

# Islam Between Structure and Agent Duality in Maryam: Anthony Giddens' Perspective of Novel by Okky Madasari

*By Laga Adhi Dharma*



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## Islam Between Structure and Agent Duality in *Maryam*: Anthony Giddens' Perspective of Novel by Okky Madasari

**Laga Adhi Dharma**

Universitas Ahmad Dahlan

laga.adhidharma@idlitera.uad.ac.id

### Abstract

Conflicts with religious backgrounds are a phenomenon that often occurs unexpectedly around us. These events can inspire authors to write into the literary works that they produce. Social conditions cannot be separated from the process of the birth of a literary work. This paper aims to describe the social structure that influences the author in writing a literary work, as well as how the author tries to build a narrative to influence the social structure through his work. The formulation of the research problem is related to whether the social structure affects the agent (author) and how the agent (author) represents what is in *Maryam*'s novel. The theory used in this research is the structuration concept proposed by Anthony Giddens. The results showed that the social structure, especially about the Ahmadiyah conflict on the island of Lombok, influenced Okky Madasari as an author (agent) in producing the novel *Maryam*. There are also ideas developed by Okky Madasari which aim to influence the social structure through his work. This is where the duality process between social structures and agents influences one another.

### Abstrak

Konflik-konflik dengan latar belakang keagamaan menjadi fenomena yang kemunculannya seringkali tidak terduga di sekitar kita. Kejadian-kejadian tersebut dapat menginspirasi pengarang untuk dituliskan ke dalam karya sastra yang dihasilkannya. Kondisi sosial memang tidak dapat dipisahkan dari proses lahirnya sebuah karya sastra. Tulisan ini bertujuan untuk menguraikan struktur sosial yang mempengaruhi pengarang dalam menuliskan sebuah karya sastra, sekaligus bagaimana pengarang mencoba membangun narasi untuk mempengaruhi struktur sosial lewat karyanya. Rumusan masalah penelitian ini terkait apakah struktur sosial mempengaruhi agen (pengarang) serta bagaimana representasi agen (pengarang) yang terdapat di dalam novel *Maryam*. Teori yang digunakan di dalam penelitian ini adalah konsep struktural yang dicetuskan oleh Anthony Giddens. Hasil penelitian menunjukkan bahwa struktur sosial terutama tentang konflik Ahmadiyah di Pulau Lombok mempengaruhi Okky Madasari sebagai pengarang (agen) dalam menghasilkan novel *Maryam*. Terdapat juga gagasan-gagasan yang dibangun oleh Okky Madasari yang bertujuan untuk mempengaruhi struktur sosial lewat

karyanya. Di sinilah proses dualitas antara struktur sosial dan agen saling mempengaruhi satu sama lain.

**Keywords:** conflict; Ahmadiyah; Islam; structuration; sociology of literature.

## Introduction

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*"tentang mereka yang terusir karena iman, di negeri yang penuh keindahan"*

A fragment of a sentence from one of Okky Madasari's works can be an entry point that reflects a literary work that can function as a tool for photographing social conditions that occur in a society. The presence of literary works cannot be separated from the conditions that occur in society. The relationship between literary works and society, both as negation and innovation, as well as affirmation, is clearly an essential relationship (Ratna, 2012, p. 334). Social conditions can be said to be inseparable from the process of the birth of a literary work. In literary studies, one approach that provides space for analyzing literature and its relationship with the social conditions of society is the sociology of literature. One of the reasons for the emergence of literary sociology is the result of the sluggishness of structuralism theories. Sociological studies of Indonesian literature include several early figures, among them, Subagio Sastrowardoyo, A.H. Johns, Umar Kayam, Umar Junus, Goenawan Mohamad, Sapardi Djoko Damono, Jakob Sumardjo, C.W. Watson, Nidhi Aeusrivongse, Keith Foulcher, and Ariel Heryanto (Faruk, 2012, p. 164). The sociological theory of literature used by some of these figures uses structuralism-genetic theory from Lucien Goldmann and Gramscian hegemony theory to analyze a literary work.

In its development, the sociology of literature is able to offer theories and methods that are not limited to literary theory, but can also use pure sociological theory which can be applied as a tool for analyzing literary works. One of the figures who developed sociological theory with a different perspective from his predecessors was Anthony Giddens. The analysis in this study will try to apply Anthony Giddens' structuration theory, to dissect Maryam's novel which can be understood based on the social structure that occurs in Indonesian society so that it is able to influence the agent (author) to write it. This relationship between agents and structures is the starting point for Anthony Giddens' theory of structuration.

Maryam's novel directly provides a social description of the Muslim community involved in horizontal conflict with Ahmadiyah followers in Lombok, West Nusa Tenggara. The conflict that is described in the novel occurs widely, both physically and mentally, and even Ahmadiyah followers are driven from their own homes and living in refugee camps. This conflict about belief and humanity, which is thought to have a big influence on Okky Madasari in creating a literary work, is also a picture of Okky Madasari about conflict reconciliation efforts that are trying to be expressed in Maryam's novel.

This research tries to formulate a problem based on the Giddens theory concept to dissect based on the contents of Maryam's novel above. The formulations of the problems

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raised include; First, does the social structure influence the agent (author) in Maryam's novel? Second, what is the representation of the agent (author) in Maryam's novel?

Through the formulation of the problem above, there are interesting things that can be found in this paper. Among other things, related to the understanding of the creation of a literary work based on the existence of a certain social structure, as well as the influence of agents in providing ideas in his work that cannot be separated from one another. In Maryam's novel, there are possibilities for the presence of alternative spaces in understanding the position of Ahmadiyah and Islam, so that it can provide an objective picture of the diversity that is present around us. Diversity, seen from a broader perspective, will be able to generate strengths regarding tolerance in diversity so that it can erode the roots of conflict and can freely coexist in harmony.

This is what distinguishes this paper from previous studies, especially in the application of analysis with the sociology of literature approach in analyzing Maryam's novel. This paper uses social theory and focuses on the discussion of religious conflict to map the influence and ideas of the author in expressing his ideas in the literary work he produces. This is an effort to get the novelty of the author's ideas and views in seeing a religious conflict, as well as what narratives are carried out by the author that is presented in his work.

There are ideas that become the pivot of Anthony Giddens' thought, namely the relationship between structure and agency, as well as the centrality of space and time (Priyono, 2002, p. 18). The concept of Giddens' structuration provides an alternative so as not to be trapped in the idea of dualism, thus generating a different concept called duality. The concept of the duality of structure is related to the nature of social life which continues to fundamentally repeat itself and shows the reciprocal dependence of structure and actors (Giddens, 2009, p. 121).

From this opinion, it shows that there is a close relationship between structure and actors (agents). Duality lies in the fact that a 'guideline-like structure' which becomes the principle of practice in various places and times is the result of repetition of our various actions (Priyono, 2002, p. 22). Structure can create a person and a society simultaneously, although not directly as a whole. This is due to the existence of conditions which perhaps cannot be controlled due to limitations and ignorance.

Meanwhile, if you look at the mention of an agent, this leads to what is meant by the perpetrator. The agent or actor is the creator and the one who runs the structure. Through this description, structures and agents move together in producing and reproducing structures based on what is needed by society. This is what makes the relationship between structure and agent a reciprocal relationship that is always related to one another and always moves hand in hand. The social structure is formed by human agency, but at the same time is the real medium of this formation process (Giddens, 2010, p. 171).

Structure is one of the factors that influence the agent in regulating the pattern of life in society. This can be said as the structural pattern of influencing the agent. If the social structure has formed its own patterns in society, there will be collisions which may affect the

social conditions of the community if there is a pattern that is different from the pattern that has been formed. This will also form new changes that occur in society, thus the agent must re-create the social structure with patterns that are in accordance with the conditions at that time, so that this can be said to be an agent influencing the structure.

This research data analysis method is carried out by sorting and classifying qualitative data so that certain relationships can be determined between one data category and another. The method of discussion that will be used in this research is the reading method (reading method). In this case, reading of the text in Maryam's novel and other supporting references is carried out to obtain social data and facts in the structure of literary works and the structure of society. The following is a table of initial descriptions of the structure proposed by Anthony Giddens when applied in Maryam's novel:

Structure	System	Structuration
Resource rules, or a set of transformational relations, are organized as features of social systems	The relations which are reproduced among the actors or collectivities are organized as regular social practices	Conditions governing the recurrence or transformation of structures, and hence the reproduction of social systems themselves
The views of both Muslims and Indonesian society in general towards Ahmadiyah followers are heretical	The daily relationships between Maryam, her husband, mother-in-law, and other Muslims are formed by the structure	The ongoing physical and mental conflicts regarding Ahmadiyah and alternative solutions

### Understanding *Maryam* by Okky Madasari' Novel

In the initial discussion of the analysis in this study, a synopsis is intentionally displayed to make it easier to identify data that can be used to answer the problem formulations that have been made. The main character in this novel is Maryam. Maryam and her family are Ahmadiyah followers from the City of Gerupuk, Lombok, West Nusa Tenggara. Traces of education Maryam studied from elementary to high school in Lombok, after that Maryam continued studying in Surabaya. He lives with one of his father's friends who is also an Ahmadi. When she was in college, she had an arranged marriage with a man who was also an Ahmadi but this man chose to leave Ahmadiyah, so they did not continue their relationship. Long story short after finishing college, Maryam moved to Jakarta and worked for a bank in Jakarta. It was there that she finally met her husband, Alam. Maryam's parents who knew about the relationship did not agree because Alam was not an Ahmadi, even though Maryam was still married to Alam. Maryam did not question the different sects they professed, but contradictions also arose on the part of Alam's parents with Maryam's beliefs.

At the time of her marriage Maryam was asked to pledge the sahadat sentence, apart from the sahadat sentence she also promised to never double the Prophet and leave



everything she had believed in. This offended Maryam at being immediately considered not a Muslim. After they got married, Maryam lived with her in-laws, which made her feel even more depressed because Mother Nature always said that Maryam should increase her worship and her repentance would be acceptable. Often Alam's mother would ask Maryam, to make sure that she did not meet other Ahmadiyah people. On the other hand, Maryam's parents also held recitation once a month, inviting ustad to give lectures that indirectly insinuated Maryam who left Ahmadiyah. This was discovered by Maryam, and Maryam thought that the family of Alam could never accept Maryam despite repenting repeatedly. The Alam family still considers Maryam to be heretical and unfit to be the Alam family. However, with such conditions Nature always encouraged Maryam.

A new problem arose when Mother Nature questioned why Maryam had no children. Even though Maryam and Alam agreed to delay having children, this made them rethink about the delay in having children. Maryam was again treated unfairly, when the mother asked a cleric to pray for her sins so that her sins could be forgiven before so that she could immediately give him a child. This made Maryam furious, which led to her rebuking her mother. However, Nature did not even defend Maryam. After that incident Maryam and Alam got better and defended Maryam. Nature's attitude that defended Maryam made her mother sick, because she was disappointed with what she was doing. With her sick mother's condition, Alam returned to defend her mother, which resulted in a divorce between Maryam and Alam. After the divorce, Maryam moved from place to place in Jakarta, which in the end she chose to return to her hometown in Lombok. Arriving in Lombok, Maryam was confused about looking for her house because she could not find anyone in her house. It turned out that in 2001 a tragedy occurred in the attack on Ahmadiyah followers, which made Maryam's parents choose to run away from her house. Maryam's parents and other Ahmadiyah followers were evacuated to a place in Lombok. Riots against Ahmadiyah adherents spread, and the majority took place in remote areas of Lombok, which resulted in the loss of their belongings and family. They lived in displacement for one and a half years, before finally they got help from other Ahmadiyah followers. Ahmadiyah followers and Maryam's parents also moved from the refugee camp to occupy a new place in Gegerung village.

Maryam's parents are among 45 families living in the village. After Maryam met her parents and family, she told what had happened to her life while in Jakarta. As time went on, Maryam remarried an Ahmadiyah man who came from one area and lived in the city of Mataram. After several years of marriage, Maryam was pregnant with children, at that time Maryam learned that Gegerung village was attacked again by a group of people and there were victims from Ahmadiyah followers. This has made the Ahmadiyah followers return to their refugee camps again until they don't know when they can come back to see their house again. Repeatedly, Maryam sent letters to the president regarding the condition of Ahmadiyah followers in refugee camps who live inadequately. They want to be able to go home, and have normal activities like everyone else. However, his letter was never replied to by the highest leader of this country, which made them more and more removed from their own homeland. Whereas the only one, they hang on to hope. Based on this synopsis, it is

necessary to describe the upheaval in the presence of Ahmadiyah in Lombok Island before describing the effect of structure on agents and vice versa agents on structures.

### **Determining the Roots of the Ahmadiyah Conflict in Lombok Island**

Looking at the phenomena of religious conflict that occurred in the territory of Indonesia did not only occur at one time, but always appeared in the midst of uncertain conditions. These religious conflicts, one of the biggest involving followers of the Ahmadiyya sect, which has historically been a reformist sect of Islam in India. Ahmadiyah is not a movement that was born in Indonesia, but has a number of followers spread across several parts of Indonesia. The journey of Ahmadiyah as a religious movement has experienced dynamics in every era, debates and dialogue in Indonesia regarding this movement since pre-independence have been going on (Baihaqi, 2020, p. 236). Seeing the facts currently occurring, the debate about Ahmadiyah is at its nadir point, which fails to find a solution because there is only a path of physical and mental violence aimed at Ahmadiyah followers in Indonesia. Conflict after conflict involving Ahmadiyah adherents did not only occur in one place in the territory of Indonesia, but spread both in Java and outside Java.

One area where there is conflict regarding Ahmadiyah followers is the island of Lombok, West Nusa Tenggara. The Ahmadiyya Jamaat has actually existed for a long time on the island of Lombok, they have mingled together with other Muslims (Baihaqi, 2020, p. 242). This means that there are no fundamental problems related to their existence in the social environment of the Lombok Muslim community. The entry of Ahmadiyah Islamic Da'wah in Lombok-NTB, began in 1957 in the City of Mataram (Ibad, 2019, p. 26). In those years there were only one or two Ahmadiyah followers on the island of Lombok, who were not actually local residents of the island of Lombok. In 1962, the membership began to increase to 4, who at that time stood for the Mataram Ahmadiyah Congregation (Ibad, 2019, p. 26). During its development, the existence of Ahmadiyah followers in the island of Lombok has increasingly shown their existence, so that new followers have emerged. Adherents of Ahmadiyah live in harmony with other communities, helping each other who always prioritizes the values of togetherness and mutual cooperation that are unique to Indonesians. However, the long-standing harmonious relationship was stopped by the emergence of various provocations related to deviating Ahmadiyah teachings, which were accompanied by discriminatory treatment against Ahmadiyah followers. Fake news about Ahmadiyah teachings amidst the flammable sentiments of the village community, causing a wave of hatred and violence to explode (Baihaqi, 2020, p. 247). At that point, conflict in the name of religion strengthens, religious identities become an opening to pass violence both physically and mentally. The label attached to Ahmadiyah followers no longer relies on the values of humanism as fellow creatures created by God who are even fellow Muslims.

Islam, which should be full of mercy, does not happen in seeing Ahmadiyah followers. Violence after violence experienced by Ahmadiyah followers has spread to the destruction

and burning of their homes, so that many leave their homes and are forced to live in refuges provided by the local government. In the refugee camp, Ahmadiyah followers spent long days without knowing when they could return to their homes. It is through the social conditions that occur in the people of the island of Lombok that what makes this place known as “the island of a thousand mosques” has a complicated story about conflict based on religious sensitivity.

### **The Domination of Social Structure on the Agent (Writer) in Giving Birth to Maryam’s Novel**

The discussion above is an introduction to the analysis regarding whether social structures influence the agent (author) in making Maryam’s novel. Broadly speaking, Maryam’s novel provides a narrative about the conflicts that occurred in this country, especially in the island of Lombok, West Nusa Tenggara. The conflict involved the surrounding community which is predominantly Muslim and the Ahmadiyya group, which the majority of Indonesian Muslims, especially the Lombok area, consider heretical. Through this background, Okky Madasari tried to put it into Maryam’s novel. This becomes the form and way in which social systems are embedded in certain activities that hold on to rules and resources in the context of action, are produced and reproduced in interactions (Giddens, 2010, p. 40). Okky Madasari as an agent (writer of literary works), tries to reproduce ideas based on social conditions that occur in society through the narrative of the literary works that he produces.

<sup>5</sup> *“Mereka yang sesat tak boleh lagi berada di kampung ini,” Pak Haji sekarang ikut berbicara.*

*“Siapa yang sesat?” Nada bicara Maryam tidak lagi menyerupai pertanyaan, tapi bentakan.*

*“Siapa saja yang mengingkari agamanya,” jawab Pak Haji dengan tenang (Madasari, 2012, p. 208).*

Ahmadiyah followers as a deviant marginal group are an inherent image in society, especially the views of some Muslims. This was <sup>12</sup> evident when it was confirmed by the MUI statement, as well as the issuance of the SKB of the Minister of Religion, Minister of Home Affairs, and the Attorney General in 2008 concerning the Ahmadiyah sect. In the excerpt from the novel above, Pak Haji represents the view of Muslims in general about Ahmadiyah followers. Okky Madasari, as a person with an Islamic background, has seen and experienced firsthand the condition of Ahmadiyah followers in refugee camps. Based on this, Okky Madasari can produce objective narrative spaces as well as imaginative ideas about what Ahmadiyah followers have experienced to write about in his work. It is clear how the social structure in which Ahmadiyah followers live has succeeded in influencing Okky Madasari as an agent.



*“Ya Allah... apa yang mereka lakukan ini?” teriak salah seorang ketika melihat rumah mereka. Bekas pembakaran dan perusakan di mana-mana. Umar diam. Ia sudah tahu lebih dulu dari koran yang dibaca tadi pagi, tapi sengaja tak memberitahu karena tak ingin menambah sedih orang-orang ini” (Madasari, 2012, p. 238).*

The social structure in the form of religious conflicts experienced by Ahmadiyah followers is the basis for the story ideas poured out by agents in writing the novel Maryam. The conflict presented by the agent was directly influenced by the social structure in narrating the situation of Ahmadiyah followers. The description of the religious conflict on the island of Lombok is present in the narratives of Okky Madasari's Maryam novel.

*“7 Aku sebenarnya sering bertanya dalam hati, kenapa kita harus terlahir sebagai Ahmadi...” kata Maryam dengan nada datar.*

*Umar sempat terperanjat. Merasa apa yang sedang dipikirkannya bisa didengar oleh Maryam. Tapi buru-buru ia berusaha membelokkan suasana. “Sudahlah, Maryam... tak ada gunanya kita bicara yang sudah terjadi. Apalagi berandai-andai tentang sesuatu yang jelas tak bisa diubah.” (Madasari, 2012, p. 171).*

Okky Madasari also tried to narrate the issue of faith that cannot be chosen and determined at will, because it relates to which family we are born from. The author places that everything related to faith is something that should not be regretted, even though in the end their survival (in this case Ahmadiyah followers) is determined by their faith. In addition, Okky Madasari also tries to present a narrative about the tradition that is always upheld in every Ahmadiyya marriage with a different perspective.

*3 Maryam marah. Ia sudah sangat bosan. Sudah terlalu lama bersabar. Bertahun-tahun ia selalu berusaha menuruti apa yang selalu dikatakan orangtuanya-berpacaran dan menikah dengan orang dalam, orang yang sama dengan mereka. Tapi bagaimana caranya mengatur hati agar jatuh cinta hanya pada orang dalam” (Madasari, 2012, p. 17).*

The above quote shows that there is a closed room in the matter of finding a life partner for Ahmadiyah followers. This problem was able to influence Okky Madasari, as one of his re-interpretations of the obligation to marry another “inside” person. Okky Madasari tries to re-interpret this tradition so that the social structure within Ahmadiyah followers becomes more open. This is related to the possibility of having a good relationship with various levels of society, especially among Muslims in their environment. This effort can also be said to be Okky Madasari's view of how the present resolutions of the religious conflict are contained in the literary works he produces.

These ideas are part of the agent's efforts to influence social structures through Maryam's novel, so that the duality process can occur. Okky Madasari as an agent is influenced by social structures in presenting his writings, but he also tries to influence the social structure through new ideas contained in his literary works. Okky Madasari presents events that are

built on what he understands about Ahmadiyah followers, with the hope that readers of his work will be able to have a new view on Ahmadiyya. This is what is interesting about the figure of Okky Madasari who is able to present new values in Maryam's novel.

<sup>1</sup> *"Maryam bangkit dari duduk. Setengah berteriak dia berkata, "Saya masih punya hak di kampung ini. Rumah itu masih miliki keluarga kami. Saya akan lapor ke polisi. Ke pengadilan. Semua yang mengusir kami harus mendapat hukuman!"* (Madasari, 2012, p. 209).

<sup>8</sup> *"Rumah itu milik keluarga kami. Tanah itu warisan dari Kakek. Rumah itu dibangun dari keringat bapak saya. Bagaimana mungkin kalian semua bisa mengusir kami dari rumah kami sendiri?"* <sup>6</sup> *Suara Maryam semakin keras"* (Madasari, 2012, p. 209).

*"Kalian semua bukan manusia!"*

*"Yang sesat itu kalian, bukan kami!"*

*"Rumah itu milik kami. Kalian semua perampok!"* (Madasari, 2012, p. 211).

Through the above quote, Okky Madasari tries to build humanistic values through the story of the oppression of the figure Maryam, the injustice she received, and other violence experienced by Ahmadiyah followers in Lombok. The agent tries to destroy the established social structure by building human values in his work. The views of some Muslims towards Ahmadiyah followers who are deviant, by agents try to align their position as human beings in general by displaying the sides of humanism. The side of humanism, which is actually at the root of Islamic teachings, is raised through the narrative of his work, so that it can bring blessings to others. Humans who come from the same homeland, humans who are entitled to the same protection and decent life. Humans who both have to put forward a conscience, which must be continuously fought for so that it will remain embedded in every soul of Indonesian society.

Here the duality process influences each other between structure and agent and vice versa. Okky Madasari, through his literary works, tries to influence readers through the ideas contained in Maryam's novel. Okky Madasari received an award from the Khatulistiwa Award event, one of the prestigious literary awards in Indonesia. This is clear evidence that Maryam's novel is able to influence its readers, so that the duality process can be proven. Maryam's novel is one of the best novels that provides narratives on conflict resolution (rooted in religious sensitivity), which still frequently occurs in various parts of Indonesia.

### Traces of Agent (Author) Representation in Maryam's Novel

Many of the narratives presented by Okky Madasari in his work are dominated by social structures regarding the dynamics experienced by Ahmadiyah followers. These ideas flowed, but Okky Madasari also gave rise to a picture of new alternative spaces about the

position of Ahmadiyah. This may be an opportunity for thinking about the creation of a resolution as well as re-igniting the harmonious relations of all Muslim citizens in Lombok.

Narrative spaces which represent Okky Madasari's ideas, among others, are related to the perspective on the issue of choosing faith. The majority of people, either Islam or other religions, almost certainly oblige their descendants to have the same religion as their parents or ancestors. Even in association, it cannot be separated from the application of rules and norms related to religion. This is also the case with Ahmadiyah followers, who as a whole share this view. Okky Madasari understands this problem, so that it can bring up a different picture.

<sup>1</sup> *"Biarlah anak ini jauh dari agama tapi dekat dengan kebaikan," kata Maryam berulang kali. Umar mengiyakan. Dalam soal iman, ia selalu sepaham dengan Maryam. Semua yang mereka lakukan selama ini adalah bentuk cinta pada keluarga dan orang-orang yang teraniaya. Bukan iman untuk keluarga"* (Madasari, 2012, p. 241).

Okky Madasari provides a representation of new possibilities through the character Maryam. Human life is not only focused on religious matters, but is closer to good behavior towards others. The virtues that must always be spread are precisely what every human being is obliged to do in living his life, both fellow humans and the surrounding natural environment. Okky Madasari's view is, of course, inseparable from what has been experienced by Ahmadiyah followers who have been subjected to violence and intimidation by religious people. Okky Madasari tries to put the understanding that there is something more important than religion, namely humanity. Human values that should always be reflected in religious people, if they use a broader and universal perspective on their religion. Religion must be present in the midst of society with full peace and provide peace for its adherents, especially for Islam, whose teachings emphasize love of peace and compassion for others. Through the representations that are present in this idea, Okky Madasari emphasizes the importance of returning to human values which are the basis of religious teachings in interacting with others.

Another representation of Okky Madasari's ideas is related to the views addressed to policy makers in this country. There is the author's imagination in a kind of "open letter" embedded directly in the novel, so that the messages in it can reach policy makers in this country.

<sup>1</sup> *"Saya Maryam Hayati. Ini surat ketiga yang saya kirim ke Bapak. Semoga surat saya kali ini bisa mendapat tanggapan. Hampir enam tahun keluarga dan saudara-saudara kami terpaksa tinggal di pengungsian, di Gedung Transito, Lombok"* (Madasari, 2012, p. 273).

Through the message in the letter, Okky Madasari tried to knock the hearts of policy makers regarding justice that must be obtained to all citizens. Does not discriminate from which background, and what beliefs are followed. The message also expresses the writer's anxiety about various aspects that should be obtained by citizens. This includes education

that must be put first, especially for children of Ahmadiyah followers. This of course also relates to resolutions related to the conflict, it is hoped that the existence of policies regarding Ahmadiyah followers who can be fully protected as part of Indonesian citizens. The ultimate goal of the imaginations built by Okky Madasari is to be able to return Ahmadiyah followers to their homes. Can return to live in harmony, side by side as before without any more conflicts based on religious sensitivity.

### Conclusion

Based on the analysis of Maryam's novel which has been carried out using Anthony Giddens' theory to answer the problem formulations that have been made, data is obtained regarding the duality of structure and agent in the creation of the work. The structures and agents in the creation of Maryam's novels have a mutually influencing relationship with one another. There is a reciprocal relationship between structure and agent in the novel. The social structure based on the religious conflict that occurred in Lombok, NTB became the main idea of Okky Madasari as an agent in producing Maryam's novel. Agents are influenced by the conditions of the social structure, at the same time agents also try to influence social structures through their work.

In addition, there is an idea which is the author's imagination which tries to be put into Maryam's novel as a form of resolutions as well as the possibility of new spaces in positioning Ahmadiyah and Islam more objectively. This was attempted by Okky Madasari as an agent through his work, so he could be involved in ending conflicts with religious backgrounds in Indonesia.

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# Islam Between Structure and Agent Duality in Maryam: Anthony Giddens' Perspective of Novel by Okky Madasari

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