

CHAPTER II

THEORETICAL FRAMEWORK

The study is focused on the intrinsic elements of the novel *Yacoubian Building*. The aim of the analysis is to explore the intrinsic elements of the novel. Intrinsic approach is the way to identify the elements within the text itself. The use of intrinsic approach is based solely on the context created by the text and the language used in the text. This approach uses close reading method in analyzing the *Yacoubian Building* novel. "Close reading, the scrupulous examination of the complex relationship between a text's formal elements and its theme, is how the text organic unity was established by the new critic" (Tyson 124). By this approach, it means that the work itself is the most important source, without necessarily studying the life of its author, or the age in which it is written, or its possible effect on its reader. Intrinsic elements of the novel consist of the plot, characters, setting, point of view, theme, symbolism and other elements inside of the novel. Yet, the study will limit to only analyze the character, setting and plot of the novel.

A. Intrinsic Approach

According to Encyclopedia Britannica 2007, there are several intrinsic elements of a fiction. But in this study the writer will only limit the intrinsic elements which are going to be discussed only in the novel's character, setting, plot and conflict.

A.1. Character

Character is the mental, emotional, and social qualities to distinguish one entity from another. The character can be people (or animal, thing presented as people), spirits, automatons, pieces of furniture, and other animated objects appearing in a literary work.

The importance of a character to the story determines how the character is developed. Character development is the change that a character undergoes from the beginning of a story to the end. Characters can be primary, secondary, minor or main characters.

Characters are developed by actions, speech, physical appearance, own thought, other character's comment, and author comments. Round character is character that shows the readers to know the character well by its trait. Afterward, the change of round character is called dynamic character. Dynamic character undergoes some types of change in story.

A.2. Plot

Based on the Encyclopedia 2007, plot is the organized pattern or sequence of events that make up story. Every plot is made up of series incidents that are related to one another. Plot is literary element that describes the structure of a story. It shows arrangement of events and actions within a story. Plot is the order in which things move and happen in a story. Plot components:

A.2.1. Conflict

Conflicts occur when the protagonist struggles against an antagonist (villain that goes against the protagonist), or opposing force. While chronological order is when a story relates events in the order in which they happened. Conflict and order make plot. The author creates the conflict by describing one of the following types of interactions.

1. Person-against-self: In this type of conflict the main character experiences some kind of inner conflict.
2. Person-against-person: This type of conflict finds the main character in conflict with another character, human or not human.
3. Person-against-society: This type of conflict has the main character in conflict with a larger group: a community, society, culture, etc.
4. Person-against-nature: This type of conflict finds the main character in conflict with the forces of nature, which serve as the antagonist.

A.2.2. Patterns of Action

1. Exposition: This usually occurs at the beginning of a short story. Here the characters are introduced. We also learn about the setting of the story. Most importantly, we are introduced to the main conflict (main problem).
2. Rising action: The part of the story begins to develop the conflicts, a building of interest or suspense occurs.
3. Climax: This is the turning point of the story. Usually the main character comes face to face with a conflict. The main character will change in some way.

4. Falling action: All loose ends of the plot are tied up. The conflict and climax are taken care of.
5. Resolution: The story comes to a reasonable ending.

A.3. Setting

Setting is the time and place in which a story takes place. Setting includes time, place and period in which the action takes place.

A.3.1. Three Elements of Setting Development

1. Place: It might include such thing as a city, state, country, castle, cottage, playground, ship, mountain or stadium.
2. Time: It might includes clues that let us know it is the afternoon, evening, the future, colonial, times, or clock time.
3. Environment: It might include details that describe the weather, the noise level, or darkness.

A.3.2. The Purposes of Setting

1. To create problems for the characters to provide a background for the events and characters.
2. To help understand the characters and their conflict time which could be past, present, future, season, time of day.

A.3.3. The Variety of Setting

- a. Backdrop setting is when setting is unimportant for the story and it could take place in any setting.
- b. Integral setting is when the action, character, or themes are influenced by the time and place of the setting. Controlling setting means controlling characters. If you confine a character to a certain setting it defines the character. Characters, given these circumstances in this time and place, behave in this way.
- c. Functions of setting
- d. Setting as antagonist: characters must resolve conflict created by the setting. Taha is able to resolve conflict which occurs from his neighbor in the building as the main setting of the novel.
- e. Setting that illuminates character
- f. Setting as symbolism: a symbol is a person, place, object, situation, or action which operates on two levels of meaning, the literal and the figurative, or suggestive.

B. Religious Extremism

B.1. The Definition of Religious Extremism

In the beginning of the research, it was clarified that the key terms and concepts were related to religious extremism. It might be heard as unfamiliar term because most people know that it is more familiar called terrorism. However, the meaning of terrorism and religious extremism are actually different. It had been discussed in the journal entitled “The Meaning of Terrorism and Extremism”.

Extremism is the taking of concessions for which there is no basis or truth. Whereas terrorism is to transgress upon people by way of unjustly striking or killing them with no proof (to justify this actions); rather (this action are committed) upon ignorance and dearth of insight, they are the terrorist people unjustly, without any evidence from the Sharee'ah. Thus, they change people's (state of) security, and they cause problem between their countries, those are the terrorist, the one who spreads corruption, the one who diminishs security and corrupts societies (Abdul Aziz Ibn Abdullah Ibn Baaz)

Extremism is a complex phenomenon. Simpler, it can be defined as activities (beliefs, attitudes, feelings, actions, strategies) of a person or group far removed from the ordinary. In conflict settings it manifests as a severe form of conflict engagement. However, the labeling of activities, people, and groups as "extremist," and the defining of what is "ordinary" in any setting is always a subjective and political matter.

Extremist actions often employ violent means, although extremist groups will differ in their preference for violent versus non-violent tactics, in the level of violence they employ, and in the preferred targets of their violence (from infrastructure to military personnel to civilians to children). Again, low power groups are more likely to employ direct, episodic forms of violence (such as suicide bombings), whereas dominant groups tend to be associated with more structural or institutionalized forms (like the covert use of torture or the informal sanctioning of police brutality) (Andrea Bartoli and Peter T. Coleman).

When discussing about religious extremism that concerns to Islam, it could not be separated from the term 'jihad'. While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word 'jihad'. The term 'jihad' has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day. ("What does Islam say about Terrorism?").

The word Jihad comes from the root word 'jahada', which means to struggle. So jihad is literally an act of struggling. The Prophet Mohammed (peace be upon him) said that the greatest jihad is to struggle with the insidious suggestions of one's own soul. Thus, jihad primarily refers to the inner struggle of being a person of virtue and submission to God in all aspects of life. Secondly, jihad refers to the struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says:

And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help! [Al-Qur'an 4:75]

Thus, Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim

can never be at rest when she/he sees injustice and oppression around her/him. As Martin Luther King Jr. Said, “We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people.” Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur’an never condones the killing of innocent people. Terrorizing the civilian population can never be termed as jihad and can never be reconciled with the teachings of Islam (“What does Islam say about Terrorism?”).

B.2. The Characteristics of Religious Extremism

Jayne Docherty suggests in order to dealing with extremism, one must understand its underlying causes and the mechanisms that support it. There are varieties of schools of thought on the sources of extremism, which are given unequal weight in the literature. Here is a summary of the main perspectives of the characteristics of extremism.

The first characters, extremism is grown. The religious extremism existence as the cause of welfare conditions of a society. According to the article entitled “Dealing with Extremism,” extremism is grown. It means that adverse conditions (poverty, inadequate access to healthcare, nutrition, education, and employment), a denial of basic human needs (for security, dignity, group identity, and political participation), unending experiences of humiliation, and an ever-widening gap between what people believe they deserve and what they can attain

lead to extreme acts. This is particularly so because socially accepted channels for getting needs are experienced as blocked (Andrea Bartoli and Peter T. Coleman).

The second is the lack of power of member of society, here means Muslim people and poor people. When in conflict, the member activities of low power groups tend to be viewed as more extreme than similar activities committed by members of groups advocating the status quo. In addition, extreme acts are more likely to be employed by marginalized people and groups who view more acceptable forms of conflict engagement as blocked for them or biased. However, dominant groups also commonly employ extreme activities (such as governmental sanctioning of violent paramilitary groups or the attack in Waco, Texas, by the FBI in the U.S.) (Andrea Bartoli and Peter T. Coleman). Thus, extremists will use violent, destructive strategies, not because they are instrumental to attaining other goals, but because they feel righteous, vengeful, and good. In fact, when extremism is morally sanctioned by one's in-group as an appropriate response to such feelings, members become more invested in extremist acts because they are empowering and feel "right".

The third is the emergence of extremism from apocalyptic, eschatological (end-of-life) ideologies. Extremist activities are often committed and valued because they are consistent with broader myths or systems of meaning.

Some of these ideologies are focused on the cataclysmic demise of evil ruling powers (the outgroup) and the elevation and glorification of the righteous (ingroup), and thus emphasize the destruction of the other. Such belief systems include: good vs. evil framing; an other worldly orientation; a need for self-purification; divine sanctioning of horrendous violence; and the depiction of

martyrdom as an act of self-purification and justice.[1] Youth are often socialized to buy into these ideologies by families, peers, communities, educational systems (such as, madrassah), media, and politicians. (Andrea Bartoli and Peter T. Coleman).

B.3. The Effects of the Emergence of Religious Extremism

According to Roy Lewicki, extremism can have both positive and negative consequences. On the positive side, it can draw the attention of one's opponent, the general public, or the international community to one side's hidden concerns. It can also send a message of desperation or a deep and abiding commitment to a cause. As such, it may motivate a more powerful foe to consider negotiating, or third parties to intervene. And as the prevalence of such activities increased in a given conflict, they may become normative or glorified within one's group, thereby attracting others to the cause.

The negative consequences of extremism are varied. Violent atrocities committed by extremists (such as civilian bombings, kidnappings, and the spread of bio-toxins) enrage, traumatize, and alienate their targets, their opponents, and many potential allies to their cause (such as moderates on the other side and other regional and international members who morally oppose such acts). Extreme acts, even if committed by a small minority within a group, are often attributed to the entire group, and elicit an escalated response from the other side. At times, such responses are desired, as in the case of "spoilers" whose aim is to stop peace processes which they believe to be exclusive or a betrayal of their cause. Ultimately, extremist ideologies, actions, and hostile inter-group interactions lead

to a hardening of oppositional identities and deep in group commitments which contribute to the perpetuation of hostilities.