



**QUESTIONING MORALITY THROUGH ABSURDITY
IN S.E HINTON'S *THE OUTSIDERS***

Final Project

submitted in partial fulfillment of the requirements for the degree of

Sarjana Sastra in English Literature

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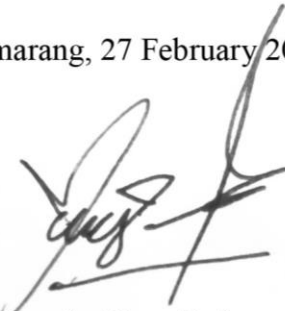


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DECLARATION OF ORIGINALITY

I, Nugraha Hery Setiawan, hereby declare that this final project entitled *Questioning Morality through Absurdity in S.E Hinton's The Outsiders* is my own work and has not been submitted in any form for another degree or diploma at any university or other institutes. Information derived from the published and unpublished work of others has been acknowledged in the text and a list of references is given in the references.

Semarang, 27 February 2020

A handwritten signature in black ink, appearing to be 'Nugraha Hery Setiawan', written in a cursive style.

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MOTTO AND DEDICATION

Everybody's change, so do I.

Revenge is the best motivation.

This Final Project is dedicated to:

1. My beloved mother and father
2. All of those who support me physically, mentally, and spiritually
3. All of those who doubt and hate me

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The first, I wish to take the opportunity to express my greatest gratitude to Allah SWT, The God Almighty for the graces, including graces of health, opportunity, spaciousness, and strength so that I can complete this final project.

Next, I want to thank to my beloved mother, due to her love, pray, and support, thus i can find my path in finishing my study. I also want to share my gratitude to those who support me physically, mentally and spiritually. Also for those who hurt, betray, and doubt me, this is my answer to you

My gratitude and appreciation for my first advisor Mohamad Ikhwan Rosyidi, S.S, M.A.. He is more than a lecturer, a friend for me. I am so grateful for his unfailing support refining the chaos of my thoughts. My second advisor Maria Johana Ari Widayanti, S.S, M.Si., thank you for the mentorship and support on this project. My appreciation to the Head of English Department and the English Literature Program, all lecturers and staffs for helping me particularly upon administration concerns.

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ABSTRACT

Setiawan, Nugraha Hery. 2020. **Questioning Morality through Absurdity in S.E Hinton's *The Outsiders***. Final Project. English Department. Faculty of Languages and Arts, Universitas Negeri Semarang. First Advisor: Mohamad Ikhwan Rosyidi, S.S., M.A. Second Advisor: Maria Johana Ari Widayanti, S.S., M.Si.

Keywords: Morality, Absurdity, Deconstruction

In this particular study, the researcher has two main goals. They are; (1) to explain how morality is portrayed in the novel and (2) to explain how morality is questioned through absurdity. This study is a qualitative analysis by applying Derrida's deconstruction theory. The data were collected by reading, identifying, and classifying excerpts from the novel and analyzed by interpreting the process of elucidating the binary opposition which later was reversed (the hierarchy) by using deconstruction theory. After conducting this study, the researcher came to two conclusions. First, the morality in *The Outsiders* was portrayed by appearances and judgments, neglecting various factors such as reasons, conditions, and motives behind particular actions. Second, considering other factors mentioned before, the researcher inferred that most of those moral-immoral things portrayed in the novel were merely bias. In oversimplified words, morality is an idea coming from one's perspective (subjective), yet many people thought they could differentiate the right from the wrong. Thinking those entire possibilities, raised fundamental question, is not morality so absurd? Does morality even exist in the first place?

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CHAPTER I

INTRODUCTION

This first chapter presents several points which consisted of background of the study, reasons for choosing the topic, research problems, purpose of the study, significance of the study, also scope and limitation of the study.

1.1 Background of The Study

Talking about morality, it may become a topic most people think so common and come by nature worth nothing to discuss. In the era where the world becomes more materialistic day by day, it makes more sense something conceptual like morality has no space in the thought of the majority. Meanwhile, the researcher thinks that morality is still a good topic to discuss, not to mention the fact that many experts still have some hard times in solidifying the definition not only due to the vast varied way of thinking but also morality itself is a very broad subject.

To have the same ground and make it easier to follow this study, the researcher will give the most common definition of morality as stated by Hornby (2011) Morality is the ability to distinguish between right and wrong, for instance giving money to the poor is right whereas murdering people is wrong. Let's take a further case by imagining a fictional character named Johny. One day Johny strayed in a remote island. There, he met with some soldiers from his country which more surprisingly were ready to execute twenty islanders. The leader of the soldiers somehow gave privilege to Johny to shoot one of the islanders and let the nineteen free, but if Johny did not kill one of the islanders, the soldiers were more than ready to kill them all. Being in that condition, what is the best action Johny should take? Even if it seems like the wisest option is to shoot one of the islanders and let the nineteen free, is not it still considered as morally wrong? as for the basic assumption killing people is no way near any right. Those two examples proved that morality is a fluid subject and thus worth to discuss.

That's why human is very complex being in which these numerous quality. Charles Darwin already stated in his most famous work *The Descent of Man (1871)*

the most important part that distinguish human from other being laid on the moral sense or conscience. Still relating to morality which differentiates human from other beings, Ayala in *The Difference of Being Human: Morality* (2010) also stated that while animal was being born with a certain instructional thing such as how to behave fundamentally on how to survive (instinct), human is not given by such gift which make them have to search, learn, and crave through the entire life. Taken from those explanations above, morality can be defined as something which differentiates human from other beings, yet it is still ambiguous to clearly determine which is right and which is wrong.

To make a clearer depiction of how absurd morality is, the researcher will give some examples from real life. A news entitled *Teacher Gets Six Months in Jail for Pinching Student* taken from *The Jakarta Post* Posted on August 5th, 2016, told about Samhudi, a vocational high school teacher, pinched a student as a punishment after the student failed to participate in afternoon prayers on Feb 3rd. The student's parent who was a member of The Indonesian Army (TNI) could not accept the punishment and reported the teacher's behaviour to the police. In this case, it is pretty hard to decide which side is considered as wrong as both parties have reasons to justify themselves. Some people may believe that the teacher was right since the primary duty of a teacher is to teach the student not only academically but also morally. Pinching is considered a punishment and also a lesson for a naughty student in order to teach him some discipline and good behaviour, as others may argue that the father of the student who got pinched also has a justified reason. It is the parent's nature to protect their child and when there is something violating their child, the parents will certainly could not be tolerated. Departed from there, the father of the pinched student felt he had the right to report what had been done by the teacher to the police. Similar example taken from the news entitled *Grandmother Jailed for Stealing Wood in East Java* taken from *Jakarta Globe* on April 23th, 2015. A 63 years old lady named Asyanti was sentenced to 15 months in prison for stealing timber from a teak plantation owned by a state-owned logging company Perhutani. While some people may argue and believe in impartiality, others may believe that the punishment is too heavy.

Not only appearing in real life, similar issue can also be found in some literary works. *Arus Bawah* written by Emha (2015) told about the missing of Semar. This missing caused some troubles in Karang Kadempel, especially for Petruk. With that conflict, the novel developed its plot and added some habits of people especially in Indonesia. For instance the dialogue between Petruk and Bagong arguing whether Bagong should call his father *Bapak* instead of his nickname (Semar). People with younger age are obligated to respect the elder by adding such calling before one's name such as *Mas, Mbak, Pak, Buk* while the elder are not so obligated to add *Dek, Nak, Nang, Cu* to youngster's names. The elder will judge one to be wrong if he/she calls his/her elder brother or his/her teacher with just their real name. Some may label them as impolite because in Indonesia adding *Mas, Mbak, Pak, Buk* means respect, not to do so means disrespect to the elder. On the other hand, the elder will not considered themselves as immoral or disrespecting the youngster just because they do not call the youngster with additional nicknames. This kind of phenomenon will bear a statement that somehow only the youngster obligated to respect the elder. In fact, it is the nature of human beings to respect each other.

In 1983 Sindhunata wrote a novel entitled *Anak Bajang Menggiring Angin* which also contains issue about morality. It is talking about the war between Rama and Rahwana. In this novel, there is part where Kumbakarna as Rahwana's brother faced a dilemma, although he was a monster but actually he had a pure heart. He actually refused to help his brother Rahwana in the war because he knew that it was due to his brother's mistake for kidnapping Sinta. While on the other side, he realized that as a good soldier, he obligated to protect his nation (Alengka) no matter how good or bad the reason was. Another similar example can be taken from *Beauty is A Wound* (2002) by Eka Kurniawan. This novel mainly talks about the life of Dewi Ayu who was forced by the situation to become a whore. Although she was a whore, she never regretted her decision. She was proud of herself and considered as the most successful whore in Halimunda. For most people, being a whore is a nasty and disrespectful job, but for Dewi Ayu being a whore is fine, moreover, she argued by being a whore she did not harm anyone. As the story progressed, she felt

that every women basically was a whore; even a good wife was a whore for her husband. They exchanged their genitals in order to get something. In this case, Dewi Ayu felt that she was better than other women and had the right idea about being a whore because if every woman was basically a whore at least she got a lot of money and could support her family life, when other woman probably just sell their genitals for something that was not even sure whether it exists or not; Love.

From some examples above, it is clear that determining right and wrong is not that easy. Even after looking for the reasons certain action being conducted, it is still difficult to see the exact lines separating the right and the wrong which make morality so absurd. If morality is something that naturally does not have certain bounds and if every people have a different point of view in determining right and wrong, who has the responsibility to decide one's actions as right or wrong? If the one who is responsible for is one's very self, do others have that privilege to judge one's action as right or wrong? Does morality really exist or perhaps is it just human creation in the form of justifying themselves?

Another example is *The Outsiders* (1967) by S.E Hinton which becomes the researcher's object of the research. This novel talks about the life of Ponyboy Curtis, a 14 years old boy, a member of a gang called *The Greasers*. Ponyboy and his gang members lived their life day by day in what people might call 'bad boy'. They were smoking, shop-lifting, and once a while fighting with their rival gang. One day Pony and his friend named Johnny conducted murder towards their rivals. After this incident, they decided to escape to the village. There, they accidentally burned the church where there are some kids trapped in that building. Without any hesitation Pony and Johnny jumped to the burning church to save the kids and finally they were able to save them all. After that tragedy, they soon became famous throughout the town because they were able to save several kids and became a hero despite they, at first were considered as murderers.

In this novel, the issue depicted with activities sometimes occurs in daily life. This is one of the reasons why the researcher was interested in choosing this novel as an object of the study. By looking at examples from daily life activities, the researcher hopes that it will be easily understood. Another reason why this novel

becomes an object of the study is some interesting facts about this novel. The first is that S.E Hinton, the author of this novel began to write this novel when she was 15 years old. The novel was then published when Hinton was 18 years old in 1967 by Viking Press. The second interesting fact is *The Outsiders* is a controversial book and is rank 38th on the American Library Association's Top 100 Most Frequently Challenged Books of 1990–1999. *The Outsiders* also has been banned from several schools and libraries for its portrayal of gang violence, underage smoking, drinking, strong or slang language, and family dysfunction. (<http://www.ala.org/bbooks/100> most frequently challenged books)

The next reason is that until now, there are not many researches that analyze this novel. One of the researches who used *The Outsiders* as its object of the study was conducted by Dan Shi from The University of Hong Kong. This research was entitled *De egocentricity and Socialization: A Study of Hinton's The Outsiders* (2014). This journal analyzed *The Outsiders* by Psychological approach. In order to fulfill the goal, Dan Shi used the theory of ego-centrism of childhood and adolescence by Jean Piaget and applied it to the major character in the novel. In short, this journal discussed de-egocentricity and socialization of major characters in Hinton's *The Outsiders* using psychoanalytic theory, indicating that the essence of adolescent development is to undergo de-egocentricity so as to better understand others and socialization so as to raise social norms consciousness. The interaction between de-egocentricity and socialization exposes adolescents' achievement of coming of age and reveals the major theme of the novel.

Related to the topic above the researcher found a research conducted by Sarah Leeves entitled *Morality, Nihilism, and Absurdism in Camus* published by www.medium.com in 2016. In her article, she took the intertextual approach to identify the essence of morality by comparing two works of Albert Camus *The Strangers* and *The Fall*. Sarah found similarities in the two works that all the main characters are believed to have no such called morality; therefore there is no need to be concern about it. In *The Stranger*, the main character Meursault is a nihilist who believes that life has no meaning while Jean Baptiste Clamence, the main character of *The Fall*, is a philosophical absurdist who believes he has found the

goal or meaning of life. Both of them live their life without any certain tendencies to do neither vice nor virtues, instead, they just flow their life instinctively. The lack of moral concern by both characters made them end in a similar way, Meursault and Clamence both suffer from social rejection they experienced. In this essay, Sarah argues that morality is one of the most important things for human beings. Even if there is no meaning to life, there is still a reason to be moral. Morals make a person fit in with society and to increase his self-esteem by allowing him to be proud of himself and his actions.

From several researches that have been conducted above, in order to avoid similarities, the researcher analyzed the issue of morality in different objects (*The Outsiders*). Although the object of the study is the same as Dan Shi's research, the researcher analyzed the issues in the novel by using deconstruction theory.

Actually, deconstruction theory comes from structuralism. Structuralism is a wide range of theories that covers so many fields including economy, sociology, psychology, and of course linguistics and literature. According to Bressler (1999:94), structuralism is a theory which aims to find meaning within the literary works itself. Structuralist believes that the proper study of literature involves the ability to find the string that operate the literary works which in the end convey its meaning of certain literary works. After finding the hierarchy of the oppositions, the researcher applied deconstructive reading strategy. Deconstruction as it is a part of the post-structuralism movement, began to challenge the meaning by questioning and reversing the hierarchy that structuralism had provided before. Finally, a new set of interpretations are created and presented to the readers.

1.2 Reasons For Choosing The Topic

Based on the background above, there are several considerations that the researcher took to conduct this research:

1. The issue of morality is an interesting topic to discuss, moreover in this modern era where people tend to easily judge someone's different act or opinion as wrong. Not to mention, such phenomena can cause problem like disharmony in the society.

2. The discussion about morality in this study can make the readers more aware that right or wrong is basically just a matter of perspective due to the lack of certain guidelines about that. Thus, the researcher hopes that readers can tolerate and more open-minded in facing someone else's different way of thinking.
3. The issue of morality brought by *The Outsiders* crafted in a simple way by bringing daily activities. Thus, the readers will understand and relate the issue to their life more easily.
4. Until the researcher began to conduct this study, there is no specific research that has analyzed this novel by using deconstruction theory in order to find alternative meaning related to morality and absurdity in this novel.

1.3 Research Problem

In conducting this research, the researcher will use several questions in order to guide the researcher in analyzing the novel. They are; (1) how is morality portrayed in the novel? and (2) how is morality questioned through absurdity in the novel?

1.4 Purpose of The Study

According to the formulated problems above, this study will have several goals to be achieved. They are; (1) to explain how morality is portrayed in the novel and (2) to explain how morality is questioned through absurdity.

1.5 Significance of The Study

Through this research, the researcher hopes that will give several benefits. They are; (1) the theoretical benefit of this research is to enrich the knowledge in literature, especially on deconstruction analysis, focusing on questioning the concept of morality through absurdity in the novel *The Outsiders*. (2) The practical benefit of this research is to add research finding especially in literary works which can be used as references for further analyses in the future. (3) *The Outsiders* raised the problem of morality especially that related to juvenile delinquency in a simple way.

1.6 Scope and Limitation of The Study

This research is going to analyze the plot structure in the novel which by using structuralism theory. After finding the binary oppositions in the novel, the researcher starts to challenge the hierarchy by began questioning the established logos. At the end of this research, the researcher finally was able to redefine the concept of morality through absurdity in the novel entitled *The Outsiders*. The concept of morality is something that occupies a large scope of field from philosophy to religion. To avoid ambiguity both in the discussion and final findings, in this research, the researcher did not talk about morality based on those fields. This research merely talks about morality and absurdity in its relation to social life based on the novel.

CHAPTER II

REVIEW OF RELATED LITERATURE

Review of related literature covers review of previous studies, review of related theories and theoretical framework. Review of previous studies consist of several similar studies conducted by other researchers compiled from journals, conducted articles, essays, etc. Theoretical background consists of theories will be used in this study. Last, the theoretical framework will explain the way this study conducted.

2.1 Review of Previous Studies

The researcher found some previous studies related to the topic discussed in this study. First, a journal written by Sarah Bonney entitled *Morality and Pleasure in Tim O'Brien's The Things They Carried Away* in 2016. The purpose of this study was to examine whether morality could be consciously made up or not. *The Things They Carried Away* talked about the Morality dilemma faced by soldiers of the U.S Army in the Vietnam War. Through her journal, Sarah explained although the soldiers were forced and finally could make a system of morality that fitted and justified their duty in the war field, the society around them still refused that system. Sarah took an example of killing. Killing was accepted as morally wrong by the society but in the soldiers' perspective killing was the right action to do, not only because it was a command which they required to fulfill but also it was necessary to kill the enemy in order to protect their comrades. Later, she came to the conclusion that morality was a system that should be followed accordingly and could not be made up in the very first place, moreover just for justifying oneself in doing something in their favor.

Other studies come from Patrick Duggan (2009) in his essay entitled *The Conflict between Aestheticism and Morality in Oscar Wilde's The Picture of Dorian Gray*. In this study, Patrick aimed to explain how extreme aesthetic and narcissistic behavior could lead one to be practically immoral. He argued that in advance model, aestheticism could cross paths with morality. This issue perfectly portrayed in Wilde's work where the main character, Dorian Grey, suddenly

becomes a narcissistic aesthete who no longer cared about what absolutely right or wrong. One of the examples was when Dorian abandoned Sybil as soon as she could not perform as an artist anymore which led to her tragic suicide. Instead of feeling guilty, Dorian acted as it was not his responsibility, instead he adored her suicide case as it mirrored great Greek tragic drama where the main character end up her life by committing suicide. In this essay, Patrick emphasized the danger of following the aesthetic movement solely without any deeper understanding of it. In conclusion, Patrick believed that through this novel, Wilde wanted to give a warning toward people who become obsessed and become an extreme aesthete could destroy themselves by committing an immoral act.

A journal written by Mohsen Mahmoud Rowshanzamir in 2014 also discuss morality. In his journal entitled *Nathaniel Hawthorne and The Social Morality* Mohsen believed that Hawthorne presented many moral points which were learned through the struggles and challenges of the characters that faced many moral dilemmas where they had to choose between right and wrong. Hawthorne also emphasized the theme of alienation as these concepts can be found in the stories *Young Goodman Brown*, *The Minister's Black Veil*, *The Birth Mark*, and some others. In this article, he tried to examine Hawthorne's major short stories to find his moral concerns and to enlighten the longstanding argument whether Hawthorn's moral concerns were of individualistic or social type. After conducting comparative research trough some of Hawthorne's works, Mohsen concluded that Hawthorne's works had similarities in themes which often focused on sin, atonement, and moral dilemma. Throughout his writing carrier, he also emphasized the role of individualistic moral behavior and how he believed they might affect the moral health of society. In the end, Mohsen believed that Hawthorne was more of a social morality type which shown trough some of his works. Mohsen argued that Hawthorne's idea of a healthy community was the result of healthy individuals; while in many of the cases individuals could not reach prosperity in a wretched society.

The next studies came from Mahadi Dwi Hatmoko in 2014 entitled *Hegemoni Moral Nyai Kartareja Terhadap Srintil dalam Novel Jantera Bianglala*

Karya Ahmad Tohari: Kajian Hegemoni Gramsci. In this study, he aimed to dismantle any factors which affected the hegemony of morality in the novel. In order to get his conclusion, he conducted a socio analysis specified in the theory of hegemony by Gramsci. According to his research, he concludes that there was hegemony conducted based on the novel conducted by Nyai Kartareja. She could do such hegemony towards Srintil due to her power and support she received from the upper class of the society. Further, Mahadi added that the hegemony conducted by the power of leadership without any violence. Such a thing made it harder for the lower class to react or even fight back which finally resulting in the degradation of morality which happened not only in the upper class but also lower class.

Kritik Sosial dalam Roman Momo Karya Michael Ende (Analisis Sosiologi Sastra) was another study used morality as its main concern. This study was written by Anisa Octafinda Retnasih in 2014 which main objective was to describe the social condition of the German and Michael Ende critique towards this condition in his work. In order to reach the conclusion, Anisa used descriptive qualitative techniques with a sociological analysis approach. After collecting the data needed, Anisa came to the conclusion that the issue of the novel was related to the condition of Germany after World War II, where there was significant change in the field of the economy. This massive change followed with several issues that Michael tried to criticize through his novel. The first was about a political issue, although Michael did not seemed to highlight this issue but still, Anisa found some concern related to the leadership applied in German at that time, the second was educational issue where the spreading of education was imbalance which cause not all the children got the proper educational rights. The last issue was related to economic and cultural issue, where according to Michael the society tent to became so consumerism, they tend to legalize all things in order to make themselves rich which often break the moral rules applied in their own society. Michael also concern about the society which put money before anything else including their own children.

Wan Syakira Meor Hissan in 2012 wrote a study entitled *An Analysis of The Children's Characters in Roald Dahl's Novel: Charlie and The Chocolate Factory.*

This research aims to discuss morality by analyzing the children's characters in *Charlie and The Chocolate Factory* by Roald Dahl which focusing on the children's mature and immature morality. This study used a textual approach and the analysis uses Gibb's revisionist model to look at the mature and immature morality of the children's characters. After conducting all the steps required, Wan Syakira came to the conclusion that was in the novel the bad characters being punished signified the egocentric behavior of each to achieve personal fulfillment. Their immature morality is mostly depicted by their egocentric and non-emphatic manner. Other findings, she added that honesty was also identified in the novel. Children who are disobedient, greedy and aggressive towards the parents and others are depicted as immature and are punished to correct their misbehavior. Although in the novel it was not shown whether the children characters such as Augustus and Veruca learn their lesson for each punishment given, it was hoped that the readers could learn to behave better if they wanted to gain a victory while evil and bad deeds deserved a punishment.

Another study entitled *Menggugat Etika Jawa Dalam Novel Donyane Wong Culika Karya Suparto Brata* was conducted by D Jupriono and Soekarno Hs in 2011. In conducting this study, they used socio analysis theory in order to dismantling Javanese ethics found *Donyane Wong Culika*. After conducting the study, they finally came to several conclusions. First, the Javanese ethics which reflected upon the novel were the manifestation of preserving the harmony of society through the concept of concord, respect, hesitation by repressing the ambition and personal interest. The second, despite showing some Javanese ethics, this novel also presented the violation of those ethics either by aristocrats or the commoners. The last, through the depiction of characterization and the action of its characters, Suparto Brata through this novel wanted to sue the Javanese ethics which proclaimed as the wisest and noblest. Suparto did this because according to him, despite the good fundamental of Javanese ethics still the doer either the aristocrat or the commoner, both did the ethics deviation such as deceit and affairs.

Uswatun Hasanah also conducted a study about morality in her journal entitled *Nilai Moral dalam Sāq Al Bambū Karya Sa'ūd Al San'ūsī*. In this journal,

she aimed to find moral values contained in the novel *Sāq al Bambū* by collecting, sorting, and analyzing data using hermeneutic methods. The study concluded that the novel *Sāq al Bambū* contained both social and religious moral values. The first moral value was that the gamble would drag himself and his family to live the misery. This problem will never end even worse would continue upon his descendant. The second moral value was that the marital relationship which was conducted outside a legitimate marriage would not only spoil the future but also affected his children's future with various conflicts and pressures of the environment. The third moral value was that belief in superstitious things would preoccupy the attention, energy, and mind. In fact, a lot of things and a lot of innocent parties will be considered negative. The fourth moral value is that to keep self-esteem and dignity was not necessarily by persecuting others.

A study about morality also found in the final project written by Fajar Briata Hari Nugraha entitled *Nilai Moral dalam Novel Pulang Karya Leila S Chudori (2014)*. This research aimed to describe the form of morality, the elements of the story which was used to deliver the morality, and the technique of delivering the morality. In order to fulfill his objectives, Fajar used a descriptive qualitative method in which the steps he conducted were categorizing, tabulating and finally interpreting the data he gathered to form some conclusion. After conducting those steps, Fajar concluded that in *Pulang* the most dominant form of morality divided into three. The first was the gratitude towards God. The second related to the relations between human and their selves was regret and the last, relations between humans and their society was empathy among each other. The second conclusion, the element used to deliver the morality was throughout its characterization. The most dominant portrayal of this characterization was the concept of being true to oneself and thought and behave rationally while facing some trouble. Lastly, the technique being used in delivering the morality used were by the characterization itself and the series of events throughout the novel.

Novel Maysuri Karya Nadjib Kartapati Z. (Kajian Moralitas Franz Magnis Suseno) was a journal written by Nurul Aini in 2017. In this journal, she aimed to describe morality based on the principle of good attitude, justice, and self-respect

in the novel *Maysuri* by Nadjib Kartapati Z. In order to get the objectives done, Nurul used descriptive analysis and using a morality approach based on Franz Magnis Suseno. After conducting all the methodology, she came to the conclusion that in *Maysuri* found the morality based on the principle of good attitude applied by the figures Maysuri, Buroqi, Fandi, Asruni, Suryani, and Bi Amah, Morality based on the principle of justice applied by figures Pak Syam and Buroqi while morality based on the principle of respect for oneself is applied by figures, Maysuri, Pak Syam, Buroqi, and Suryani.

Moralitas dalam Novel Negeri 5 Menara Karya A. Fuadi written in 2012 by Desi, Marisa, Roekhan, and Dwi Sulistyorini was is intended to describe the figure of morality including custom moral value, individual moral value, and social moral value. In conducting this study they used textual analysis. After collecting the data and doing the research they came to the conclusion that the novel delivered some moral issues within its characters that were, self morality, social morality, and religious morality. They explained Self morality were discipline, hard work, and responsibility. Next, social morality was the tendency to help each other and sincerity, while religious morality was the act to always thankful to what God gave to humanity.

Another study about morality was written by Anggun Khitriana Lestari in 2012 entitled *Aspek Moralitas dalam Novel Edensor Karya Andrea Hirata: Sebuah Tinjauan Sosiologi Sastra*. In this study, Anggun tried to dismantle the morality portrayed through the conflicts depicted in the novel. In conducting her research, she mainly used formulaic theory with sociological approach by analyzing the elements of the novel. At the end of her study, she concluded that in *Edensor* there were several moralities that the author wanted to convey. First was never give up, this morality reflected upon the main character “Aku”. He fought hard to reach his dream because he believed that in the end, he would reap what he sowed with his attitude. Second was sincerity and love which shown by Ikal’s parents when they knew that their son would study far from Sorbonne. Next was about hard work in achieving the dreams which was shown by Ikal and Aray. Despite the struggle they

faced related to education in Indonesia, they always tried hard and found a creative way to solve the problem which finally they could get a scholarship to Europe.

The study about morality also found in research towards poetry written by Sukarno entitled *Degradasi Moral Pada Puisi Dewa Telah Mati (Analisis Wacana Fungsional)* in 2014. In this study, Sukarno aimed to analyze the poem using a semiotic approach combined with Linguistic Functional System (LFS) in order to dismantle the hidden meaning the poem tries to convey. In the end, Sukarno believed that *Dewa Telah Mati* conveyed an issue about moral degradation which later he explained in immoral and sinful place, people were no longer believed in the existence of God. People started to take any action without considering the norm and religion value as long as they could fulfill their needs and get everything they want.

Besides those studies about morality above, the researcher also found several studies talked about absurdity. The first is by Sunahrowi in 2015 entitled *Absurditas Dan Individualitas Dalam Roman L'étranger Karya Albert Camus (Kajian Semiologi Roland Barthes)*. He try to elucidate the issues in *L'étranger* using semiotic approach by Roland Barthes. He started to collect the data from the appearances, dialogs, and also characterization of several characters from the novel. After collecting and inventorying the data Sunahrowi started to analyze the lexis to find the meaning from certain signs portrayed in the novel. All in all, Sunahrowi concluded that *L'étranger* brought three major themes which were selfless, freedom, and society's point of view. He added that all the themes manifested in the main character's (Mersault) ideology which was absurdity. From *L'étranger* the readers were informed that absurdity was not only harmful ideology impacted the society but also could consume one's self. It portrayed by the presence of Mersault who in the entire novel not only faced the rejection from society towards him but also should face the misery until the end of his life.

Another still related study was a journal written by Ahmad Iklil Saifulloh and Jenny Yudha Pratama in 2018 entitled *Woman in The Dunes by Abe Kobo and Veronika Decides to Die by Paulo Coelho: A Current Study of Existentialism*. In this research, they aimed to find the way of the main characters provide the meaning

of their life. In order to reach their objective, they conducted the research using descriptive qualitative method by comparing the two novels to find the similarities. After finishing some steps they came to the conclusion that novels, *Veronika Decides to die* and *woman in the Duneshavea* strong issue on Existentialism. The major characters from both novels were the representation of people who seek their meaning of life, yet struggle to find one. Based on the novel, Ahmad and Jenny agreed that in order to overcome the existentialism crisis, the main characters followed some path based on the three phases of Existentialism (Kierkegaard) and the Six Prime of Existentialism (Bigelow). Soren Kierkegaard's three phases of Human Existence by Soren Kierkegaard were aesthetic phase, ethic phase, and religious phase while the study of Existentialism by Gordon E. Bigelow were Existence Precedes Essence, Alienation, Fear and Trembling of Anxiety, Nothingness, and Freedom.

In 2016 Mustika and Wening Udasmoro also wrote a study entitled *Eksistensi Menjadi Pelacur Dalam Novel Tuhan, Izinkan Aku Menjadi Pelacur! Karya Muhidin M. Dahlan*. In this article, they wanted to elaborate on the complexity created by the character described in the novel in order to explain the existence of the pious woman and her job as a prostitute. After collecting the data needed, they conducted this study by applying Jean-Paul Sartre philosophy theory of existentialism, as they believed that the concept of freedom, absurdity, the desire to be their own "GOD", misery, bad faith, and facticity (include other people) in existentialism theory by Jean Paul Sartre have a closed relation with Muhidin M. Dahlan works. Finally, they came to the conclusion that was Kiran, the main character, experienced what so-called existentialist crisis. This could happen due to series of events such as disappointment she had in her organization and Islamic community. She joins the community due to her transformation from being for itself to being for others. This became her turning point which led her to become a whore despite her background as a pious woman. Mustika and Wening believed 'that this was the representation of Sartre famous idea that existence preceded essence which means human was free to choose and create meaning of their life due to life never had its own essence in the first place.

Although this study has a similar topic with previous studies above, to make a clear distinction, the researcher will analyze the topic on different object, that is a novel entitled *The Outsiders* written by S.E Hinton.

It is a journal written by Dan Shi from The University of Hong Kong entitled *De egocentricity and Socialization: A Study of Hinton's The Outsiders (2014)*. In this journal, Dan Shi wanted to explain the role of de egocentrism and socialization in adolescent. In this journal, she analyzed the novel using psychoanalysis theory especially conducted by Jean Piaget about ego-centrism. Dan Shi focused to analyze this phenomenon based on the major character appeared in the novel. First of all, Dan Shi talked about ego-centrism which according to Jean Piaget is a tendency to view the world from one's own perspective and to have difficulty recognizing another person's point of view" (Shaffer, 2004, p. 232). After analyzed the ego-centrism that happened in the novel, Dan Shi jumped into his main focus that is de-egocentrism. Dan Shi stated that as the child or adolescent get older, they will be able to think and understand others from different point of view. In this journal, Dan Shi also talked about the socialization among the character of *The Outsiders*. First, Dan Shi stated what socialization is according to Jeffrey Jensen Arnett's (2001). She also stated that there were two main aspects which could affect one's social behavior which were family and social life where the person belongs. In conclusion, this journal discussed de-egocentricity and socialization of major characters in Hinton's *The Outsiders* using psychoanalytic theory, indicating that the essence of adolescent development was to undergo de-egocentricity so as to better understand others and socialization so as to raise social norms consciousness. The interaction between de egocentricity and socialization exposed adolescents' achievement of coming of age and revealed the major theme of the novel.

Another study upon *The Outsiders* was found in the conducted by Luthfiana Izzaturrohmah entitled *Understanding Johnny Cade's Life in Hinton's The Outsiders in 2015*. This research aimed to understand the factors that influence Johnny's feeling of inferiority, his goals of superiority, and the way he strives for superiority. In conducting her study, she used a psychological approach. Later, she applied Alfred Adler's Individual Psychology to understand the factors influencing

Johnny's feeling of inferiority, his goal of superiority and the way he strives for superiority. After all of the procedures, Luthfiana found that it was due to the neglected lifestyle with family's bad influence and enemy's terror which became the factor influencing Johnny's feeling of inferiority. As for the goal of superiority, Johnny became very obsessed with Dallas Winston as his role model. Lastly, the efforts to protect society and his community were the way Johnny strives for superiority. In conclusion, though Johnny has a neglected lifestyle, he is still a healthy individual. He has overcome his inferiority with goal of superiority that motivates him to make a contribution for social benefit

Although the researcher has a similar object of the study with Dan Shi and Luthfiana, the objective and the way the researcher conducts this study will be different. While both Dan Shi and Luthfiana conducting their study using psychoanalysis theory, the researcher will conduct this study by using deconstruction theory in order to challenge and question the morality through absurdity. Before giving several references about research using deconstructions as its main tools, below the researcher gave several research conducted using structuralism theory as it is the fundamental theory before applying deconstruction.

First, the researcher found a study by Neneng Yanti in 2009 entitled *Analisis Strukturalisme Levi-Strauss terhadap Kisah Pedagang dan Jin dalam Dongeng Seribu Satu Malam*. In this study, Neneng aimed to reveal the threads of *cheritheme*, which connected one story to the others until those stories appeared as a unity. Using the structuralism approach by Levi-Strauss, Neneng split the story into several episodes and made the binary opposition which later she used to draw the conclusion of her study. After conducting all the procedure, she came to the conclusion that behind the story of *Kisah Pedagang dan Jin* there was a certain hidden structure which determined the characterization. There were also contained the structure of norms or rules related to the society in which good deeds would yield goodness and the trouble they faced was because some mistake their own selves conducted. Another thing the story brought was that humans just doing a journey as the depiction of life in the real world.

Next is a study entitled *Mitos Radhin Saghârâ dalam Kajian Strukturalisme Levi-Strauss* conducted by Dewi Angelina in 2018. In this study, Dewi aimed to find the connection between myth and belief of Maduranese cultural by using Levi-Strauss' structuralism. There were two steps used by Dewi to analyze the structure of the myth. The first step was to find *mythemes* in myth. In the second step, there were some figures had an important role in the life of the community at that time, and it influenced some Maduranese beliefs recently. In conclusion, Dewi believed that the myth had very strong bound towards Maduranese. They believed that Kè Polèng had a significant role as the one who responsible for traditional medication. Another correlation between the myth and Maduranese was that they believe it was prohibited to hunt and kill a dolphin. It was not a mere transcendental myth but as a representation of sacred and respect toward Mother Nature which so far gave them life.

Another structuralism study is *Kelahiran Semar; Representasi Nalar Jawa (Sebuah Analisis Strukturalisme Levi-Strauss)* in 2016 written by Catur Nugroho. In this study, he used Levi-Strauss' structuralism towards lakon *Lahire Semar* in order to understand the concept of Javanese thought through *Lahire Semar*. First, Catur split the story into several major episodes and finding the binary oppositions laid in the story. After describing the binary opposition he continued to find the deep structure laid in the story which contained the hidden meaning lakon *Lahire Semar* brought to the readers. Finally, Catur came to several findings as the conclusion. Firstly, lakon *Lahire Semar* showed the system of a system of several symbolic classifications in Javanese culture. Classification of two showed the opposition of Sukma and Wadag (Spirit and Body). Triple classification can be understood at the birth series of Tejamaya, Ismaya, and Manikmaya. Classification of five referred to the concept of *Keblat Papat Lima Pancer* implicated by Ismaya's being who was able to control the four-elements around him and become *Pancer* itself. Last, lakon *Lahire Semar* presented the contradiction between syncretism of Java Hindu and Java Islam. This concept put Javanese at the position "between" which later called "*sak madya*". The consequences of this kind of ideology lead to the balance and harmony in Javanese culture.

It is a research conducted by Agus Muhammad Asyiq Khoiron entitled *Question to American People's Commitment on Human Rights in George Tillman Jr's Men of Honor (2013)*. In this research, Agus applied structuralism theory on a movie entitled *Men of Honor* to find what practices of human rights violation are revealed and investigate how the practices are assumed to be a question on American people's commitment towards Human Rights. Agus then revealed that there was some discrimination by the white men towards black people in the United States of America based on the *Men of Honor* Movie in three forms of discrimination; there is discrimination in the form of employment, social relation, and education. Thus despite the general idea that the United States of America had a big concern about human rights enforcements, Agus believed that the United States of America does not show their commitment to protecting human rights since there are so many discriminations that happen based on what was portrayed in the *Men of Honor*.

There is another research using structuralism entitled *The Binary Opposition of Empathy and Violence in Mark Herman's The Boy in The Striped Pajamas The Movie* written by Wulandari (2013). In this research, she aimed to identify the binary opposition of empathy and violence. Later she also showed the connection of empathic and violent German in *The Boy in The Striped Pajamas* with Germany's historical background. She started the analysis by grouping characters into the empathy and violence. Later, she connected the empathic and violent in *The Boy in The Striped Pajamas* with Germany's Historical Background. In conclusion, she believed that German's Nazi at that time conducted violence against other races mostly Jews to the idea that other races were just unworthy living. The Nazi conducted their violence by gathering people under one empathy and creating such images that they have a common enemy and a combination of both having and creating a public enemy.

The next study came from Kinanti Resmi Hayati entitled *Dean's Loyalty to The Earnshaw: Greimas' Structuralist Reading on Bronte's Wuthering Heights* which published in 2013. To achieve her aims, she used A.J. Greimas' structuralism theory. In this study, she tried to explain three main issues which were Mrs. Dean's

loyalty toward The Earnshaws, the relation between Actants and Function Model in constructing the Narrative of Mrs. Dean's loyalty, and the effects of Mrs. Dean's loyalty to Earnshaw Family's life. After conducting all the steps required in order to reach the study's objectives, she concludes that Actant and Functional Models narrated Mrs. Dean's character as a loyal maid for Earnshaw family. She was the adjuvant and the *opposant* in six fundamental Actant. She became adjuvant and *opposant* in order to keep Earnshaw family from any disturbances which represented her loyalty to The Earnshaw family. In this study, she finally found that Mrs. Dean's loyalty effects to the Earnshaw family were very good for Earnshaws family's life. She solved several problems in the family such as Cathy's misunderstandings with Heathcliff and helped Edgar to keep her marriage with Cathy.

Another study found in Ahmad Fauzan's thesis in 2013 entitled *Mitologi Asal Usul Orang Sasak (Analisis Struktural Pemikiran Orang Sasak dalam Tembang Doyan Neda)*. In his thesis, Ahmad aimed to explain the origin of Sasak people portrayed in *Tembang Doyan Neda* using Levi-Strauss' structuralism theory. After conducting the study by defining the binary oppositions within the works and collecting the data needed, Ahmad came to the conclusion which from *Tembang Doyan Neda* Sasak people favored the central/middle position during their lifetime. It was the position symbolizing the Sasak people's dignity which had already transformed mentally. Sasak people also believed in animistic dynamism beliefs, and, more specifically, the Islam religion (the ones come from the transcendental belief). Thus, that they could hold the sacredness of reality and give the base of self-identity.

Mitos Wanita Jawa dalam Prosa Lirik Pengakuan Pariyem Karya Linus Suryadi AG was a study conducted by Risma Nur Rahmawati in 2014 as part fulfillment of the requirement for bachelor degree in Universitas Sebelas Maret. In this study, Risma used Levi-Strauss' structuralist theory in order to describe the myth of Javanese women in the novel. After following the steps required in analyzing the novel using Levi-Strauss' structuralism theory, Risma came to conclusion which based on *Pengakuan Pariyem* there were several principles

related to Javanese woman, they were sexuality, respect, and *nrima ing pandum*. Those principles tightly hold by Pariyem as the representation of Javanese woman which later was chosen by Ario Atmojo as his concubine. As for the sexual life which easily found in the novel merely became the depiction of the bridge between the *priyayi* and commoners through Endang Sri Setianingsih, the daughter of Pariyem and Ario. The unification of micro and macro cosmos would lead to harmony only if both complement each other.

Lazuardi Barkah also conducting a study using structuralism theory as in 2013 he wrote a study entitled *Analisis Motifeme Pola Cerita Iru Kon dalam Cerita Rakyat Jepang*. This study aimed to explain *motifeme* of *Iru Kon* in Japanese folktales. In conducting this study, Lazuardi used analytical structuralism by Alan Dundes. With the help of analytical structuralism, the structure of a folktale can be known thoroughly which later Lazuardi would compare each *motifeme* found to get a general depiction about *Iru Kon* exist in Japanese folklore. After conducting the study by comparing three Japanese folklore (*Yasuke no Yamura*, *Washi no Tamago*, *Cat Wife*), Lazuardi came to the conclusion which could be used as a general portrayal of Japanese folklore about *Iru Kon* which was two from three folklore being compared did not end beautifully. The ending of *Iru Kon* folklore depended on the acceptance of humanity in those marriages. When the creatures could not really transform into human beings, the marriage tend to end in a bad way. For instance, in the story of *Cat Wife*, the cat disposed its cat attribute and became a human which made the story ended beautifully.

Another study conducted using Levi-Strauss structuralism theory was written by Asep Sunanang and Asma Luthfi in 2015 entitled *Mitos Dayeuh Lemah Kaputihan pada Masyarakat Dusun Jalawastu Kabupaten Brebes (Tinjauan Strukturalisme Levi-Strauss)*. This myth existed in Dusun Jalawastu Kabupaten Brebes which means holy land where the Gods and prophets (messengers) dwelled. Thus the people that it was prohibited to say and behave in a bad way. In this study, Asep and Asma main aim was to dismantle the structure of *Mitos Dayeuh Lemah Kaputihan*. After conducting the study they finally came to several findings about the myth which were first, *Mitos Dayeuh Lemah Kaputihan* existed since the era of

Hinduism when Ragawijaya became hermit in Sagara Mountain. This myth contained several prohibitions such as prohibited to used roof tile, brick, and cement in building a house. It was also prohibited to raise swan, goat, and buffalo as pets. It was also prohibited to grow onion and peanut. The finding was that *Mitos Dayeuh Lemah Kaputihan* tried to convey cultural identity to the people of Dusun Jalawastu which was about the syncretizing the ethnic and religion. The last was that people there still believed and obeyed the myth as the representation of preserving the cultural identity.

In the field of plays, there is a study conducted by Aris Wahyudi (2008) entitled *Lakon Wahyu Cakraningrat dalam Paradigma Strukturalisme*. Here Aris using structuralism approach by Levi-Strauss to interpret the system of symbols in the phenomenon of puppet plays which later bring the whole interpretation of *Lakon Wahyu Cakraningrat*. After conducting the research, Aris came to the conclusion that there was a new meaning based on the deep structure he found in the play. He explained that the symbols have been represented by the characters, settings, and issues were the representation of ritual concept from Javanese cosmology which connected the Jagat Gedhe and Jagat Alit. The success of Abimanyu gain the prophecy of Cakraningrat showed that isthadewata in this play was Brahma which depicted by Batara Kamajaya in wayang Ngayogyakarta. All in all, he added that *Lakon Wahyu Cakraningrat* was one of the ways of Javanese people in representing the knowledge about their cosmology into the society.

After providing several research above, here the researcher provides several studies using deconstruction as its main tool. The researcher also found several studies using deconstruction as its theory. The first study came from Fariska Pujianti in her thesis entitled *Dekonstruksi Dominasi Laki Laki dalam Novel The Da Vinci Code Karya Dan Brown* (2010). In her thesis, she focused on explaining how *The Davinci Code* deconstructs man dominance. In order to reach her aim, she utilized the structuralism approach by A.J. Greimas as a middle ground to find the binary oppositions. She also used feminism deconstruction perspective as a method for finding the final result. After conducting the research, Fariska came with a conclusion that from *The Davinci Code* Dan Brown try to challenge man dominance

especially in Christianity. The portrayal of Maria Magdalena whom Yesus chose to replace him as the leader of the church and the depiction of several symbols such as pentacle, the Vitruvian Man, and star of David believed to be the concept of harmony and balance between man and woman. Thus there was no man dominance anymore.

The Second studies came from Mohamad Ikhwan Rosyidi and Amir Sisbiyanto entitled *Questioning Rejection Of Becoming American As Cultural Differentiation Represented In Toni Morrison's Novel Beloved in 2018*. In this research, they tried to use deconstruction perspective in understanding the Morrison's *Beloved*. They concerning the construction of black people as differentiated ethnic group culturally that becomes a discourse to be rejected. The analysis conducted by revealing the undecidability of text and later the data were analyzed to reveal the complex operation of the ideologies of which the text was constructed. After conducting the research, they came to the conclusion that even at the first glance Morrison tried to depicted the suffering of black people by the portrayal of a former slave, Sethe. The past experiences Sethe had believed to be a representation of how discrimination and rejection was existed in the story. As the story went on, that concept started to be questioned by the portrayal of Sixo. Sixo was depicted as an intellectual person. It was contrary to white people's belief that black people were unintellectual people. From the representation of Sixo, Morrison tries to reject the dominant belief of white people towards black people. From those depictions, Ikhwan and Amir believed that It indicates that Morrison tried to critically questioned whether black people actually are rejected or accepted.

Next is a study conducted by Andy Arisandy entitled *Analisis Dekonstruksi Tokoh Utama Satar dalam Novel Sabda Dari Persemayaman Karya T.M. Dhani Iqbal: Perspektif Jacques Derrida*. In this article, he tried to describe the form of Satar's idea and reversing the hierarchy of the oppositions using deconstruction theory by Jacques Derrida. After conducting the research, Andre conclude that despite Satar appeared to be brave and introvert, actually he was an extrovert proved by the eagerness to find a new friend even if it was a cat. Andre also implied that

Satar was a coward proved by the inability to solve his problem (drop out by his campus) and choose to commit suicide in order to escape from his problems.

Novianti Eklesia in her study entitled *The Representation Of Freedom As A Cultural Challenge In Okky Madasari's Bound* (2018), also used deconstruction theory to reach her aims. In this particular study, she aimed to describe how freedom was represented and to explain how the representation of freedom as a cultural challenge portrayed in *Bound*. First, she used structuralism in order to find the binary oppositions constructed the novel which later followed by reversing the hierarchy using deconstruction theory. After conducting the research, she came to the conclusion that the concept of freedom based on the novel was divided into self freedom, internal freedom, and external freedom. From deconstruction's perspective, she also implied that actually there was no such total freedom, which means freedom was only a means of escapism.

The next study used deconstruction as its theory was found in *The Rebellion Against Conformity Reflected On Lowry's The Giver* (2016), a study conducted by Ibnu Azis. In this study, Ibnu focusing on explaining the conformity and the rebellion against it reflected on Lowry's *The Giver*. Similar to the way Eklesia conducting her research, Ibnu used structuralism theory in order to find the hierarchy before reversed it using deconstruction theory. After conducting the research, Ibnu found two conclusions. First, conformity was the results of the community going to the Sameness. What sameness mean here was created in order to maintain the peace and total control. The second, after reversing it using deconstruction theory, Ibnu implied that the Sameness was no more truthful. All in all, the sameness which firstly saw as good thing actually brought a bad impact.

The researcher also found a study entitled *Dekontstruksi Moralitas Tokoh Utama Novel Merpati Biru Karya Achmad Munif* (2016) written by Prima Wuri Handayani. In this study, Prima tried to see another perspective related to the morality of the main character from the novel. Using deconstruction theory, she tried to challenge the way the novel portrayed the main character. Through the story, the main character portrayed to have a bad attitude, disrespect and finally became a prostitute. From the majority perspective, becoming a prostitute was

already a proof that someone had a bad morality, but in the conclusion, Prima argued that despite being a prostitute, the main character was not totally bad. The main character still could be seen as a moral person.

Next journal came from Eric Luxenberg. In 2014 he wrote a study entitled *How to be Human: Deconstructing Identity, Freedom, and Gender in Beloved*. Within his journal, he was focusing on explaining the deconstruction of humanity that were identity, freedom, and gender described in the novel. After following the steps of deconstruction in analyzing the novel, Eric came to the conclusion that based on this novel Morrison tried to construct the humanity of the characters in the novel by the connection between slavery, empathy, and understanding. He also believed that Morrison depicted man's inhumanity to man with no holds barred. Thus, from the novel, Morrison tried to challenge the inhumane failures of the black community.

The researcher found a study conducted by Lalu M. Taopan Hidayat entitled *Analisis Dekonstruksi Watak Tokoh Hasan Dalam Novel Atheis Karya Achdiat K. Mihardja Dan Kaitannya Dengan Pembelajaran Sastra Di SMA* (2018). Lalu used deconstruction theory applied to *Atheis* then applied it to the education, yet the researcher only focusing on the analysis part. After conducting his research, Lalu came to the conclusion that there were several differentiation between what the characterization of Hasan appeared to be in the novel with what might the truth was. In *Atheis*, Hasan portrayed as a simple man, labile, and childish in a way of thinking, yet according to Lalu, which using deconstruction perspective, he argued that actually, Hasan was royal, mature in a way of thinking, and never give up.

Dian Dwi Anisa wrote a final project entitled *Dekonstruksi Terhadap Aspek Modernisme Dalam Roman Die Verwandlung Karya Franz Kafka* (2013). in her research, she decided to use deconstruction theory in order to describe the deconstruction towards modernism aspect in *Die Verwandlung* by Franz Kafka. After following some steps required in analyzing using deconstruction theory, she concluded that there were three main logos related to modernism in Kafka's which were rationalism, capitalism, moral. After finding the oppositions, Dian reversed those hierarchies and finally conclude that through this novel Kafka showed that

the condition of postmodernism reflected in the novel was paranoia which happened to Samsa's family due to Gregor as the backbone cannot fulfill what his family needed. In this novel, Dian also found ambiguity related to Gregor change from a human being into such an animal being.

A study that used a similar method also found in *Dekonstruksi Pelacur dalam Novel Chrysan Karya Hapie Joseph Aloysia* (2014) written by Lisa Pratiwi. In her thesis, she tried to explain the deconstruction of the prostitute's discourse in the novel Chrysan by Aloysia Joseph Hapie. As already known when someone used deconstruction theory by Jacques Derrida, they first should find the hierarchy within the text then reverse it. After conducting such a methodology, Lisa concluded that the main character (whore) in the novel shows the break-in some hierarchical semantic field. The semantic field is not a whore, spiritual, family, holy, home, normal, heaven, and village. Another break-in also appears on the temporal aspect. That break-in attempt, show the text's inconsistency. The text deconstructs itself which pull the characters in the novel back to the real world.

Dekonstruksi Paradigma dalam Novel Jejak Dedari Yang Menari di Antara Mitos dan Karma Karya Erwin Arnada (2017) written by Paramita Nur Pratiwi, Suyitno, and Nugraheni Eko Wardani also used deconstruction as its main tools in analyzing the novel. This study used a content analysis method with a deconstruction literacy approach in order to describe paradigm deconstruction of previous basic thought about the Balinese myth reflected in the novel. After following the required steps, they conclude that actually bad myth about *Kolok* as curse bringer was not absolutely correct. Although myth was part of culture which lived among society, sometimes it could also be wrong. It was proven by the study above that *Kolok* still had some specialty. For instance, although they could not speak and hear, they still had a strong sincere and efficacious prayer. All in all, myths believed by society still could change and not absolutely correct.

The last is a study entitled *A Sociology of Nothing: Understanding the Unmarked* written by Susie Scott. Although it is not a literature study (sociology) but still it follows the principle of deconstruction which questioning the established idea before. In her article, she discussed nothingness in the field of sociology. She

stated unlike in mathematics, philosophy, or even astronomy where nothingness matter, in sociology nothingness somehow remained neglected (Misztal, 2015) due to sociologist's preoccupation with positively defined objects, actions and identities. Through her article, she challenged this notion by bringing a new perspective which elucidated the importance of nothingness in real life even more in sociological analysis. She made an analytical distinction between two categories of social nothingness which were commission (doing/being a non-something) and omission (not doing/not being something). In the first case, nothingness is performed through non-participation, eschewal, and repudiation, leading to the constitution of symbolic objects such as never and non-identities, conspicuous absence and rejected options. In the second case, nothingness was more passively arrived by default, through failures to act, inertia and unrealized potential. Later she stated whether accomplished through commission or omission, nothingness was creative and productive, generating new social objects and shaping relationships. Thus, nothingness should become a topic worth to study and no more neglected by the sociologist.

2.2 Review of Theoretical Background

This part portrays some theories which are underlying the topic of this study.

2.2.1 Novel

The term novel in most European languages is roman which suggests its closeness to the medieval "*romance*". While in English name is derived from the Italian's "*novella*" which means a little new thing. Romance and novella is believed as predecessors of the novel as what believed by David Madden (2009) that the word novel came into use during the Renaissance era in 14th to 17th century when The Italian researcher Giovanni Boccaccio applied the term novella which mean a new story or a new thing to his short prose narratives.

For the first time, novel just consists of a timeless story reflected unchanging moral truth. It remains so until the great 17th century philosophers, Descartes and Locke insisted upon the importance of individual experience through it (A Guide

to the Study of Literature, Brooklyn College). This is much related to the definition of the novel nowadays as according to Encyclopedia Britannica Company novel is an invented prose narrative of considerable length which contains a complexity that deals imaginatively with human experience, usually through a connected sequence of events involving a group of persons in a specific setting. Another definition of a novel is a piece of prose fiction in a reasonable length (Eagleton, 2005).

Not like the early days of its invention, nowadays novel becomes more popular replacing poetry and drama. It is believed so because novel more closely represents the lives of the majority of people. Nowadays novel become the most popular literary works which has various form and length. To mention a few, there are novels in the form of verse like Pushkin's *Eugene Onegin* or Vikram Seth's *The Golden Gate*. Another example is Andre Gide's *The Immoralist* considered as a novel and Anton Chekov's *The Duel* considered as a short story, although both of them are the same in length (Eagleton, 2005). Despite its various forms, novels are more often being vague with other literary works such as prose. Related to this matter, according to Sayuti (2000:10) novel had a clear distinction with other literary works. She stated that the novel tends to more expanded which means it is more focused on complexity in building the tension and delivering the resolve of its climax whereas prose tend to be implicit focusing on how to delivering a short yet still interesting build-up which will entertain the readers.

2.2.2 Morality

As stated in the previous chapter, one of the reasons why human is different from other beings is due to the moral sense. People that have moral value, they accept standard according to which their conduct is believed as either right or wrong, good or evil, yet this can be varied according to each individual.

The study of morality is not something new in human history. For centuries since ancient Greek, morality has become a topic which is discussed by many people especially scholars and philosophers. In the ancient Greek era, many believed that morality laid on what so-called eudaimonia and it is usually translated as 'happiness' (Stanford Encyclopedia of Philosophy). What it means here is not as the actual happiness as in the English dictionary but rather as what so-called

excellence. For instance, a warrior will be called morally correct if they are brave and could kill their enemy with no mercy. Later on, this idea was challenged by many philosophers. Morality which according to its terminology comes from *Mos* (Latin) means custom (Bakry, 1992: 70), can be reasonably defined as a belief in right and wrong that is autonomous, self-standing, and independent. the most common definition of morality probably is principles concerning the distinction between right and wrong or good and bad behavior Hornby (2011:278). It is almost the same as stated by Asmaran (1992) that morality is a whole set of value which contain vice and virtue.

In reality, however, people often struggle to determine what is right or wrong. Imagining a doctor treating a terminally ill patient who is suffering from unrelenting pain, she may struggle to decide whether the right course of action is to honor the Hippocratic oath (not to mention laws that explicitly forbid euthanasia in most states) or honor the patient's request to provide drugs he can use to end his life, especially if the doctor believes that she will make the same request if she is in the patient's position. She, therefore, faces a dilemma because multiple moral principles produce conflicting mandates. As it very often that morality becomes so dilemmatic, Agustinus (2017) believed that the decision of right or wrong cannot solely decided in a single action. As he continued, human behavior is very complex, for instance in a single action such as stealing, it cannot single-handedly called as wrong as other should see other factors that may influence certain course such as motivation to do so.

Departing from the explanation above, it was actually what Immanuel Kant believed as morality. Kant in his most famous works *Critique of Practical Reason* (1788) believed that the moral law is a principle of reason itself, and is not based on contingent facts about the world, such as what would make us happy, but to act on the moral law which has no other motive than duty. In other words, Kant believed that morality is the ability to distinguish right or wrong based on the reason behind a particular action. Kant located the foundation of morality in the rational nature. He added that morality's foundation laid in the "autonomy" of the rational motives, which somehow opposed the idea of morality from David Hume. Hume

in *A Treatise of Human Nature* (1739) believed that morality may be grounded in senses and emotions rather than reason or divine will. He proposed that the systems of morality contained distinction of vice and virtue was not founded merely on the relations of objects, nor was perceived by reason. Hume made the point that the only place that morality could be found is in people's sentiments, as he believed that there was no morality in objects or actions themselves. Therefore people cannot be motivated to act morally through reason alone, because reason was only concerned with determining truths about objects already existing in the world. Although seemed opposing each other, both Hume and Kant agreed that morality is the distinction between right and wrong which its foundation cannot be located in religion and mind-independent facts about the world. (www.<https://plato.stanford.edu/entries/kant-hume-morality/>)

What makes the topic of morality complex is not only diverse interpretation among experts but also its vagueness related to some identical study such as ethics. People often confused using both terms interchangeably resulting in more confusion over the subject. Taking a point by the statement above, the researcher feels the need to provide an insight into the differentiation between ethics and morality. The common and traditional definition of ethics is a branch of philosophy comprising various moralistic models or schools of thought designed to bring about “good within a society”. The two examples of classic ethical models are Utilitarianism and Kantianism (Terry, 1996). These two branches come with different frames of reference which often follow with different conclusions as what is ethical for one may be unethical for another. According to the principles of the Utilitarian school of ethics, an act is ethical if it brings about the greatest good to the greatest number of people. For example, using a teaching method that benefits the greatest number of students in a classroom, not adjusting downward for a minority of slower individuals. On the other hand, the Kantian model holds that in an ethical society, certain rights of the individual such as free consent, privacy, free conscience, and free speech should not be violated regardless of other good intentions. For example, allowing an angry student to shout her point of view in a classroom, even though it disturbed the progress of the majority of other students.

Morality is also different from ethics in its application context which according to Terry (1996), an ethical goal of righteous conduct is oriented toward a defined social entity general society or a human organization. For example, moral is normally held to be universal and not limited to any particular social entity. The relationship of morality to classical ethics can be viewed metaphorically as if one views ethics as a wall, morals are the building blocks. Ethics, corresponding to this metaphor, is often described as moral philosophy. In short, ethics covered a wider range of individuals (society) whereas morality lies in the one very self.

2.2.3 Structuralism

Structuralism is a way of thinking about the world which strongly related to perception and description of structure. Faruk (2012:173) said that structuralism is a concept of theory that believes everything in this world has its own structure and works according to its own rules. What means by structure here according to Hawkes (1978) is one whole system which well organized, the relation of the system, factors, and relations that can be transformed according to its functional role.

Structuralism which flourished in the late 20th century not only applied in literature but also covered a wide range of fields including economy, sociology, psychology (Finnegan, 1992: 165). In the study of language, Structuralism first appears as the theory of modern linguistic. Back in the nineteenth and early twentieth centuries, the study of language done by philologist focused on tracing language change and similarities from one place to another. Using cause and effect relationships, philologist main concern was the historical development of language (Bressler, 1999:84). Nineteenth-century philologist also believed that every word (either spoken or written) was a symbol of things in this world. Every word had its own referent that mirrored a certain thing in this world. Therefore, languages were just an imitation of things in the world and has no its own rules. Later, this notion had been challenged by a Swiss philologist, Ferdinand de Saussure (1857 1913). He stated that language has its own rules and system that should be examined rather than tracing its historical development.

According to Saussure as stated in Bressler (1999:89), all languages are governed by their own internal rules, which do not mirror or imitate the structure of the world. Saussure then tried to redefine words which stated by previous philologists as symbol equal to things. Saussure proposed that a word was sign made up of two parts that were signifier (spoken or written mark) and a signified, a concept in mind (Bressler, 1999:92). For instance, if someone says cat, cat (spoken) is the signifier, thus a concept of cat (animal, has four legs, eat fish) in someone's mind is the signified. This concept later would be known as parole and langue. Parole has several characteristics that are concrete, specific and arbitrary whereas langue is a language system which has abstract, universal, and stable characteristic. Therefore, a study which tries to find the exact result linguistic should be concern more on finding the langue rather than the parole (Faruk, 2012:66). When applied to literature, this becomes revolutionary. Just like language, literature has its own rules. Borrowing from Saussure, literary text can be defined as the parole while the langue is the meaning, the system that operates and lies within the literary text. In literary criticism, the application of structuralism aimed to dismantle and elucidate all factors and aspects thoroughly in order to bring the hidden structure creates the true meaning the works want to convey (Teeuw,1984:135). Therefore, Structuralist primary task is to find and analyze the meaning, the system that lies within the text.

As structuralism grows to become one of the most effective ways to analyze literary text in the recent century, the researcher will provide insight glimpses to several structuralist which their methodology popularly used. The first is Claude Levi Strauss. He is an anthropologist who became one of the first scholars to implement Saussure principles to narrative discourse in the 1950s and 1960s. As an anthropologist he read countless myths which he later finds that there are similar basic structures he called *mytheme*. This *mytheme* also conveys meaning through opposition which constructs the myth itself. When applied in specific literary works it is very evident and become one of the most used methodologies in structuralism. Later Levi Strauss said that as people unconsciously mastered their language, they also mastered the myth's structure or the ability to grasp this structure (Bressler, 1999:94). Similar to Levi Strauss, French structuralist, Roland Barthes also

proposes a methodology based on binary opposition. Barthes applied his assumption that a text is simply a message (parole) that must be interpreted by using the appropriate langue. Only through recognizing the code or binary oppositions within the text, one can explain the message a text wanted to convey. Such process dismisses the importance of the author, any historical or literary period, or particular textual elements or genres. Rather than discovering an element of truth within a text, this methodology shows the process of decoding a text provided by the structure of the language itself (Bressler, 1999:97). Next is a methodology proposed by Russian linguist, Vladimir Propp. Propp's idea comes from a group of structuralist called narratologist which began another kind of structuralism which called structuralist narratology. Propp focused on how the story's meaning develops from its overall structure, langue, rather than each individual story's isolated theme. According to his analysis, which appears in his work *The Morphology of the folktale* (1968), all folk or fairy tales are base on 31 fixed elements which Propp called "*functions*" occurred in a given sequence. Each function identifies predictable patterns or functions that central characters, such as the hero, the villain, or the helper will enact to further plot of the story (Bressler, 1999:98). After giving a little insight into several structuralists the researcher wants to say that just like all other approaches to textual analysis, Structuralism also provides several methodologies which later can be applied differently according to what's the best way in conducting one's study or research.

2.2.4 Deconstruction

Deconstruction is a way of thinking categorized as part of post-structuralism movement. As the characteristic of post-structuralism, deconstruction is developed from the one-sided understanding critique tradition (structuralism), which is simply paying attention towards the meaning (Norris, 2006: 10).

According to the poststructuralist, there is no static relationship between propositions with reality. Constant floating signifier is difficult to determine its relationship with the reference of extra-linguistic. Because the signifier floats away from the sign and semiotic, which disrupt systems, post-structuralism dismantles and redefines the theories and values espoused over the years. The study focuses on

nonliterary discourse seen as factors, which shape and make the process of social, historical, and unconsciously revealed in literary discourse (Taum, 1997: 43). Back to the idea of deconstruction, this ideology was originally developed in France by the most noticeable pioneering figure named Jacques Derrida, as in 1967 he posted his fundamental and most noticeable works *Grammatology*, *Writing and Deference*, and *Speech and Phenomena*. Since then, the concept of deconstruction is spreading throughout the world and become most of well know tools in analyzing literary text.

With the advent of deconstruction, Jacques Derrida's in mid-1960s, modernity's understanding of reality is challenged and turned on its head. For Derrida and other postmodernists, no such thing as objective really exists. For these thinkers, all definitions and depictions of truth are subjective, simply creations of the minds of humanity. Truth itself is relative, depending on the various cultural and social influences in one's life. Due to that idea, poststructuralist thinkers assert that many truths exist, not one, they declare that modernity's concept of one objective reality must be disavowed and replaced by many different concepts, each being a valid and reliable interpretation and construction of reality (Bressler, 1999: 115).

Rather than providing answers about the meaning of texts or methodology for discovering how a text really means, deconstruction ask a new set of questions, endeavoring to show that what a text claims it says and what it actually says are discernibly different. by those definitions, deconstruction declares that actually a text not only has one particular meaning, thus a text can interpret and view from a more fluid perspective creating an almost infinite number of possible interpretations (Bressler, 1999: 115).

Deconstruction rigorously pursues the meaning of a text to the point of exposing the supposed contradictions and internal oppositions upon which it is founded – showing that those foundations are irreducibly complex and unstable. Derrida shows that a text can be read as saying quite different from what it appears to be saying, and that it maybe read as carrying of significance or as saying many different things which are fundamental at variance with, contradictory to and

subversive of what may be seen by critics as a single, stable meaning (Carter, 2006:111). In an oversimplified way, deconstruction try to challenge established hierarchy found within the text (binary oppositions) and create or found a new set of meaning by its new component.

2.3 Theoretical Framework

In the previous subchapter, the researcher puts some theories about morality, structuralism, and deconstruction as the bases of this study analysis. In order to obtained valuable analysis, the researcher will collect the data from the novel entitled *The Outsiders* and also the references of morality. After collecting all the data required the researcher will analyze based on deconstruction in order to question the concept of morality through absurdity in the novel.

The researcher starts with analyzing the groundwork text using structuralism theory in order to find binary opposition elucidating the concept of morality. The use of structuralism which consists of breaking down the data into some major episodes through the method of binary opposition will be applied to answer all questions provided in the research problem number one. After finding the oppositions and answering research problem number one, the researcher will apply deconstruction theory to reverse the hierarchy and finally comes to the new interpretation of the text. The framework of analysis can be simplified into a figure as follows:

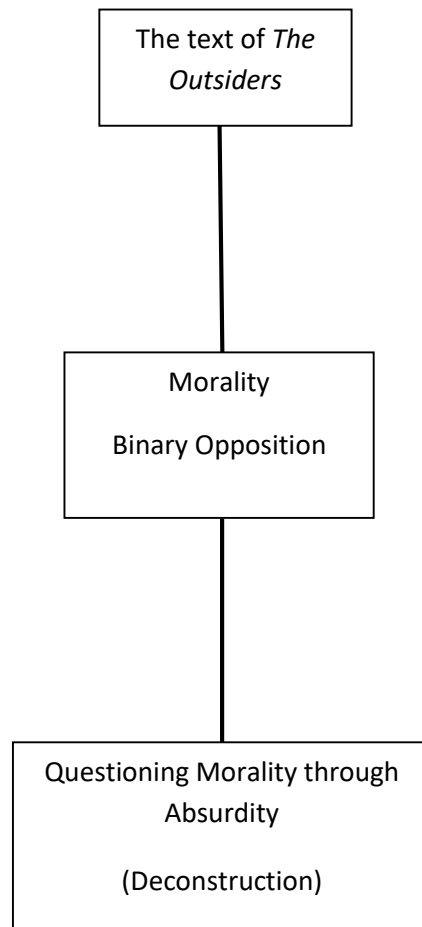


Figure 2.1 Theoretical Framework

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter presents the conclusions of the analysis discussed before. The conclusions are derived from the analysis described in Chapter IV, answering the research problem in this study. Within this chapter, the researcher also presents some suggestions related to the topic of the study.

5.1 Conclusions

After conducting this research and presenting the findings in the previous chapters, the researcher finally comes with several conclusions. There are two conclusions answering the research questions presented in the first chapter. These conclusions are presented in the following paragraphs.

The first conclusion comes from the structural analysis applied to *The Outsiders*. Based on data from the novel, The society and *The Socs* believed that they were better than *The Greasers*, even though *The Greasers* (Pony) felt that his gang had no difference with *The Socs* in terms of their actions. From the society's perspective, *The Greasers* indeed became the trouble maker and easily scapegoated for whatever incidents in their neighborhood due to their appearances and unsettling action. In contrast, *The Socs*, although several data mentioned they also doing messy stuff but they rarely cross paths with the society directly. That shows how morality portrayed in the novel. Morality portrayed flawly by merely looking at the cover (appearances) and judging through the action conducted without further consideration, neglecting various factors such as reasons, conditions, and motives behind a particular action.

The second conclusion comes after the researcher applied the theory of deconstruction and challenged the established hierarchy presented before. Looking for other factors such as reasons, conditions, and motives behind characters' actions based on data presented in *The Outsiders*, the researcher found several questionable things. Was *The Greasers* really more moral than *The Socs*? Did the society have more moral sense than *The Greasers* which they labeled as trash? Did *The Greasers*

deserved to be called as heroes when they saved the kids from the burning church? Or there might be hidden motives behind their actions? All of those things, from the researcher's perspective, most of those moral-immoral things portrayed in the novel were merely bias. No surprise, because that was the nature of morality (subjective), yet many people thought they could differentiate the right from the wrong. Thinking all of those possibilities, is not morality so absurd? does morality even exist in the first place? Or maybe morality is just a means to justify one ownself motive ?

5.2 Suggestions

From the very beginning, human beings are raised and nurtured to know the concept of right or wrong. As time goes by, there are several factors which can affect one's idea about right or wrong. Family, neighborhood, workplace are several of those to mention. From what have the researcher presented in this study implied that people tend to misunderstand the concept of morality with ethic. What most of them think morality actually is ethic which only applied to certain conditions and circles. Morality is a concept, an idea which only lies in one's own mind. Thus the effort to justify others and label them as wrong are very immature decisions.

By this research, the researcher suggests to the readers not to easily judge others as wrong before knowing the reasons and backgrounds. As mention before, the more people binds to a particular circle of social the greater chance they believe that any value those place offered are correct (which unnecessary true). Thus, the researcher hopes by knowing that morality is merely a subjective concept people can more open-minded and compromise with others who have different ways of seeing things. Living in a fast-paced world with judgemental traits is very dangerous and could lead to serious problems. On the contrary, with a high understanding and tolerance, people can easily get along and make harmony.

In academic field, the researcher hopes that the discussion about the same topic can be intensified in order to dig up more knowledge and understanding about morality which later can be applied to social life. The researcher also suggests that in the upcoming times this study can become one of the references for those who are interested in analyzing the same novel, topic, or theory. The last, the researcher

suggests that the study about a particular field in literature can be intensively taught especially in English Literature program, thus not only can produce a better understanding of the topic but also enriching the sources for academic research.

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