

# CHAPTER I

## INTRODUCTION

This chapter provides the background of research, the statement of problems, the research objective, the significances of study, the conceptual framework, previous studies, and the definition of key terms.

### 1.1 Research Background

Religiosity is a religious feeling, that meaning is too short to describe the values of religiosity. Therefore for the first step the researcher wants to take the root word of religiosity. Religiosity comes from the word religion. Religion is belief always in human's heart. Many talks about religion value. And religion has the term religion (English) or religie (Dutch), and din (Arabic). The lexical meaning of religion according to W.J.SB Poerwodarminto is all trust (to God, gods, etc.) and with the deaths and obligations related to that belief (syukur:2010) Islam is a religion that believes in Allah SWT and is absolutely indifferent to each of its adherents to undergo and know all of His prohibitions.

From the explanation above the researcher assumes that the religion is the trust without reversed, one direct communication between the being to his creator. But if we talk about the religiosity is more than the one direct communication or the trust without reversed. Religiosity also talks about the connection between being to others being.

Religiosity refers to the spiritual and religious dimensions of human life, involving beliefs, practices, and relationships with things that are considered holy or divine. It includes the set of beliefs, values and ritual practices that form the spiritual foundation of a person or group in living their daily lives. Religiosity can include experiences of prayer, meditation, participation in religious rituals, and interpretation of sacred teachings. For many individuals, religiosity is a source of moral guidance, social support, and an existential purpose that gives deep meaning to their life's journey.

In this research the researcher wants to talk more about the religiosity that not only talks about the connection between the being and his creation or the trust

without reversed but also the religiosity that talks about the connection between being to the others being. Or the being position when he put himself between his connection to the god and being in the privet daily ritual or in the public daily society.

Besides the researcher also wants to talk about the absurdity. Absurdity becomes the interesting topic when we at last want to try seeing the absurdity as thebig idea. Absurd or absurdity are always seeing as something that unreasonable or illogical, or same as nothing. But the things the we have to know that absurd or absurdity can be striking anyone else.

Absurdity refers to the human feeling of meaninglessness or inability to findrational or cohesive meaning in a complex and sometimes unreasonable world. Thisconcept often appears in literary and philosophical works as a reflection on the contradictions in human life and its reality. Works that depict absurdity tend to highlight irony, uncertainty, and inconsistencies in human experience.

In literary works, absurdity is often used as a tool to describe the clash between expectations and reality, or to present a situation that contradicts conventional logic and expectations. The author often uses dark humor or irony to reveal the discrepancy between human expectations and reality which is full of paradoxes. Through absurdity, the author is able to raise deep questions about the purpose of life, the meaning of existence and the limits of human knowledge.

Yet, in the grip of uncertainty, several philosophers and authors have advanced the notion that absurdity can stimulate critical thinking and existential freedom. They argue that by accepting absurdity, humans have the freedom to createtheir own meaning in a world full of uncertainty. In this view, absurdity can becomea platform for exploring the essence of humanity, exploring deep philosophical questions, and encouraging individuals to find value and meaning in situations fullof complexity and paradox.

Overall, the concept of absurdity is a point of view that acknowledges the complexity and confusion in human life. In the world of literature, absurdity can beused to raise profound questions about the existence and meaning of life, while also

encouraging readers to reflect on the complex relationships between humans and the world that are sometimes logically meaningless.

Our society today sees absurdity as something that has no meaning. Otherwise, absurdity has the value. Absurdity is able to be seen in our daily life and routine. Absurdity comes between our problem. How we face the problem and maintain it will expose how absurdity comes and follows us in life.

The purpose of creating literary work is to express the author's ideas, emotions, and their experiences. In responding to the literary work, the reader will go through a process of receiving and interacting with the text, which is based on the experience, education, and knowledge of the reader. As a result, the readers will produce meaning and get the information that they can capture in the text of the literary work.

Religiosity and absurdity are two complex concepts that have long been the focus of exploration in literary works. Religiosity refers to the spiritual and religious dimensions of human life, while absurdity refers to feelings of meaninglessness and human inability to find definite meaning in an unordered world. Authors often use these two concepts to create deep and thought-provoking narratives.

In several literary works, religiosity is described as an attempt to seek existential meaning in an absurd world. The author often presents characters who are trying to find spiritual truth through a complicated inner journey. They may face internal conflicts and questions about the purpose of life that eventually bring them closer to or away from their religious beliefs. Through this conflict, the author describes the complex dynamics between faith, doubt, and the search for meaning.

On the other hand, absurdity is often used by authors as a tool to criticize social and religious norms that are considered rigid and irrational. In some works, the characters may be faced with situations that don't make sense or are contrary to the values adopted by society. This can lead to feelings of frustration, irony, or even dark humor in the narrative. In this way, the author creates reflections about the uncertainty and mismatch between people's beliefs and the reality they face.

In literary works that use elements of religiosity and absurdity, writers often want to stir up contemplation about the relationship between human beings and their existence in the world. Such works may raise questions about the meaning of life, morality, and the limits of human knowledge. Through the combination of these two concepts, the author is able to create layers of depth that allow the reader to contemplate the meaning of life and truth in a complex and often paradoxical context. By combining religiosity and absurdity, these literary works can stimulate critical thinking about human existence and their position in a world full of mysteries and questions without definite answers, *City Upon a Hill* and *Khotbah di Atas Bukit* become literary works that contain elements of religiosity and absurdity.

*Khotbah di Atas Bukit* and *City Upon a Hill* as literary work may have values in religion, religion and literature may have many similarities. These two things can be something that is related to human's value in life. These two things have an important role in human life. If literature can soften the soul, then it is in harmony with religious teachings that can bring people closer to God.

There are many religions in this world. Some religion has similar religion value in story or others things. Christian and Islam may be the religion that have many similarities. By the time the religion value in story is used in literary works. The researcher sees the similarity on religion value in John Winthrop's *City upon a Hill* and Kuntowijoyo's novel *Khotbah di Atas Bukit*.

John Winthrop's *City Upon a Hill* wants to make the new people white the new Christian desire. To keep desire Winthrop use Moses history in finding the new world white his people. Kunto wants Barman the main character in his novel finding the new life. And Kunto use the mountain as the place where Barman gets his new life.

Both of them use the religion value. Moses in Christian white his people find the new world after walking in mountain. And Musa in Islam also gets the vision from God in the mountain. Actually from the title from both text the researcher able to see the similarity. Winthrop white hill and Kunto white bukit that in English language is hill. From those similarities the researcher wants to compare both literary works.

At any streetcorner the feeling of absurdity can strike any man in the face. (Camus: 1955) from camus explanation feeling absurdity can strike any man in the face. It can be also striking the people in religious way by their own absurdity. The feeling of absurdity also the first step of the beginning the long way of absurdity itself.

After seeing the religiosity from both literary works, there may be the same values between religiosity and absurdity, especially in the pattern. The values are able to see after the finding religiosity from both literary works. Besides some narration in both literary work also show some absurdity. As Winthrop wrote: "Now the onely way to avoyde this shipwracke, and to provide for our posterity, is to followe the counsell of Micah, to doe justly, to love mercy, to walk humbly with our God." The word shipwracke is one of the feeling of absurd that describe in the quotation.

Ia gelisah. Ia teringat dokter yang merawatnya dan berkat: "Cobalah, Pak. Cobalah." Dan ia sudah mencoba dan gagal lagi. Ia ingat untuk berjalan sendirian di tengah kota, terasing, sepi dan tak berdaya. Malam ini perasaan ini timbul lagi (Wijiyo, 2017:31). Words "gelisah" and "asing" are the word that represent the absurdity. Both words go to the feeling of absurd. And that's make clear that religiosity and absurdity may has the same value.

As the result, from all the statements the researcher explained above, those are some of the factors that ultimately made the researcher take a focus on the discussion about the religiosity and absurdity in *City Upon the Hill* by John Winthrop and *Khotbah di Atas Bukit* by Kuntowijoyo. How the narration was written in the novel and preaching, have caught the attention of researcher. For this reason, in this study the researcher will present the analysis of the religiosity and absurdity, through the concept of narrative and comparative literature in this novel and preaching.

## 1.2 Statement of Problems

The different religion become the most interesting in this research. Winthrop's Cristian and Kunto is Islam. Both religions have same religion value story that use hill as the place to find the new world or life. Exactly both religions have different reference to religiosity value. Therefore the allegory and allusion become the choosy to find the different.

After finding the religiosity value from the allegory and allusion, the next step is seeing the value between religiosity and absurdity. From words bellow the researcher choose the question bellow:

1. How do the religiosity and absurdity describe in *City upon a Hill* by John Winthrop and *Khotbah di Atas Bukit* by Kuntowijoyo?
2. How do the differences of religiosity and absurdity describe in *City upon a Hill* by John Winthrop and *Khotbah di Atas Bukit* by Kuntowijoyo?

## 1.3 Research Objective

Dealing with the statement of problems, this research has two objectives gained by the researcher as follows:

1. To find out the religiosity and absurdity from both literary works.
2. To find out the differences of religiosity and absurdity from both literary works.

## 1.4 Signification of Study

This research has two focus objects. And the objects are:

1. Theoretically

This research is expected to enrich the insights of special science regarding similarities in religious values and comparisons in the use of religious values in literary works so that they are beneficial for developments in literary research. Especially in comparative literary studies.

2. Practically

It is expected that the results of this study can appreciate and research literary works using literary value, and provide a special picture for literary students, through comparative literary studies.

### **1.5 Previous Study**

There are some previous studies that the researcher used. The previous study are:

The first previous study is *America As The City Upon The Hill: As Historical, Philosophical, And Theological Critique Of Historiographical Construal Of America As A Christian Nation* by David John Wisley. The researcher concludes that city upon the hill has the specific position in the history of America philosophical and theological. The researcher also see some religion point from religious value and that will be one of the focus in this paper.

The second previous studies is a journal from Nurwahidah. Nurwahidah wrote about simbolisasi dalam novel *Khutbah Di Atas Bukit Karya Kunto Wijoyo: tinjauan semiotika Charles Sanders Peirce*. Nurwahidah has opinion that at least there are some icons, index, and symbols in Kunto Wijoyo's novel *Khutbah Di Atas Bukit*. The symbol may be the close object that also looking for by the researcher in this research. The symbol may be the allegory, the allusion or the symbol itself. So it may be the similarities this research with Nurwahidah's journal when we talk about the allegory and allusion.

The third previous study is *Sastra Dan Agama: Transformasi Nilai-Nilai Ajaran Islam Dalam Karya sastra* by Mohammad Syi'arudin Anwar. After seeing the religiosity from both literary work finding the transformation of religious value is the next step in this research. Therefore Anwar's idea may be one of the close ideas to this paper. Anwar explains about the step how the religion value change or transform.

The last fourth study is *Model Kajian Absurditas Eksistensialisme Manusia Dalam Novel Sampar Karya Albert Camus* by Didi Yulistio. Absurdity is one of the main objects of this research, therefore the paper may be having some interesting in absurdity. Furthermore the paper also has focus in individual human existentialism in community. Absurdity may be seen in every time and place.

The last previous study is Eksistensialisme Kunto Wijoyo Dalam Novel Khotbah di Atas Bukit by Toba Machsum. Machsum talks Kunto Wijiyo existentialism in his novel Khotbah di Atas Bukit. Machsum gives all the existentialism problem from all the character from the novel. However existentialism is one of the idea that close to the absurd.

The five previous studies were taken in order to support and enrich the references for the discussion in this study, because the previous research presented by the researcher above have slight similarity to this research. Nevertheless, the researcher wants to dedicate this researcher as a bridge and challenge to the reader by bringing up different topics and problems, even with the same concept of analysis.

### **1.6 Definition of Key Term**

There are the clarifications of the key terms used in this research. The writer clarify the key points, as follows:

1. Religiosity according to Shihab (2006:3) Religiosity itself has a meaning: First, in the sociology dictionary religiosity is religious in nature; religious. Second, religiosity is religious appreciation and the depth of belief expressed by doing daily worship, praying, and reading Scripture. Third, there is more harmonious interaction between parties tall position (i.e. Allah SWT), from another (i.e. creature), using three basic concepts (namely faith, Islam and ihsan).
2. Absurdity from word absurd that has meaning impossible. Heinemann (Sastrapratedja, 1982) Absurdity can be understood as the human life's problem that is under human conscious or come from unconscious about being.
3. Comparative literature used to see the similarities and differences in two different literary work. And according Basnett (1993:1), "comparative literature is a cross-culture study texts, characterized by interdisciplinary and related to the pattern of relationships in literature across space and time." It is sure if the comparative coming from the different time when the literary works publish.