict. Second, it is conflict between people against society, which is often referred to a social conflict that usually occurs between characters with the

surrounding environment. The conflict arises from the attitude of the individual to the social environment of the various problems that occur in the society. Third, it is conflict between man and nature, when the man (character) has disharmony relations with the nature then conflict are occurs (42-43).

Karl Marx stated that class struggle is the beginning of the existing society: "The history of all hitherto existing society is the history of class struggles, freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes" (<https://www.marxists.org>, Feb 22<sup>nd</sup>, 2016).

In the third edition of *Das Capital*, Marx identified that there are three main classes in capitalist society (laborers, capitalists and landlords) livelihoods and revenue is makes difference among them. Labor worked to meet an everyday needs, capitalist has more profit and landlords are the ruler at that time. Marx in *German Ideology* see the country as a compensation of conflict in society that arises because of the division of jobs, shrouded by the illusion if country is a community of real people who overcome the real conflicts between conflicted classes, in fact is the country stand with the dominant class and speak up for their purpose. In *The Communist Manifesto* Marx stated that the three classes above are in the process of leading into two great hostile classes, bourgeoisie and proletariat (cited in Doyle, Contemporary Sociological Theory 1981:144-148).

Marx argued that development of human intellectual is determined by the material condition, thus his theory is known as historical materialism. The struggle of human is fulfilling material needs, where human directly confronted to the nature as a source of needs. In order to achieve the needs, Marx said that human beings are required to do nature transformation, transformation effort of human that engender a social relations known as productive activities where the production equipment, the production environment and the condition of production are included. The relation between two group of fundamental people (group of equipment owner or bourgeois and group of labor or proletariat) which is then known as social class (Faruk, 2010: 25-26).

The social relation inside the productivity environment is referred to the basic infrastructure of society, whereas, social relations created by an institution that sustains infrastructure is called as a superstructure. Marx considers that the antagonistic social relations can alter the structure of society gradually. Social structure in early stage is modest with the means of production and the division of labor is very simple, where the ownership of the production means is collectively, there is no social class (classless society). Along with the complexity of production process, division of labor and increasing individual ownership, then the feudal society/ structure arises, which opened the way for the next social structure, such as capitalist society (Faruk, 2010: 27).

Capitalist system has changed the value, which is value of use to the value of exchange, productive activities in capitalist society is referring to exchange value of products to the other goods in the market. Goods are produced massively,

and productive activities in capitalist system are no longer undertaken to meet of the society needs directly (Faruk, 2010: 27-28).

According to Karl Lowith (1993), Marx believed if bourgeois is capitalist in the form of money and values, they created system of production and take benefit in excess of the basic human needs "over value of production". Meanwhile, proletariats have been impoverished by capitalism, and there is no fairness in the share of benefit. This condition will be changed when proletariat got critical consciousness to the bourgeoisie cheating in the capitalist system. Marx said that this is proletariat revolution against the bourgeoisie toward classless society (as cited in Novri Susan 2009: 36-37).

Antagonism between interests of the bourgeoisie and the proletariat gave birth to a lot of conflicts in society. Ralf Dahrendorf cites Marx's statement about conflict "...without conflict, no progress; that is the law which is civilization has followed the present day..." (1959: 8). Marx's sociology conflict theory was influenced by Hegel's dialectic philosophy. Marx replaced an ideal dialectics by material dialectics from Fierbich, so that history is a continuous process of change materially. For Tom Cambell (1994), Marx is a historical materialists who elaborates social dialectic process of society, destruction and mastery an economic power alternately, from communists primitive toward feudalists, later to capitalists and ended in a classless society (as cited in Novri Susan 2009:35-39).

Ruth A. Wallace and Alison Wolf in *Contemporary Sociological Theory* (1995) mention that there are three basic elements of Marx's conflict theory:

1. Human have essential nature and predefined interests.
2. The different social groups have different interests.
3. Relation between the nature of ideas or "ideologies" with the interests

Wallace and Wolf then elaborate that:

The basic elements of conflict theory are all apparent in Marx's work. He believed, first of all, that people have an essential nature and predefined interests. Indeed, Marxists generally argue that if people do not behave in accordance with these interests it can only mean that they have been deceived about what their "true interests" are by a social system that works in others' favor. Second, Marx analyzed both historical and contemporary society in terms of conflicts between different social groups with different interests. Finally, he emphasized the link between the nature of ideas or "ideologies" and the interests of those who develop them; and he insisted that the ideas of an age reflect the interests of the ruling class (1995: 79).

According to Ralf Dahrendorf in *Class and Class Conflict in Industrial Society* (1959: 164-165), the conflicts appear through the social relation and social system. People or group who have no relation with the system, then, not involved in the conflict.

There can be no conflict, unless this conflict occurs within a context of meaning, i.e., some kind of coherent "system." No



conflict is conceivable between French housewives and Chilean chess players, because these groups are not united by, or perhaps "integrated into," a common frame of reference. Analogously, the notion of integration makes little sense unless it resupposes the existence of different elements that are integrated (Dahrendorf, 1959: 164-165)

Furthermore, Dahrendorf stated that the relations of the social structure is determined by power and authority:

From the point of view of the integration theory of social structure, units of social analysis ("social systems") are essentially voluntary associations of people who share certain values and set up institutions in order to ensure the smooth functioning of cooperation. From the point of view of coercion theory, however, the units of social analysis present an altogether different picture. Here, it is not voluntary cooperation or general consensus but enforced constraint that makes social organizations cohere. In institutional terms, this means that in every social organization some positions are entrusted with a right to exercise control over other positions in order to ensure effective coercion; it means, in other words, that there is a differential distribution of power and authority (Dahrendorf, 1959: 164).

Wallace and Wolf (1995: 145) explain the essence of the power that Dahrendorf mean is power to control and power to punish, with the result that ruler have control with fully in the system. Therefore, in Dahrendorf's theory it can be said that if the conflict of interests is the core conflicts of the ruler against the ruled. Power and authority is lasting source of friction (as cited in Novri Susan, 2009: 56). Dahrendorf defines the differences of the power and the authority as follows: "The important difference between power and authority consists in the fact that whereas power is essentially tied to the personality of individuals, authority is always associated with social positions or roles" (1959: 166).

Dahrendorf in his book *Class and Class Conflict* elaborates the authority as follows:

The significance of such group conflicts rests with the fact that they are not the product of structurally fortuitous relations of power but come forth wherever authority is exercised—and that means in all societies under all historical conditions. ( 1 ) Authority relations are always relations of super- and subordination. (2) Where there are authority relations, the superordinate element is socially expected to control, by orders and commands, warnings and prohibitions, the behavior of the subordinate element. (3) Such expectations attach to relatively permanent social positions rather than to the character of individuals, they are in this sense legitimate. (4) By virtue of this fact, they always involve specification of the persons subject to

control and of the spheres within which control is permissible/ Authority, as distinct from power, is never a relation of generalized control over others. (5) Authority being a legitimate relation, noncompliance with authoritative commands can be sanctioned, it is indeed one of the functions of the legal system (and of course of quasi-legal customs and norms) to support the effective exercise of legitimate authority (1959: 166-167).

The Dahrendorf's theory well-known as dialectic sociology conflict, which elucidates the distribution continuously process of authority and power. For Dahrendorf, the social facts is an endless cycle of authority conflicts of an organized groups in the social system. Anthony Giddens presumes the dynamics of that conflicts as dialectics of control in social system (Novri Susan, 2009: 58-59).

According to Max Weber, there are three types of power: The power based on the charisma of personal quality, the traditional authority that inherited through the habit and communal values, the legal-formal authority based on law (Wallace and Wolf via Nori Susan, 2009: 42).

Otomar J. Bartos and Paul Wehr in *Using Conflict Theory* (2003) defined the conflict as follows:

...a situation in which actors use conflict behavior against each other to attain incompatible goals and/or to express their hostility ...the relationship between hostility and conflict behavior is complex. On the one hand, hostility adds fuel to and intensifies

conflict behavior. On the other hand, conflict also intensifies hostility: as conflict continues and the parties inflict injuries on each other, the participants are no longer motivated solely by a desire to reach their original goals; increasingly, they become determined to destroy the enemy... (2003: 13, 22).

Conflict behavior is a various form of behavior created by someone or group in order to achieve the goal or to express hostility to the opponent. The kind of conflict behavior is disaggregated to become a coercive action and noncoercive conflict action. Coercive action forces the opponents to do what they do not wish to do, while the noncoercive action involves pure cooperation, persuasion and rewarding (Novri Susan, 2009: 63-64).

Bartos dan Wehr divide the coercive action into actual coercion and threat coercion. Actual coercion appears in the form of wounding, killing, and psychological abuse in order to discontinue an opponent ability to continue the conflict (Novri Susan, 2009: 64). For Joseph Himes (1980: 103), actual coercion is used "if we try to weaken our opponents by injuring them. It is useful to distinguish between physical violence and symbolic injury. Severe physical injury can be violent: hurting or killing the opponents, or destroying their property" (as cited in Bartos and Wehr, 2003: 23). Bartos and Wehr argued that coercion also can be done without physical abuse: "... physical injury can be nonviolent, such as depriving the opponents of resources they need. For example, a nation may punish its opponent by preventing ships from going in or out of its harbors, ... symbolic

injury, on the other hand, weakens the opponent by inducing fear, shame, or guilt through actions such as jeering or using derogatory names” (2003: 23).

According to Novri Susan (2003: 64), the threat of coercion appears in the form of intimidation and negotiation to pressure the opponent. Bartos and Wehr defines threat of coercion as follows:

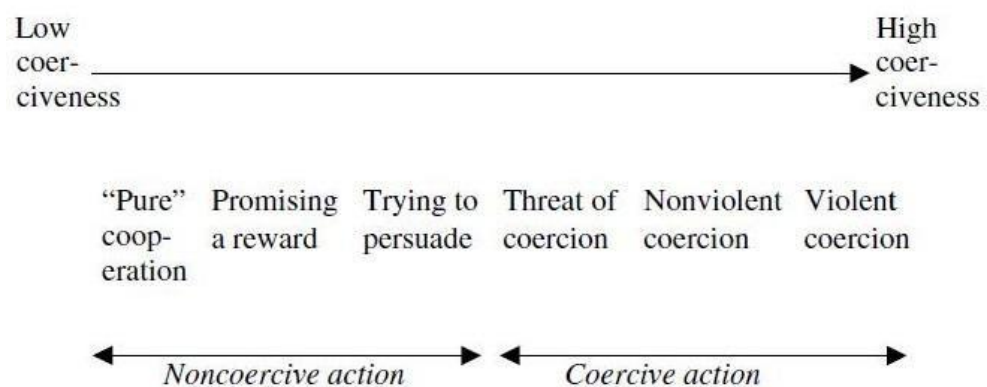
The primary consequence of an actual injury is to decrease the opponents’ ability to continue the conflict. Thus it should not be viewed as involving a change in their payoffs. A threat of violence, on the other hand, is best understood within the framework of payoff matrices: if the opponents’ payoffs for their original goal are sufficiently reduced by the threat, they will abandon it and may adopt the threatening party’s goal (2003: 24).

Non-coercive conflict action is an effort to find the solution of the conflict. Bartos and Wehr divide into three methods: Pure cooperation, persuasion, and rewarding.

Not all conflict actions involve coercion. Some, such as joint searching for new options, involve “pure” cooperation. Others, such as persuasion and rewarding, lie somewhere between full-scale coercion and pure cooperation: they resemble coercion in that their objective is to make the opponent accept the player’s goal; they resemble pure cooperation in that they use inducements rather than force (Bartos and Wehr, 2003: 25).

Non-coercive conflict action usually done in the negotiation, in which the conflicted parties aware to solve the conflict to anticipate of coercive action. Wehr and Bartos uses cause and effect to understand the degree of coerciveness in the conflict (Novri Susan, 2009: 64).

Bartos and Wehr in *Using Conflict Theory* (2003: 27) map the coerciveness of conflict action in the figure below:



Bartos and Wehr, *Using Conflict Theory* (2003: 27)

According to Asyari Suadi, et.al (2003), social conflicts is divided into two types:

1. Vertical conflict: the conflict between the elite (government, business groups and the state official) with a mass of (peoples) in which this conflict is usually complemented with physical violence, even causing casualties.
2. Horizontal conflict: the conflict among the masses (as cited in Novri Susan, 2009: 99).

In this undergraduate thesis, the writer will analyze vertical conflict and horizontal conflict in Madasaris`s novel *The Years of the Voiceless* through Sumarni`s character as a subject of the research.

### **C. Javanese Social Class**

According to Pitirim A. Sorokin (via Bagja Waluya 2007), social stratification is a grouping of society into multilevel classes (hierarchical), the manifestation is the existence of higher class and lower class in the society. For Soerjono Soekanto (via Bagja Waluya, 2007), as long in society has something valuable, so it will cause the layer in the society. Anyone who has something valuable in large quantities, it will be occupy the top, and vice versa. Something that is valued in the community can be in the form of money or objects that have an economic value, can also be in the form of land, power, science, religious observance, and descended from a respectable family (Bagja Waluya, 2007: 17-18).

Alo Liliweri in *Pengantar Studi Kebudayaan* (2014: 186) divides the character of social class in Indonesia into three:

1. Closed social relations: it restricts the possibility to move from one social status to another social status. The caste system in feudal society is the example.
2. Open social stratification: every member of society has opportunity to move to the higher class or lower class.

3. Mixed: this often happens in the community, for certain things are open, but for certain things that others are closed.

Liliweri also divides the status of social stratification as follows:

1. The status of objective: the status of someone that determined hierarchically within the formal structure of an organizations, for example, a governor, the chancellor, and so forth.
2. Status of the subjective: the status of someone that awarded or inherited by others, such as line of descent, personal qualities, ownership, and authority (2014: 186-188).

Clifford Geertz in the *Religion of Java* (1960) divide Javanese society as a former kingdom into three classes:

1. *Priyayi*: an elite group of society, one class of employee of bureaucracy according to their place of work or resident. They have honor which is a part of the bureaucratic and aristocracy.
2. *Santri*: a social group that obey and perform the obligation and rules in Islam such as praying (*shalat*), fasting, and another worship which has been specified. *Santri* live together as a group or organizations such as Muhammadiyah and Nahdhathul Ulama.
3. *Abangan*: the characteristics of *abangan* are a ritual of *slametan* to the ancestor as a symbol of sacrifice and worship, still practiced witchcraft, and the occult. *Abangan* according to Geertz was the peasant community of Java (Kompasiana, April, 17, 2016,



[http://www.kompasiana.com/dodichandra/eksistensi-islam-santri-dan-abangan-di-jawa\\_55209a308133119c7419fa24](http://www.kompasiana.com/dodichandra/eksistensi-islam-santri-dan-abangan-di-jawa_55209a308133119c7419fa24)).

According to Koentjaraningrat, Geertz's theory is not the vertical social classes, but rather inclined to horizontal class which is equal in their position. Koentjaraningrat in *Manusia dan Kebudayaan Manusia di Indonesia* (1971: 337-338), classified the Javanese social class into four classes:

1. *Ndara* (Aristocratics)
2. *Priyayi* (bureaucrat, government employees, and intelligentsia)
3. *Wong dagang* (trader),
4. *Wong cilik* (farmer, labor, and blue-collar workers)

To answer the question of the problem formulation in chapter I, this research will use the mixed theory of Koentjaraningrat with Geertz because those two theories is mutual support of each other. Geertz's theory will be used to analyze the horizontal classes and Koentjaraningrat's theory will be used to analyze the vertical classes. Afterward, the sociology of conflict theory from some scientist above will be applied to the result of social class research.