

Intolerance in *Maryam* and *Pasung Jiwa* Novels by Okky Madasari

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Abstract—This research embarks from the assumption that the novels *Maryam* and *Pasung Jiwa* by Okky Madasari are one of the literary works that raises social issues about intolerance. Intolerance is included in the list of cases of human rights violations in Indonesia. This research focuses on forms of intolerance in the novels of *Maryam* and *Pasung Jiwa* by Okky Madasari by using literature sociology studies. This study aims to describe the forms of intolerance in the novel *Maryam* and *Pasung Jiwa* by Okky Madasari. The method used in the second research of this novel is descriptive analysis method. Intolerance in Okky Madasari's *Maryam* novel takes place in several forms including language, stereotype / cliché, scapegoating, discrimination, expulsion, segregation, repression and destruction. The intolerance in the *Pasung Jiwa* novel by Okky Madasari consists of several forms including language, stereotype / cliché, discrimination, sexual harassment, expulsion, segregation, repression, and destruction. Based on the results of the study, it can be concluded that intolerance in the novel *Maryam* and *Pasung Jiwa* by Okky Madasari is dominated by the forms of language.

Keywords—*conflict, tolerance, intolerance, violence, gender, patriarchy*

I. INTRODUCTION

Indonesia is a multicultural country. The diversity possessed by the Indonesian state is found in various ethnicities, languages, religions, beliefs, and customs. Based on the 2010 Population Census data attached to the bps.go.id site, there are 300 more ethnic groups or ethnic groups in Indonesia. More precisely there are 1,340 ethnic groups in the country of Indonesia according to the Central Bureau of Statistics census in 2010. The data is the latest data which is the result of population census activities carried out every ten years. Indonesian pluralism is also seen from the diversity of religions adopted, among others, Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism.

In line with the times, these pluralities began to be forgotten by the community. Every member of society forces each other's wills which ultimately results in chaos. The chaos that occurs in this community then destroys the social relations order. The data cited from the komnasham.go.id site below is clear evidence that public awareness of pluralism in Indonesia is decreasing.

The National Human Rights Commission submitted its 2016 annual report on the condition of freedom of religion and belief in the Complaints Room of the National Commission on Human Rights on January 9, 2017. In its

annual report, Chairperson of the National Commission on Human Rights Imdadun Rahmat conveyed an increase in cases of intolerance over freedom of religion and belief. Throughout 2016, based on complaints received by the National Human Rights Commission, there were 97 cases recorded. This data is increasing, because in 2014 there were 76 cases and 87 cases in 2015. The National Human Rights Commission suspects that there is negative solidarity related to the closure of houses of worship in various regions. In addition, the National Human Rights Commission also noted that intolerant actors still dominated by local governments because it limits freedom of religion and belief through its authority and policies that are not in harmony with human rights.

Social relations that are not harmoniously intertwined cause chaos. One form of chaos that occurs in social relations in the community is intolerance. Intolerance occurs because of the shift in public awareness of the diversity that exists in the country of Indonesia. This intolerance does not only occur because of differences of opinion but extends to differences in beliefs.

In some cases of intolerance in Indonesia, the cause of intolerance that occurs in this country is because certain groups of people do not like the difference in beliefs in the area they live in. This group of intolerance conducts exile, exclusion and expulsion. In some cases there were even those who committed violence and destruction to groups with different belief with them.

The data cited from the Journal of Aspiration (2011: 24) states that on November 26, 2010, a number of mobs carried out arson against dozens of houses belonging to Ahmadiyah worshipers in West Lombok. Dozens of Ahmadiyah congregations' homes were destroyed and destroyed. The regent of West Lombok, West Nusa Tenggara gave an order that Ahmadiis not live in Ketapang Hamlet. As a result of this incident, Ahmadiyah worshipers in West Lombok lost their homes.

The culmination of this chaos is that intolerance is the main cause of unrest between nations and even between countries. This is based on what was stated by Schweitzer in [1] as follows.

“The present world is replete with a number of miseries of which intolerance reigns supreme. It may also be termed as prejudice and narrow-mindedness. The ultimate result of intolerance or in other words religious fanaticism is extremism which is the major concern of

the day and the root cause of prevailing unrest in the world.”

The novels of *Maryam* and *Pasung Jiwa* by Okky Madasari are one of the works that raises social issues regarding intolerance. The story presented by the author in the novel is directly related to the problems that occur in the community. The novel *Maryam* is one of Okky Madasari's works whose idea of the story is taken from the expulsion of Ahmadiyah groups in Lombok and West Nusa Tenggara which is one case of intolerance in 2010. *Pasung Jiwa* also raises social issues about intolerance. *Pasung Jiwa* is Okky Madasari's novel set in the reality that there are still many people whose lives are shackled. In general, the novels of *Maryam* and *Pasung Jiwa* by Okky Madasari together tell about people who were alienated because of differences in beliefs. Therefore, the story in both novels by Okky Madasari is easily understood by the general public because it is closely related to the problems that occur in the community.

Based on a number of things that have been described above, the author will conduct research and study of the novel *Maryam* and *Pasung Jiwa* by Okky Madasari using literature sociology studies. The author will focus this research on forms of intolerance in the novel *Maryam* and *Pasung Jiwa* by Okky Madasari.

Tolerance is the attitude or behavior of giving freedom to fellow humans or citizens to carry out their beliefs or regulate their lives and determine their own destiny [2]. Tolerance is defined by John Perry and Nigel Biggar in [3] as an option to override restrictions that are coercive (law, parents, etc.) from practices that someone has reason to oppose. Intolerance is defined as an option not to override the prohibition of practice which forces someone to have an excuse.

Based on The Encyclopedia of Britannica in [1] Intolerance is expressed as a way of looking, attitudes, and actions that divide social life based on differences. Intolerance arises because of patterns of closure in ideology or religion. In addition, fanaticism also includes the cause of the emergence of intolerance behavior [4]. Habermas in [5] states, that the key to achieving religious tolerance is the rejection of social destruction because of differences of opinion such as disagreements in social relations that connect adherents of one faith with another as a society.

U.S. The Department of Justice in [6] states, that hate crimes are intolerant crimes and prejudices that aim to harm and intimidate someone because of race, ethnicity, national origin, religion, sexual orientation and factors ability difference. Intolerance is shown by rejection of a society, ethnicity, culture, and differences in understanding of faith / religion. It is like considering differences as something strange, other, beyond the limits, not the same, or inappropriate [7]. Symptoms of intolerance and behavior indicators are categorized by Reardon in *Tolerance: The Threshold of Peace* [8] into several types. The symptoms of intolerance and indicators of behavior can be described in the following Table I below.

TABLE I. INTOLERANCE SYMPTOMS AND BEHAVIOR INDICATORS

No.	Symptoms of intolerance	Behavioral Indicators
1.	Language	Use of language that is pejorative, degrading and harassing a cultural, racial, national or sexual group.
2.	Stereotype / cliché	Describe a group or individual with a negative designation.
3.	Scapegoating	Blaming certain individuals or groups for a social problem.
4.	Discrimination	Exclusion of social activities for reasons that harm one individual or group.
5.	Harassment	Behavior intimidates and demeans individuals or groups so they are expelled from a community.
6.	Expulsion	Expel or refuse an individual to be in a place, social group, profession, social activity, work place, or place of refuge where he depends.
7.	Segregation	Separation, isolation, or forced isolation of a group from other groups based on their race, religion, or gender.
8.	Regression	Emphasis, restraint, detention, or oppression of individuals or groups.
9.	Destruction	Detention, physical violence, attack using weapons and murder of individuals or groups.

Source: *Tolerance: The Threshold of Peace* (Reardon, 1997: 21-22)

The act of intolerance can be a serious crime, such as an attack or a fight [9]. In addition, the act of intolerance is also in the form of lighter actions, such as ridicule against one's race / religion. Written communication, including graffiti that shows prejudice or intolerance towards a person or group of people based on hatred. Including vandalism (destruction) and conversation based on intolerance and what some people consider as a joke [9].

Literary sociology is defined in various ways. First, the sociology of literature is the science that understands literary works by considering social aspects. Second, the sociology of literature is the science that understands in totality about the literary works and social aspects that are in it. Third, the sociology of literature is the science that understands literary works and their relationship with society that is the background of the work. Fourth, literary sociology is a dialectic between literature and society [10]. The society which is the main problem of literary sociology is classified by Ratna in [10] into three types. First, the community behind the production of works. Second, the community contained in the work. Third, the people behind the reader.

Literary sociology is developed based on a mimetic approach that understands literature in relation to reality and social aspects. The approach is motivated by the fact that the existence of literary works cannot be separated from the social reality that occurs in society. As one of the approaches in literary criticism, the sociology of literature can refer to the way of understanding and assessing literature that considers social (social) aspects. In this approach literature is understood through the marriage of literature with sociology [11].

This type of approach in literary sociology is classified by Wellek and Warren in [12] into three as follows. The first is the sociology of the author, the second is the sociology of literary work, and the third is the sociology of the reader.

The focus of sociology studies was also shared by Ian Watt in [13] into several categories, as follows. First, the social context of the author who examines the way the author gets a job, the professionalism of the author, and the community addressed by the author. Secondly, literature as a reflection of society that examines literary works as a depiction of the state of society. Third, the function of social literature that examines the influence of social values on literary values. There are three social literary functions, namely as renewal and remover, as mere entertainers, and as subjects that teach something in an entertaining way.

Based on several theories about the sociology of literature described above, the writer will use Ian Watt's literary sociology theory in conducting this research and study. The author focuses research on the second point, namely literature as a reflection of society. This is because the story in the novel *Maryam* and *Pasung Jiwa* by Okky Madasari is motivated by intolerance in Lombok, West Nusa Tenggara, and several other regions in Indonesia.

The rest of this paper is organized as follow: Section II describes proposed research method. Section III presents the obtained results and following by discussion. Finally, Section 4 concludes this work.

II. RESEARCH METHOD

A good method is a method that is always technical. If the relationship with the object is closer and clearer, then it is called technique. If the relationship with objects is farther and less clear, then it is called method, theory, and so on [14].

This research is a qualitative research that studies the novels *Maryam* and *Pasung Jiwa* by Okky Madasari. The method used in this research is descriptive analysis method, describing the facts which are then followed by analysis.

The research instrument refers to data collection tools [15]. The research instrument used in this research activity is the researcher himself (human instrument) because the object of his research is in the form of written texts or documents that require the understanding of the author.

In this study the data collection method used is the reading method and literature study method. The reading method was recorded by carefully reading the novels *Maryam* and *Pasung Jiwa* by Okky Madasari repeatedly to find forms of intolerance and recording them into tables. Literature study method is used to obtain data sources, both in the form of books, newspapers, articles that correspond to forms of intolerance in the novels *Maryam* and *Pasung Jiwa* by Okky Madasari

This study uses qualitative descriptive analysis techniques. Descriptions of forms of intolerance are described based on collected data, both in the form of sentences and paragraphs contained in data sources, namely the novels *Maryam* and *Pasung Jiwa* by Okky Madasari. Inductive techniques are used to interpret and categorize. The category itself is an attempt to sort out each unit into parts that have similarities (Moleong, 2007: 288). This technique is used to classify the forms of intolerance contained in the novels *Maryam* and *Pasung Jiwa* by Okky Madasari.

III. RESULT AND DISCUSSION

Based on the method of collecting data from the recorded notes that have been carried out on the novels of *Maryam* and *Pasung Jiwa* by Okky Madasari, there is an intolerance found in individuals or groups in both novels. The intolerance that occurred in *Maryam* novel was shown by the behavior of the people who did not accept the existence of Ahmadiyah groups in Lombok and West Nusa Tenggara. Intolerance towards the group originated from a fatwa stating that Ahmadiyah groups included cults because their religious activities were conducted in a closed manner and different from the surrounding community in general. This difference then caused friction which resulted in riots in several villages in Lombok and West Nusa Tenggara.

In addition to *Maryam* novel, intolerance is also found in the novel *Pasung Jiwa* by Okky Madasari. The intolerance that occurs in the *Pasung Jiwa* novel is experienced by Sasana characters. Sasana is a man who has a female soul. Sasana who created the figure of Sasa in him was deemed to have deviated from the gender ideology. Data showing intolerance in the novels of *Maryam* and *Pasung Jiwa* by Okky Madasari are presented in the following Table II below.

TABLE II. FORMS OF INTOLERANCE IN THE NOVELS *MARYAM* AND *PASUNG JIWA* BY OKKY MADASARI

No.	Forms of Intolerance	Forms	<i>Maryam</i>		<i>Pasung Jiwa</i>	
			Numb	Freq.	Numb	Freq.
1.	Language	Demean	3	9	5	12
		Insult	2		-	
		Prejudice	2		2	
		Bullying	2		5	
2.	Stereotype / cliché	The term "deviant"	7	7	-	6
		The term "bencong"	-		6	
3.	Scapegoating	Blame the group	3	3	-	-
4.	Discrimination	Individual	1	3	-	3
		Group	2		3	
5.	Sexual harassment	Individual	-	-	6	6
6.	Expulsion	Profession	-	10	1	3
		Workplace	1		1	
		Residence	9		1	
7.	Segregation	Separation	2	12	-	4
		Exclusion	10		4	
8.	Repression	Restraint	1	3	7	12
		Emphasis	2		1	
		Detention	-		4	
9.	Destruction	Attack	6	6	1	2
		Murder	-		1	

The Table II above presents intolerance in Okky Madasari's *Maryam* novel consisting of several forms including language, making stereotypes / cliches, scapegoating, discrimination, expulsion, segregation, repression, and destruction. Intolerance in the form of language is 9 data, making 7 stereotypes / cliches, 3 data scapegoating, 3 data discrimination, 10 data expulsion, 12 data segregation, 3 data repression, and 6 data destruction. The form of intolerance that dominates the novel *Maryam* is 12 segregation.

The table above also presents the intolerance that occurs in the *Pasung Jiwa* novel by Okky Madasari consisting of several forms including language, stereotyping / discrimination, discrimination, sexual harassment, expulsion, segregation, repression and destruction. Intolerance in the form of language amounted to 12 data, making 6 data stereotypes / cliches, 3 data discrimination, 6 data sexual harassment, 3 data expulsion, 4 data segregation, 12 data repression, and 2 data destruction. The form of intolerance that dominates the *Pasung Jiwa* novel is 12 language and 12 repression.

Language is a form of intolerance that appears most frequently in the novel *Maryam*. The language used by the community to the Ahmadiyya group shows an intolerant attitude because it insults and lowers their beliefs. The language used by the Pak Haji figure by mentioning heretical Maryam shows his intolerance towards Ahmadiyah. Although since childhood Maryam was used to the word "heresy", she remained offended and angry when there were still people who directly called themselves heretics. The word "heretical" was addressed to Maryam because the worship performed by Maryam was different from the surrounding community. The negative name / nickname has been experienced by Maryam's family since she was in Gerupuk. When they were in Gegerung, Maryam's sister named Fatimah also experienced that. Fatimah was told by her religious teacher that the belief held by her family was a cult.

Data in the Journal of Kontekstualita in [16] shows, on November 20, 2010, as many as 12 heads of families or about 50 people of Ahmadiyah in Ketapang, West Lombok, were again expelled by residents. This event was also experienced by Ahmadiyah groups in the novel *Maryam*. The Ahmadiyya group experienced expulsion by a group of residents in Gegerung. This eviction is accompanied by acts of violence and destruction. In *Maryam* novel, it was told that Ahmadiyah groups who experienced expulsion also went to the governor's office to ask for help so they could return to their homes. The governor said that the return of Ahmadiyah groups to Gegerung village would only provoke riots. This shows that there is intolerance towards Ahmadiyah groups to return to the village of Gegerung.

The intolerance in Okky Madasari's *Maryam* novel also occurred in the form of segregation when the Ahmadiyah group requested assistance from the governor to return to their homes in Gegerung. The governor rejected the request by mentioning two choices. Ahmadiyya groups are allowed to return to Gegerung if they are willing to leave the sect. The segregation carried out by separating and isolating Ahmadiyah groups from the Gegerung shows that there has been intolerance in the area. Ahmadiyya groups who experienced eviction were evacuated to the Transito Building. The evacuation of the Ahmadiyah group was an attempt to separate and isolate them from Gegerung. The intolerance that occurred in the novel *Maryam* by Okky Madasari was experienced by a group. Ahmadiyya groups are a group that is the object of intolerance behavior that occurs in Lombok and West Nusa Tenggara. The intolerance committed by the community towards

Ahmadiyah groups in the form of destruction occurred when they expelled Ahmadiyah in several villages in Lombok.

The houses are occupied by the Ahmadiyah destroyed. The citizens attack using the weapon in the form of hoe. They only give two options to the Ahmadiyah group. They return to the right path or go from the village. This behavior shows that the level of intolerance that occur in Lombok is very high. This event leads to the data cited from Journal of Aspirasi in [17] as follows.

On November 26, 2010, masses do action arson against dozens of houses belonging to the Ahmadiyah are there in West Lombok. Dozens of pilgrims' home Ahmadiyah was marred and destroyed. It is done because there are residents who did not want this village where pilgrims Ahmadiyah.

The destruction carried out by citizens against Ahmadiyah groups indicated that their intolerance to the existence of the Ahmadiyah. They even destroy the house become the sign of the existence of Ahmadiyah group in there. Such data are increasingly clarified with the data in the Journal of Kontekstualita in [16] as follow.

On February 4, 2006, there was occurred against the township belongs to the Ahmadiyah group by citizens in Gegerung, Gegerung, Lingsar, West Lombok. Citizens of the damaging and burning 13 Ahmadiyah's house. Ahmadiyah who evacuated to the Transito building not get clarity related to their residence. The government would allow them back to hometown in Gegerung when ready out from Ahmadiyah. This shows the government toward intolerance to the Ahmadiyah groups. In fact, until 2006, Ahmadiyah citizens took refuge in Transito building did not get independence. It according to the data cited in the *Supremasi Intoleransi* [9]. As follows.

On August 16, 2016, happen issues of Ahmadiyah in Transito, Mataram of West Nusa Tenggara by the Central Government as well as the region. Citizens are victims of expulsion stationed in Transito professes to have not gotten independence, because 118 and 33 heads of families with 44 people aged children has not future obviously since they are driven from the 2006 year ago. In addition to *Maryam* novel, this research also focuses on intolerance contained in the novel *Pasung Jiwa* by Okky Madasari. Both novels share the problem of intolerance. Based on data collection, it is obtained some data that shows the intolerance in the novel *Pasung Jiwa* by Okky Madasari. The data that shows this intolerance can be explained as follows.

The language in the *Pasung Jiwa* novel is also the most common form of intolerance. The language used by the security forces when waking the Sasana with the greeting "bencong" shows that they are intolerant of the Sasana. The call addressed to Sasana humiliates and harasses him as a human. The offense heard the language that the security used to wake him up. For Sasana, he is not bencong. This intolerance in the form of language was experienced by Sasana many times during his time in detention. Intolerance was also experienced by Sasana when he was sent by his parents to a mental hospital. This is a form of intolerance by Sasana's parents. Indirectly they separate Sasana from their social life. The decision of his parents to send Sasana to this mental hospital resulted in Sasana not having freedom.

The behavior of intolerance in the form of suppression, restraint, and detention is also experienced by Sasana through justice enforcement officers. Sasana accused of insulting religion were detained and required to attend the trial process. The detention carried out on Sasana because he held a dangdut performance in Malang is a form of intolerance. Sasana is considered guilty of being Sasa. He was also blamed for singing and swaying. The intolerance experienced by this Sasana is a form of public acceptance of him that is different from most people. Something that is believed to be true for Sasana, is considered wrong or wrong by the surrounding community.

Another intolerance experienced by Sasana is abuse sexual harassment was experienced by Sasana when he was singing with Cak Jek. Sasana sang using women's clothes and dressed up like women. Sasana's appearance turned out to cause him to experience unpleasant behavior. He felt humiliated as a musician who was looking for money to survive. Sasana considers a man's behavior towards him very offensive. He felt insulted when they squeezed his chest bulge. Sasana is not respected as a fellow human. This behavior shows that they are intolerant of the appearance of Sasana who dressed up like women.

Intolerance experienced by the Sasana is not only limited to physical violence, but inner violence. Gender-based violence is violence directed at people based on gender. This is a violation of the basic right to life, freedom, security, dignity, non-discrimination, and physical and mental integrity (Capucci, 2018: 130). Harassment of the Sasana was still carried out by the commander the next day. The commander and his men treated the Sasana as non-human. Sexual harassment committed against the Sasana shows that power can do whatever they want. The atmosphere became frightened while he was in detention. Intolerance behavior experienced by the Sasana for several days traumatized him. The intolerance in the form of harassment that occurred in Okky Madasari's Pasung Jiwa novel resulted in the Sasana not only being hurt physically but also inwardly. Sasana's form of intolerance was also experienced by Sasana when he had left Sidoarjo and held a dangdut performance at Malang.

The harassment behavior experienced by the Sasana shows that the presence of Sasa is not accepted by some people in Malang. Sasana who wears women's clothes and dresses up like a woman is considered to have been against her nature as a man. Harassment including this form of intolerance not only embarrasses him but insults and demeans the Sasana as a human being.

Besides Sasana, Cak Jek also experienced intolerance. Intolerance in the form of expulsion that occurred in the Pasung Jiwa novel by Okky Madasari was also experienced by Cak Jek character who were arrested and detained by the authorities. Cak Jek was released on condition that he immediately leave Malang, Sidoarjo and Surabaya. The police and army have spread their photos everywhere. This behavior is indirectly an expulsion of Cak Jek from where he survived.

Intolerance in the form of destruction was also experienced by Sasana when he returned to singing from stage to stage. Sasana held a dangdut performance in

Malang. Performances performed by Sasa in Malang are called practices of immorality. The sways presented by Sasa in the show were considered pornographic. In fact, Sasana is also considered guilty for transforming him into a figure of Sasa, a dangdut singer. The behavior of intolerance experienced by Sasana in the form of attack and destruction using sharp weapons. This behavior shows that they did not accept the Sasa's dangdut performance in Malang. Intolerance that occurs in the form of segregation is experienced by Sasana when returning to his parents' house in Jakarta. Sasana, who originally experienced suppression, detention, harassment and humiliation, hopes to be accepted again by the family and its environment. However, the arrival of the Sasana was underestimated by the community. The people who looked at him one eye made her feel alienated and ostracized.

IV. CONCLUSIONS

Based on the research that has been done, it can be concluded that the forms of intolerance in the novel Maryam by Okky Madasari consist of language, stereotype/cliché, scapegoating, discrimination, expulsion, segregation, repression, and destruction. Based on the data is found, the intolerance of the form language amounted to 18 data, the expulsion amounted to 10 data, the cliché/stereotype amounted to 8 data, segregation numbered 8 data, destruction amounted 5 data, scapegoating amounted to 4 data, discrimination and repression amounted to 1 data. The form of intolerance that dominates the novel Maryam is 18 languages.

The forms of intolerance that occurred in the Pasung Jiwa novel by Okky Madasari consisted of language, stereotype/cliché, discrimination, sexual harassment, expulsion, segregation, repression and destruction. Based on the data is found, the intolerance of the form language amounted 15 data, the repression amounted 9 data, sexual harassment amounted 6 data, cliché/stereotype and destruction amounted 5 data, the expulsion amounted 3 data, discrimination amounted 2 data, and segregation amounted 1 data. The form of intolerance that dominates the Pasung Jiwa novel is 15 languages.

The intolerance that occurs in the novels of Maryam and Pasung Jiwa by Okky Madasari are both dominated by the form of language. The attitude and behavior of intolerance in the form of language in both novels is shown by several forms. In the novel Maryam, a language that shows intolerance is tangible, degrading, harassing, insulting, ridiculing, prejudicing, and bullying. Whereas in the Pasung Jiwa novel the language is in the form of degrading, harassing, prejudice, and bullying.

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