

Character Discrimination Analysis in the Novel *Maryam* by Okky Madasari

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ABSTRACT

This study analyzes the types of discrimination that occur in the main character Maryam who was born as an Ahmadiyah adherent in the novel Okky Madasari. The formulation of the problem from this research is, what are the elements that cause discrimination against the character Maryam and what are the types of discrimination. The method that the researcher considers qualified to assist this research is the descriptive-qualitative method. This type of discrimination analysis uses Fulthoni's theory, which explains the types of discrimination from ethnicity, race, and religion/belief to gender and gender issues (social roles due to gender), and reveals the elements of discrimination that the author uses. new structural theory. Talking about the scope of social life, we will be carried away in various complex behaviors in society, which are formed in the dimensions of life and can be observed and traced to capture human existence. In Okky Madasari's novel Maryam, the main character Maryam experiences various life conflicts in the form of discrimination. The emergence of this discrimination is the result of the birth of Maryam's character as Ahmadiyah which is seen as a deviant sect by the community.

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1. Introduction

Talking about the scope of social life, we will be carried away in various complex behaviors in society, which are formed in the dimensions of life and can be observed and traced to capture human existence. This dimension of life through literary works can be described in the form of human reactions to events that occur around them.

The forms of ideas that occur around are summarized and combined with beautiful language. Literature is present as a result of the author's reflection on existing phenomena. The results of this reflection are transformed into a work of fiction that has a deeper understanding, not just an imaginary story or the author's wishful thinking, but a form of the author's creativity in exploring and processing the ideas that are in his mind (Rahman, 2017).

Literary works examine society and literature, as literature deals with humans and society, through adaptation and efforts to change society. Literary works are created in good social conditions, even with bad conditions. This social situation will appear in a literary work in different forms. (Damono, 1984:7)

One of the literary works is a novel in the form of fictitious prose with a certain length, which depicts representative real characters, movements, and scenes in a chaotic or tangled plot or situation. Novels have characteristics depending on the character, presenting more than one impression, presenting more than one effect, presenting more than one emotion (Sungkowati, 2019).

In Okky Madasari's novel, (2012) *Maryam*, the main character Maryam experiences various life conflicts in the form of discrimination. The emergence of this discrimination is the result of the birth of Maryam's character as Ahmadiyah which is seen as a deviant sect by the community. Maryam's character spends her days struggling, all the unpleasant events to all forms of humiliation she feels, starting from being irresponsible to society, school, to the peak she has to leave the village of her birth.

Maryam tertantang. Ia berteriak ke orang-orang itu, "Adakah yang masih ingat saya? Saya Maryam. Anak pak Khairuddin. Cucu Kakek Zanuri."

Orang-orang diam. Takada yang mengatakan apa-apa. Semua mata tertuju pada Maryam. Maryam semakin tak sadar.

“Rumah itu milik keluarga kami. Tanah itu warisan dari Kakek. Rumah itu dibangun dari keringat bapak saya. Bagaimana mungkin kalian semua bisa mengusir kami dari rumah kami sendiri?” suara Maryam semakin keras. Tangannya menunjuk-nunjuk ke arah rumahnya berada, lalu berpindah ke orang-orang itu. (M/2012/209-210)

Maryam was challenged. He shouted to the people, “Does anyone remember me? I am Mary. Mr. Khairuddin's son. Grandpa Zanuri's grandson.”

People are silent. Nobody said anything. All eyes were on Maryam. Maryam is getting more and more unconscious.

“The house belongs to our family. The land was inherited from Grandpa. The house was built from the sweat of my father. How could you all kick us out of our own homes?” Maryam's voice grew louder. His hands pointed in the direction his house was located, then moved to the people. (M/2012/209-210)

Based on the description above, how literary works and the complex behavior of human life are two complementary social phenomena, the researchers are interested in making the novel *Maryam* by Okky Madasari as the object of thesis research with the title *Analysis of Main Types of Discrimination, Maryam's character in the novel Maryam by Okky Madasari*.

This problem formulation explains the types of discrimination against Maryam in Okky Madasari's novel *Maryam*, namely (1) Discrimination based on ethnicity/ethnicity, race, and religion/belief, (2) Discrimination based on sex and gender (social roles due to gender), (3) Discrimination against persons with disabilities. For example: people with disabilities are considered sick and are not accepted to work in government agencies, (4) Discrimination against people with HIV/AIDS, (5) Discrimination because of social caste.

2. Theoretical Background

The term novel is the same as the term romance. Novels are one of them part of prose. Novels come from Italian novels later Growing up in England and America United which means “little novelty (Munanto & Rahima 2020). Then the word is interpreted as a literary work in the form of prose. While the term romance comes from the medieval romance genre which is a long story about heroism and love. Provision romance flourishes in Germany, the Netherlands, France and parts of mainland Europe other. Based on the origin of the term between novels and romances do exist a little difference in the form of the novel shorter than romance, but the area of the story elements is almost the same (Rahman, 2017).

Novels are one of a kind related prose literature complex story. Complexity stories in novels are often featured with conflicts that are not only appeared in novels (Sukmawaty, et al., 2022). Besides that, the complexity of the story in the novel too seen in the relationship between elements elements in the novel itself. Level the depth and breadth of this story make novels different from short stories and romance. According to Kosasih (2002) states that a novel is a work imaginative that tells the whole side on someone's life or multiple characters.

Morse, et al., (2014) explained that the novel was essay in prose about events related to human life as experienced in everyday life, about ups and downs, love and hate, about character and his soul, and so on. Based on various presentations opinion above, it can be concluded that a novel is a literary works in the form of prose which have complex story themes, characters more characters, more storyline complicated and long and background and atmosphere diverse stories. Novels have building elements same with literature others in prose like short stories, fairy tales, and romances. For understand a novel, one needs know the elements that are in the novel (intrinsic) and the elements that exist outside the novel (extrinsic).

Rumagit, (2013) entitled *Violence and discrimination between religious communities in Indonesia*, The purpose of this research is to find out how the causes of violence and discrimination between religious communities in Indonesia and how the functions of the government and community in resolving violence and discrimination between religious communities in Indonesia. By using normative legal research methods, it can be concluded that: 1. The causes of violence and discrimination between religious communities in Indonesia are due to differences in understanding in values into conflict within religious communities. Namely the obligations that are required by religion, ideals regarding the certainty of the rights of religious people, understandings regarding teachings and views, different kinds of reasoning. Differences in doctrine, ethnic and racial differences of religious adherents, cultural differences, and the difference between the majority and the minority is a factor in the emergence of conflicts between religious communities. Lack of role government and

state apparatus in conflict situations between religious communities which are opportunities for certain provocateurs. 2. The function of the government and the community itself is to be able to resolve violence and discrimination between religious communities, where the government conducts a large socialization to the community regarding the rules that become the basis of inter-religious harmony in Pancasila and the 1945 Constitution through dialogue and deliberation with society and linking the prevention of violence and discrimination to the sanctions in the Criminal Code. After that, the community must also participate in preventing inter-religious conflicts. The state must also take firm action in religious conflicts in order to uphold Pancasila.

Lubis, (2018) in her research entitled Analysis of Discrimination in the Novel "Amelia" by Tere-Liye, this study aims to describe the discrimination found in the novel Amelia by Tere-Liye. To obtain the data used structural theory. The method used in this research is a qualitative research method with descriptive analysis method. The reason the author uses this method is because the author tries to describe the discrimination contained in the novel which is the object of this research. Data collection in this study was carried out using literature review and documentation techniques. The author uses this documentation technique by reading the data source in the form of a novel with the aim of identifying the data according to the theory used. After getting the research data, then the research data analysis was carried out using content analysis techniques. This is done by mastering and understanding the elements of the novel, identifying and analyze discrimination. The results of data analysis show that there is discrimination in the novel Amelia by Tere-Liye. The discrimination contained in the novel is the attitude of society that does not allow young children to go to schools outside their area, there is no freedom to express opinions, and the youngest child in the family must stay and settle at home details of discrimination have textual data that can prove the truth of the analysis to examine data that can be verified.

3. Methodology

The method that the researcher considers qualified to assist this research is the descriptive-qualitative method. Descriptive-qualitative method is a method that describes and analyzes data in the form of words (Lambert & Lambert, 2012). This method seeks to understand and interpret something through research. Descriptive-qualitative method is usually used to examine an object, a symptom, or a phenomenon by making a description or description of the facts and characteristics as well as the relationship between the investigated phenomena in a decisive manner in the form of words.

In descriptive-qualitative method, the author only describes an object of research based on available data (Sari, et al., 2021). Descriptive-qualitative research is *das sein* or explains events that occurred as they are and not *das sollen* or explains events that should occur. Related to the above, the researcher uses the novel structural theory combined with other relevant theories, with the question of what elements make up the types of discrimination by the main character.

The primary data source of this research is the novel Maryam by Okky Madasari which was published in 2012 by the publisher PT Gramedia Pustaka Utama. This 280 page book contains 8 main chapters. The data collection techniques used in this study was library techniques and note-taking techniques. The library technique is to use written sources to obtain data (Subroto, 2007: 47) which means that the data are taken from books related to the object of research that support the research objectives.

The note-taking technique is to listen to the use of spoken language and record relevant data in accordance with the goals and objectives of the research (Subroto, 2007: 47). In connection with the explanation above, the steps taken by the author in collecting data are as follows

- a. Reading the novel Maryam
- b. Record data in the form of narratives in novels and describe those related to research,
- c. Analyzing data with predetermined methods and theories, and
- d. Concluding based on the analysis that has been done.

4. Findings and Discussion

In the discussion, the researcher will summarize the forms of discrimination in Maryam's novel based on the theory and relate the forms of discrimination that actually occur in Indonesia.

4.1 Discrimination

The word discrimination comes from the Latin word *discriminatus*, which means to divide or to differentiate. Prejudice and discrimination cannot be separated. Prejudice still includes attitudes of belief, and predisposition to act, so

discrimination is a real action. Discrimination is usually carried out by those who have a very strong attitude of prejudice due to certain pressures, such as cultural pressure, customs, and law (Liliweri, 2005: 218).

Fulthoni et al (2009:4) described the types of discrimination that often occurred, as follows:

- a) Discrimination based on ethnicity/ethnicity, race, and religion/belief.
- b) Discrimination based on sex and gender (social roles due to gender). For example: boys are prioritized to get access to education over girls; women are considered the property of their husbands after marriage; and others (etc).
- c) Discrimination against persons with disabilities. Example: people with disabilities are considered sick and are not accepted to work in government agencies.
- d) Discrimination against HIV/AIDS sufferers. For example: people with HIV/AIDS are ostracized from society and are considered scum of society.
- e) Discrimination due to social caste, Example: in India, the lowest caste is considered the trash of society and is impoverished or marginalized so that they lack access to enjoy their human rights.

The types of discrimination that have been described by Fulthoni in the first part occur because of ethnicity/ethnicity, race, and religion/belief. Discriminatory practices in Indonesia are in the form of conflict, discriminatory practices that are not in the form of conflict are usually in the form of policies or regulations that are detrimental to certain individuals or groups. Discriminatory practices in the form of conflict are the Ambon and Poso cases involving Muslim and Christian communities. The case of looting against ethnic Chinese (minorities) in 1998 (Fulthoni, 2009:2; Sukmawaty, et al., 2022)

The researcher focuses on Fulthoni's theory of discrimination on the types of discrimination that are categorized according to the content of the novel, namely, discrimination based on ethnicity/ethnicity, race, and religion/belief and discrimination based on social caste. All discrimination that occurs is based on differences in religious beliefs.

4.2 Discrimination Based on Ethnic/Ethnic Based on Religion

In Maryam's novel, the practice of ethnic/ethnic discrimination occurs in the form of conflict, which is caused by ethnic/ethnic differences on the basis of religion. Maryam's family was ostracized and expelled from her own hometown because they were considered to have different understandings on the basis of religion. This can be seen in the quote:

Data 1:

Gerupuk pun tak mau ketinggalan. seluruh laki-laki bergerak ke arah rumah Pak Khairuddin. Yang perempuan berdiri di sepanjang jalan. Empat kali lemparan batu dan teriakan orang-orang sudah cukup untuk Pak Khairuddin mengambil keputusan. Tanpa ada perlawanan. Tanpa perlu perusakan dan pembakaran. (M/2012/52)

Orang-orang yang mereka anggap telah menduakan Nabi mereka dan telah mempertahankan agama sesuai dengan keinginan mereka. Bukan lagi berdasarkan. Mereka marah sama orang yang selama puluhan tahun hidup rukun sebagai tetangga. Mereka melempar batu ke genteng, memecahkan kaca jendela, merusak pagar dengan parang dan cangkul laki-laki dewasa semuanya siaga, mengepung rumah-rumah yang mereka anggap telah menyimpang. (M/2012/51)

Gerupuk did not want to be left behind. all the men moved towards Pak Khairuddin's house. The women were standing along the road. Four stone throws and shouts from people were enough for Pak Khairuddin to make a decision. Without any resistance. Without the need for destruction and burning. (M/2012/52)

People who they consider to have doubled their Prophet and have defended the religion according to their wishes. No longer based. They are angry with people who for decades have lived in harmony as neighbors. They threw stones at roof tiles, broke window panes, broke fences with machetes and hoes, grown men all on standby, besieging houses they thought had deviated. (M/2012/51)

The quote above describes conflicts that occur due to differences in understanding based on ethnicity/ethnicity/culture on the basis of religion. Maryam's family was expelled and ostracized for being Ahmadis, namely Ahmadiyah followers. This Ahmadiyah belief is considered deviant by residents in Kampung Maryam.

4.3 Discrimination based on caste/social class on the basis of religion

In the novel *Maryam*, it is told that the main character Maryam was born with a social class background from parents with sufficient income. Maryam is alive. This is according to the quote:

Data 2:

Bapak Maryam menjadi tengkulak ikan. Membeli hasil tangkapan nelayan-nelayan, lalu menjualnya di pasar kecamatan dan rumah-rumah makan. Dengan hasil dari ikan itulah bapak Maryam bisa membangun rumah yang layak, punya satu pic up, menyekolahkan dua anaknya. (M/2012/21)

Bapak Maryam satu dari sedikit orang yang beruntung. Ia hidup dari ikan itu tanpa perlu lagi melaut sendiri. Ia hanya perlu menunggu setoran orang-orang, pembelian sesuai dengan kesepakatan, lalu menjual di pasar Sengkol, 20 kilometer ke arah barat dari Gerupuk. (M/2012/41-42)

Maryam's father became a fish middleman. Buying the catch of fishermen, then selling it at the sub-district market and restaurants. With the results of the fish, Mr. Maryam was able to build a decent house, have a pic up, and send his two children to school. (M/2012/21)

Maryam's father is one of the lucky few. He lives off the fish without the need to go out to sea by himself. He just needed to wait for people's deposits, buy according to the agreement, then sell at the Sengkol market, 20 kilometers to the west of Gerupuk. (M/2012/41-42)

The quote above describes the social background of the well-to-do family of the main character Maryam. The social class background is different from other people in Gerupuk village.

4.4 A Glance of Maryam's Character in *Okky Madasari's Novel*

Being born as an Ahmadiyah who has been seen as heretical by society is not easy. A life full of many unpleasant events that he has experienced all forms of humiliation. Maryam, live her days hard. Although in the end he tried to be strong to face it and accept himself as an Ahmadi.

The burden of life begins with the humiliation of the community towards Fatimah, Maryam's sister, who received bad treatment from the school because she was considered a deviant. Until finally Fatimah got a red score on religious subjects in her report card, which was an irony because Fatimah herself was classified as a diligent and smart child at school.

Meanwhile, Maryam herself after graduating from high school, she decided to leave Lombok where her family was to continue her studies in Surabaya. Long distance relationship with family is not an obstacle for Maryam to study, because in Surabaya she lives with her Ahmadi relatives. And until he became acquainted with a young man named Gamal at a routine recitation held by the Ahmadiyya.

Maryam's closeness with Gamal apparently reached Pak Khairuddin's family, Maryam's father in Lombok, so Maryam's family decided to approve their relationship because they were Ahmadis. And if there are no obstacles, Maryam and Gamal's marriage will take place after Maryam finishes her studies. However, it turned out to be the opposite of all plans. Gamal changed his attitude towards Maryam and his Ahmadi family, after he returned from his college internship. Gamal said Ahmadis were heretical, so he then left Maryam and her family. This thing made Maryam very sad, so she decided to migrate to Jakarta after she finished college in Surabaya, in the hope that she could forget all the memories with Gamal.

Then in Jakarta it was not difficult to find a job because Maryam has advantages, and she works in a private bank in Jakarta until he met Alamsyah.

Maryam's relationship with Alamsyah was also not easy, because Alamsyah did not get the blessing of Maryam's parents before he entered Ahmadiyah. This is what Maryam opposed, because Maryam thought it was better for Maryam to follow Alamsyah than Alamsyah who had to follow the will of Maryam's family. Finally, Maryam's marriage with Alamsyah took place without the presence of Maryam's family. However, at the beginning of the marriage there was a procession in which Maryam was considered a heretic and then Mary was sworn in to embrace Islam according to Alamsyah's beliefs.

Maryam's determination was great to forget her past, but family members from Alamsyah always associated Maryam as a former adherent of a deviant sect, so that her sin was unforgivable as a result Maryam was not also given offspring from Alamsyah. The polemic between Maryam and Alamsyah's family continued, until finally Maryam was

embarrassed and decided to divorce Alamsyah and return to her family in Lombok. Maryam realized it was because she did not listen to the advice of her parents.

Maryam's presence in Lombok, the situation was different at the beginning of her departure. This is because Maryam's house, which was originally located on Gerupuk beach, has moved to Gegerung, it is due to an attack by residents on Maryam's house and family who are considered heretical. Maryam was surprised to find such a situation, because the tolerance between each other was so close that in the end she decided to leave, everything changed.

Until finally Maryam betrothed to Umar, a fellow member of the Ahmadi by Pak Khairuddin. Not long after that happiness, the house of Ahmadiyah followers was attacked again by residents who did not accept the existence of Ahmadiyah in their village. This ignited the emotions of Umar, Pak Khairuddin, and other Ahmadiyya youths. Because Ahmadiyah considers the attack to be carried out unilaterally, without any compromise. And has violated human rights. So the fighting broke out, and soon the police came to mediate and evacuate all the children and women to the Transito building, including Maryam who was pregnant at the time.

The condition of the Ahmadi refugees in the Transito building did not improve, because their only wish was to return to living life as usual. However. That hope was dashed when the local police explained that for the sake of security the Ahmadi refugees were not allowed to return.

The defense of the suffering of the Ahmadis continued until, representatives from Ahmadi met with the Governor, but the statement received was surprising. Whereas Ahmadis are welcome to stay away from Lombok for safety, Ahmadi refugees must seek asylum protection from Australia. Until the first child of the couple Maryam and Umar was born, the struggle for justice continued until Maryam finally took the initiative to write to the President asking for protection and justice.

Maryam is a very beautiful girl in the area. His skin is tan, his eyes are round and sharp, his eyebrows are thick and his lips are thick, his hair is straight and black. However, because of her beauty, many men like her, but are always rejected and this is precisely because they see Maryam as a woman who is arrogant and does not like to hang out with other people. It is as in the quote:

Data 3:

Maryam memiliki kecantikan khas perempuan dari daerah timur. Kulit sawo matang yang bersih dan segar. Matanya bulat tajam, alis tebal dan agak bibir tebal yang selalu kemerahan. Rambutnya yang lurus dan hitam sejak kecil selalu dibiarkan Panjang melebihi punggung dan lebih sering dibiarkan tergerai. Di luar segala kelebihan fisiknya, Maryam gadis yang cerdas dan ramah. Apalagi yang kurang ketika semuanya telah dibungkud dalam kesamaan iman? (Madasari, 2012: 24)

Karena itu, sampai tamat SMA di pulau kelahirannya, Maryam tak pernah punya pacar. Ia tahu mana orang yang sejalan dengannya mana yang bukan. Sejak awal ia membatasi diri ketika ada laki-laki yang berbeda darinya mulai mendekati. Maryam yang ketus, Maryam yang sombong, Maryam yang tak mau bergaul. Begitu pikir laki-laki yang mencoba merayunya. Tapi ketika ada laki-laki Ahmadi mendekatinya, ternyata sikap Maryam pun tak jauh berbeda. Ya, laki-laki Ahmadi tak terlihat menarik di matanya. (Madasari, 2012: 20-21)

Maryam has the typical beauty of women from the east. The brown skin is clean and fresh. Sharp round eyes, thick eyebrows and slightly thick lips that are always reddish. Her straight, black hair since childhood has always been left longer than her back and is more often left loose. Despite all her physical advantages, Maryam is a smart and friendly girl. What else is lacking when all have been wrapped up in the same faith? (Madasari, 2012: 24)

Therefore, until graduating from high school on the island of her birth, Maryam never had a boyfriend. He knows which people are compatible with him and who are not. From the start she limited herself when a man who was different from her began to approach. Maryam who is curt, Maryam who is arrogant, Maryam who doesn't want to get along. So thought the man who tried to seduce her. But when an Ahmadi man approached her, it turned out that Maryam's attitude was not much different. Yes, Ahmadi men do not look attractive in his eyes. (Madasari, 2012: 20-21)

After graduating from high school in 1993, Maryam wanted to go to college to achieve her dreams. He chose the city of Surabaya as the university he wanted. Maryam also lives with Mr. and Mrs. Zul, close friends of her father. This is

contained in the quote:

Lulus SMA pada tahun 1993, Maryam berangkat ke Surabaya mengikuti ujian masuk ke perguruan tinggi. Ia diterima Universitas Erlangga, Fakultas Ekonomi, Jurusan Akuntansi. Ia tinggal bersama keluarga yang sudah seperti saudara kenalan orang tuanya yang sama-sama Ahmadi. (Madasari, 2012: 21)

Begitu juga Maryam tinggal di kota besar justru makin menguatkan iman. Ia kuliah dan bergaul dengan teman-teman seperti biasa tiap hari. Tetapi begitu pulang, hari-harinya dipenuhi ibadah, pembicaraan-pembicaraan tentang keyakinan bersama pak dan bu Zul, lalu pengajian di rumah salah satu Ahmadi seminggu sekali. (Madasari, 2102: 22)

After graduating from high school in 1993, Maryam went to Surabaya to take the entrance exam to college. He was accepted by Erlangga University, Faculty of Economics, Department of Accounting. He lives with a family who are like acquaintances of his parents who are both Ahmadi. (Madasari, 2012: 21)

Likewise, Maryam living in a big city actually strengthens her faith. He went to college and hung out with friends as usual every day. But when he got home, his days were filled with worship, talks about belief with Mr. and Mrs. Zul, then recitation at the house of one of the Ahmadi once a week. (Madasari, 2102:22)

Based on the quote, Maryam is a woman who doesn't give up easily, it can be seen that her business is able to study at Erlangga University. Maryam's acceptance at Erlangga University did not close Maryam's heart. He deepened his faith by being obedient to worship.

Data 5:

Semua orang pengajian terdiam terdengar cerita bapak dan Ibu gamal beberapa orang menangis. Di balik punggung bu Zul, air mata Maryam tak berhenti mengalir. Ia kemudian berlari ke kamarnya, membenamkan muka di bantal hanya untuk meredam tangisnya. Maryam kehilangan semua harapannya. Kehilangan orang yang dicintainya. Tapi ia tak tahu harus bagaimana. Ia hanya ingin menangis. (Madasari, 2012: 29)

Everyone in the study was silent, heard the story of the father and mother, some people were crying. Behind Mrs. Zul's back, Maryam's tears did not stop flowing. He then ran to his room, buried his face in the pillow just to muffle his tears. Maryam lost all hope. Losing a loved one. But he didn't know what to do. He just wanted to cry. (Madasari, 2012: 29)

The quote above tells that Maryam lost her lover, Gamal. He lost all hope, Maryam was so devastated by this incident.

Umar is the husband of the main character Maryam. Umar is the son of Mr. Ali and Mrs. Ali. Umar is the only child of Mr. Ali and Mrs. Ali. Umar studied at Udaya University Bali, majoring in English Literature. Umar finally quit college when his father died and continued his father's business.

Data 6:

Umar selalu sopan dan lembut pada Maryam. Setiap pulang dalam keadaan Lelah karena baru berkeliling dari satu tempat ke tempat yang lain, ia mendekati Maryam dan berkata pelan "Sabar ya, sampai besok Jumat semua selesai." Maryam tersenyum, ia tahu maksud Umar dan ia memang tak mempermasalahakan apa-apa, semua begitu mudah dipahami. (Madasari, 2012:166)

Umar was always polite and gentle to Maryam. Every time he came home tired because he had just wandered from one place to another, he approached Maryam and said quietly "Be patient, until tomorrow Friday everything is finished." Maryam smiled, she knew what Umar meant and she did not mind anything, everything was so easy to understand. (Madasari, 2012:166)

The quote above illustrates that Umar was really a polite and gentle husband to his wife Maryam. He tried to calm Maryam's heart. It was clear that Maryam really liked Umar's attitude.

Pak Khairuddin is the father of Maryam. Pak Khairuddin works as a fish middleman, it can be said, Pak Khairuddin is a family head who can support his family well. From that result, Maryam's father was able to build a house and pay for his son's college education. As in the following quote:

Data 7:

Bapak Maryam menjadi tengkulak ikan. Membeli hasil tangkapan nelayan-nelayan, lalu menjualnya ke pasar kecamatan dan rumah-rumah makan. Dengan hasil dari ikan itulah bapak Maryam bisa membangun rumah yang layak, punya satu pik up dan menyekolahkan dua anaknya. (Madasari, 2012: 21)

Bapak Maryam menjadi tengkulak ikan. Membeli hasil tangkapan nelayan-nelayan, lalu menjualnya ke pasar kecamatan dan rumah-rumah makan. Dengan hasil dari ikan itulah bapak Maryam bisa membangun rumah yang layak, punya satu pik up dan menyekolahkan dua anaknya. (Madasari, 2012: 21)

Pak Khairuddin is a father who is very strict with his children. He always educated his children hard from a young age. It was clear from there that he loved his children very much. He did not want his children to forget religion. Pak Khairuddin was also very happy to see his son Maryam able to study in Surabaya.

Data 8:

Bagi Pak Khairuddin, untuk urusan keyakinan anak-anak harus dididik keras sejak kecil. Mereka harus menjadi orang-orang Ahmadi yang sejati. Yang bias menjadi penerus dan penyair ketika generasi-generasi lama mati. Karena itu, Pak Khairuddin begitu gembira ketika mendengar kabar tentang Maryam saat masih tinggal di rumah Pak Zul dan Bu Zul. Ia percaya di Surabaya Maryam tak hanya mencari gelar sarjana tapi juga sedang mendalami agama. (Madasari, 2012: 88)

For Mr. Khairuddin, in matters of belief, children must be educated hard from a young age. They must be true Ahmadis. Who can become successors and poets when the old generations die. Therefore, Pak Khairuddin was very happy when he heard the news about Maryam while still living at the house of Pak Zul and Bu Zul. He believes that in Surabaya Maryam is not only looking for a bachelor's degree but is also studying religion. (Madasari, 2012: 88)

Pak Khairuddin found a man who would be his son-in-law. Pak Khairuddin really felt that he made the right choice for Umar. Pak Khairudin also knows Umar's parents well.

Zulhair is the head of the organization. Zulhair is the person Maryam met when Maryam returned to her hometown who was looking for her family. It is as in the quote:

Data 9:

Laki-laki itu diam beberapa saat sampai kemudian tersenyum, seolah ingin memberi tanda ia sudah paham maksud Maryam. Laki-laki itu mengajak Maryam keluar dari Masjid. Menuju rumah di samping yang menjadi kantor pengurus organisasi. Ternyata laki-laki itulah yang ia cari. Ketua organisasi yang sekarang, menggantikan ketua yang diingat Maryam Namanya Zulhair lebih muda sedikit dari bapaknya Maryam. Berpakaian rapi. Berbicara santun. Ia berpendidikan tinggi sarjan lulusan Universitas Mataram. Sekarang pegawai negeri di kantor Provinsi. Tiap hari sepulang kerja, Zulhair datang ke kantor ini. Kadang ada pertemuan, kadang hanya sekedar memantau keadaan. Ada seorang penjaga yang setiap hari tinggal di tempat ini. (Madasari, 2012: 66)

The man was silent for a while before smiling, as if he wanted to give a sign that he had understood what Maryam meant. The man asked Maryam out of the mosque. Go to the house next to the office of the organization's management. It turned out to be the man she was looking for. The current chairman of the organization replaces the chairman who is remembered by Maryam. His name is Zulhair, a little younger than his father, Maryam. Dress neatly. Speak politely. He is educated with a bachelor's degree from the University of Mataram. Now a civil servant in the provincial office. Every day after work, Zulhair comes to this office. Sometimes there are meetings, sometimes just to monitor the situation. There is a guard who lives in this place every day. (Madasari, 2012: 66)

Zulhair tried to convince Maryam to be able to maintain all the beliefs she had in order to become fully Ahmadiyah. Zulhair tried to advise Maryam never to leave the faith.

In Maryam's novel, the stage of escalating conflict begins with Maryam's roommate who becomes increasingly unable to accept the events experienced by her family when she is not with them at that time. Then, there was an obscene shaman who added that the incident was not much different from the expulsion of his parents.

The conflict escalated in the form of opposition groups' rejection of Maryam which culminated in the rejection of the Ahmadiyah group. There is a rejection by the opposing groups against the Ahmadiyah group who do not want the Ahmadiyah group to enter the area they are fighting for. It can be seen that the climax in this novel is the rejection by the opposing group who did not want Pak Khairuddin who had died to be buried in a public cemetery. For the opposing group, the right to be buried in the cemetery is a holy person. It can be seen that people who act as opponents really want to be opponents to the Ahmadiyah group. They will do everything they can to destroy the Ahmadiyah group, which is considered a "deviant sect" for them. As in the climax that occurred when Pak Khairuddin's death was planned to be buried in a public cemetery, the penang group strongly rejected the presence of people who came to the place, they still considered Ahmadiyah to be heretical and could not be viewed as true teachings.

At the completion stage in Maryam's novel, it begins with Maryam's efforts, who can no longer stand being in refugee camps, trying to seek justice from the government so that they can trust them. That they were never looking for a fuss. They were evicted from the house that actually belonged to them. Ahmadiyah people always make money by working. For Maryam, this is very unfair. Their belief should not be said to be "perverted". Another form of social class discrimination is not appreciating the area of Maryam's family life. Maryam's character considers the land in the area to belong to her grandfather. He could pretend to be sincere and not cry in front of his parents even though he could not accept the expulsion that occurred from the opposing group.

Discriminatory practices in Indonesia in the form of conflicts often occur, for example the Ambon case involving the Muslim and Christian communities. The case of looting against ethnic Chinese (minorities) in 1998.

Data 10:

Konflik Maluku bermula dari peristiwa kerusuhan yang terjadi pada Selasa, 19 Januari 1999. Kerusuhan berawal dari bentrokan antarwarga yang dipicu kesalahpahaman di Batumerah, Ambon. Bentrokan kemudian membesar menjadi kerusuhan antardesa yang penduduk mayoritasnya berbeda agama.

Berdasarkan catatan Komisi untuk Orang Hilang dan Korban Tindak Kekerasan (Kontras) pada 18 Februari 1999, kerusuhan juga terjadi di berbagai tempat di Maluku dalam waktu yang hampir bersamaan, dipicu sejumlah isu yang provokatif. (<https://nasional.kompas.com/jeo/konflik-dan-pelanggaran-ham-catatan-kelam-20-tahun-reformasi>)

The Maluku conflict began with the riots that occurred on Tuesday, January 19, 1999. The riots started with clashes between residents that were triggered by misunderstandings in Batumerah, Ambon. The clashes then escalated into inter-village riots, the majority of which have different religions.

Based on the records of the Commission for Missing Persons and Victims of Violence (Kontras) on February 18, 1999, riots also occurred in various places in Maluku at almost the same time, triggered by a number of provocative issues. (<https://nasional.kompas.com/jeo/konflik-dan-pelanggaran-ham-catatan-kelam-20-tahun-reformasi>)

The series of cases of religious intolerance in Indonesia tends to increase in the era of "democratic freedom". A number of discrimination cases with ethnic, religious, racial, and intergroup (SARA) nuances still occur in this Pancasila-based country. In fact, this intolerance led to SARA-based conflicts with many casualties.

In Oky Madasari's novel Maryam, Maryam and her family are part of a discriminated group. Just like the discrimination in Maluku and the 1998 ethnic Chinese in Jakarta, the Ahmadiyah case in Lombok is also a form of discrimination that actually occurs.

Data 11:

Pada hari ketiga Ramadhan, puluhan orang penganut Ahmadiyah terusir dari kampungnya setelah sekelompok orang melakukan perusakan terhadap kediaman mereka di Desa Gereng, Kabupaten Lombok, Nusa Tenggara Barat, Sabtu (19/05). Enam rumah dan beberapa kendaraan roda dua mengalami kerusakan akibat serangan itu, walaupun tidak ada korban meninggal dan luka-luka, kata polisi. Keterangan yang dihimpun pimpinan Jamaah Ahmadiyah Indonesia mengungkapkan serangan itu setidaknya terjadi tiga kali sejak Sabtu (19/05) pagi hingga Minggu (20/05) pagi. Atas kekerasan yang dialaminya, Jamaah Ahmadiyah Indonesia menuntut agar kepolisian memberikan jaminan terhadap komunitas Muslim Ahmadiyah di manapun di Indonesia.

"Kami juga meminta jaminan pemerintah pusat dan daerah agar kami dapat tinggal di rumah yang kami

miliki serta melaksanakan ibadah." kata Yendra.

Aparat kepolisian juga dituntut untuk bersikap adil, yaitu menindak para pelaku teror dan kriminal yang melakukan penyerangan, perusakan dan pengusiran. (<https://www.bbc.com/indonesia/indonesia-44187364>)

On the third day of Ramadan, dozens of Ahmadiyah followers were expelled from their villages after a group of people vandalized their homes in Gereng Village, Lombok Regency, West Nusa Tenggara, Saturday (19/05). Six houses and several two-wheeled vehicles were damaged in the attack, although no one was killed or injured, police said. Information compiled by the leaders of the Indonesian Ahmadiyya Community revealed that the attacks occurred at least three times from Saturday (19/05) morning to Sunday (20/05) morning. Due to the violence he experienced, Jamaah Ahmadiyah Indonesia demanded that the police provide guarantees for the Ahmadiyya Muslim community anywhere in Indonesia.

"We also ask for guarantees from the central and regional governments so that we can live in the houses we have and carry out worship." Yendra said.

Police officers are also required to be fair, namely to take action against terrorists and criminals who carry out attacks, vandalism and expulsion. (<https://www.bbc.com/indonesia/indonesia-44187364>)

Based on the facts above and referring to Fulthoni's theory of types of discrimination, the researcher concludes that Ahmadiyah is a religious sect that struggles to maintain its existence from the Islamic world. Ahmadiyah itself can be said as a sect which is a separate religion that is different from the Islamic religious environment.

It is understandable that Maryam experienced severe social conflict. Maryam tried her best to get the justice she hoped for. He wanted to be free from his suffering. He pleaded with the government to pay more attention to the Ahmadiyya family so that they would not be expelled from their own hometown. They can live with their efforts in that time. That's what Maryam really hoped for. Nothing else can differentiate between Ahmadiyya Islam and non-Ahmadiyya Islam, because what we know is the motto of Bhineka Tunggal Ika.

5. Conclusion

This study discusses the discrimination experienced by the main character in the novel Maryam by Okky Madasari. The researcher uses structural theory to find discrimination in the main character. The main character discrimination Maryam found by the researcher according to structural theory is, (1) discrimination based on ethnicity/ethnicity on the basis of religion, (2) discrimination based on caste/social class on the basis of religion.

This discrimination based on ethnicity/ethnicity on the basis of religion occurs in the form of conflict, which is caused by ethnic/ethnic differences on the basis of religion. Maryam's family was ostracized and expelled from her hometown because they were considered to have different understandings on the basis of religion. Discrimination based on caste/social class on the basis of religion, the main character Maryam was born with a social class background from parents with sufficient income. Maryam's family also in society always takes part in participating in community activities. However, discrimination continues to undermine Maryam's family, expelled from her hometown, isolated in refugee camps.

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