CHAPTER II

THEORETICAL REVIEW

In this chapter, I give explanation about the theories used to analyze data in this research. It concerns with theoretical framework underlying this study which is presented briefly. This chapter will discuss essay in literature, biographical approach, author biography, Foucault theory, and synopsis.

2.1 Essay

The word *essay* derives from the French infinitive *essayer*, "to try" or "to attempt". In English *essay* first meant "a trial" or "an attempt", and this is still an alternative meaning (Bacon, 1969, 28).

Actually, the term *essay* was first applied to the form in 1580 by Montaigne, one of the greatest essayists of all time, to his pieces on friendship, love, death, and morality. In England the term was inaugurated in 1597 by Francis Bacon, who wrote shrewd meditations on civil and moral wisdom.

According to Bacon in his book Literature for Composition, essay can be defined as follows:

> *"Essay, relatively short literary composition in prose, in which a writer discusses a topic, usually restricted in scope, or tries to persuade the reader to accept a particular point of view."* (1969, 28)

He emphasizes that essay is prose discussed about a topic from author point of view.

Montaigne and Bacon, in fact, illustrate the two distinct kinds of essay: the informal and the formal. The informal essay is personal, intimate, relaxed, conversational, and frequently humorous. And the formal essay is dogmatic, impersonal, systematic, and expository.

2.2 Point of View

Basically, point of view is author vision. Thus, point of view is a technique used by the author to find out their work purpose to obtain the relationship with the reader (Booth, 1967:89).

Jacob Sumardjo (1991:83) classifies four types of point of view as the following:

1. Omniscient point of view, the author acts as the creator of everything.
2. Objective point of view. The author just tells what happens in the story.
3. First point of view. The author as the character who tells his own experience.
4. Limited omniscient or usually it called third point of view. The author chooses one of the characters to tell the story. This character can tell his ideas, opinion.

2.3 Biographical Approach

Wellek & Warren in Kutha Ratna (2004, 55-56) state that Biographical approach is considered as the eldest and methods in literary study. In this approach regarded that Subject creator is the origin of literary works. Thus, it means that a literary of work is a purpose, intent, message and aim of the author. Literary work is identical to the life story of the author.

In general, biography is used as background for reconstructing process of facts that help to explain someone thought. Then, According to Berger & Luckhman in Kutha Ratna (2004, 57) Biography is sedimentation result of someone's experience in the past. And it will reappear in certain moment. Actually, without sedimentation someone will not be able to know themselves. Thus, through the language system, sedimentation of knowledge is transmitted to the various forms. One of them is literary work.

2.3.1 About the Author

Karen Armstrong was born in Birmingham, England in 1945. In 1962, she started out in life as a Roman Catholic and even chose to become a nun as a young woman in the Society of the Holy Child Jesus. However in 1969 Armstrong left the convent. She was fettered to be a nun. So, Armstrong called herself as atheist. After that, Armstrong studied at Oxford University to study English. After graduate, she taught at London University, while she was continuing her work to be doctorate.

Nevertheless, her dissertation was not accepted. Therefore she was not qualified to continue teaching in university level.

Furthermore, in 1976, Armstrong became an English teacher at a girl's school in Dulwich. In 1982, Armstrong was diagnosed *epilepsy*, which made her have to leave her work. But, during this year she had published *Through the Narrow Gate*, she told her convent after she had outside. Then, in 1984, Armstrong was commissioned by the UK's Channel Four to write and present a TV documentary in England. This caused Armstrong went to Jerusalem. And, she regards her journey to Jerusalem as her best experience. Therefore, she began to explore World's religion. Thus, Karen Armstrong wrote some very interesting books on the commonality of the world's major religions. In three of these books, *The History of God, Jerusalem: One City, Three Faiths and battle of god.* Karen Armstrong is one of the best known and most popular writers on religion. She has written twelve books.

2.4 Foucault Theory

According to Sara Mills (1997,3) discourse is expression of ideas in speech or writing about subject.

Actually discourse in general is the study of a language. According to Foucault in Piliang (2003, 109) Discourse is not only sign application system to present something, but also more than semiotic and sign systems, but there are other relationships in outside of sign system. One of the most important relations is power relations. He stated that behind the proposition, there are certain sovereignty forms

which operates and what the result effect. Therefore, the discourse here is not a study of language and semiotics.

Foucault also defines that discourse is not a series of words or propositions in the text, but something that produces something else. There are knowledge, power and truth. As, Stuart Hall (1997: 44) points out:

> *"it is important to remember that Foucault offers a very different definition of discourse than that ordinarily used by linguists, in the sense that Foucault's definition is as much about ways of thinking and practices as it is about language***".**

Regarding to the quotation above, he emphasizes that Foucault gives different definition about discourse, which is framing ways of thinking about certain topics or thing.

Actually, a discourse is about the production of knowledge through language. Thus, Foucault in his book *the Archeology of Knowledge* stated that discourse is constructed by episteme or knowledge (Akhyar Yusuf, 2009: 15).

Then, According to Foucault, the main characteristic of discourse is the ability to become a set of discourse functioned to form and power relations within a society (Eriyanto, 2001: 76). For example it is shown by Foucault in his book *Discipline and Punish* that the concept of crazy and not crazy, healthy and sick, right and wrong. It is not an abstract concept but it is formed by discourse related to the field of psychiatry, medicine, and science in general. Therefore, discourse helps to characterize and classify particular episteme. In fact, power is found in a number of areas, such as institutions and practices.

Furthermore, Foucault pointed out that power and knowledge have relationship:

> *"…power produces knowledge (and not simply by encouraging it because it serves power or by applying it because it is useful); that power and knowledge directly imply one another: that there is no power relation without the correlation constituting of field of knowledge nor knowledge that does not presuppose and constituted as the same time power relations* (1995: 27).

Foucault asserts from the above quotation that power produces new knowledge through discourse. And certainly there is no power without the knowledge. Power and knowledge are intimately linked together. So goes the popular saying that "knowledge is power".

Then, as legitimating, discourses also produce new knowledge through power which is used as a counter. Foucault states that, "*there can be no power without resistance, as counter discourses produce new knowledge and ways of thinking"*. *Thus, Sawiki (1991, 56) said that where there is power there is resistance.* So, there is Western there is also Islam as resistance.

In addition, power produces truth, Foucault (1134) stated, *"Truth is linked in a circular relation with systems of power which produce and sustain it, and to effect of power which it induces and which extend it"*. Regarding to the quotation, power is used to induce something and extend of power. Then Foucault elaborates:

> *"Knowledge in power – detailing the subjugation of knowledge to power in discourse, , we produce truth as we produce wealth, we are subjected to truth as we produce laws, and we are judged, condemned, classified and determined by truth in all areas of discourse of which none escape the effects of power and domination"* (Foucault 1980, 93-4).

Regarding to the quotation, power and truth have relationship. Truth and power through discourse are used by dominant power as a tool to distribute ideology to the society. Then, also the production of truth this power transmits in knowledge.

Thus, in a society, the discourse is divided into dominant and marginalized discourse (Eriyanto, 2001). Dominant discourse, It is defined by Hare-Mustin in Killian (2002) as *"system of statement practices, and institutional structures that share common values"*. Thus, it is constructed by institution. It means that it is supported by dominant power. Marginalized discourse is the opposite of dominant discourse. The discourse is not supported by the dominant power.

2.5 Synopsis

Islam is one of the fastest growing religions in the world. In *Islam: A Short History* Karen Armstrong has attempted to give the reader a comprehensive, yet brief, overview of Islamic history.

In the beginning Armstrong provides a concise political and religious history of the Muslim world, it begins with the removal of Muhammad and his family from Medina and how the Quran came into being up to the Quran revelation to Muhammad in 610AD through the present day. She told the early caliphate leaders of the 7th century called The Rashidun, There are Caliph Abu Bakr, Caliph Umar Ibn Al-Khattab, Caliph Uthman Ibn Affan and Chalip Ali Ibn Abi Talib.

Then, Armstrong discusses that after the death of the prophet Muhammad appeared some conflict which is called *fitnah*. The first *fitnah*, which led to civil war

in the Arab world, for instance: The Battle of the Camel, Aisha, The prophet's wife, Talhah and Zubayr lead a rebellion against Ali for not avenging Uthman's murder. The second *fitnah* is the role of the Umayyad and the religious division between the Sunnis, the Shiites, and the Sufis. She uses the Abbasid period of the 8th and 9th centuries to show how the Muslim community used their faith to adapt to numerous political changes that ultimately crumbled the caliphate and ushered in the Sunni Iranian dynasty. And then The Crusaders conquer Jerusalem, The Crusaders establish four Crusader states in Palestine, Anatolia and Syria. Saladin defeats Crusaders at the Battle of Hatin restores Jerusalem to Islam.

And then, in 17th the arrival of the west has influenced Islam. Armstrong concludes by introducing the modern democracies of the Western world and their influence on Islam. She discusses the modern Islamic state and how Islamic perceptions of democracy differ from Western notions. Then, she provides that no religion in the modern world is as feared and misunderstood as Islam. It haunts the popular Western imagination as an extreme faith that promotes authoritarian government, female oppression, civil war, and terrorism. Karen Armstrong's short history offers a vital corrective to this narrow view. The distillation of years of thinking and writing about Islam, it demonstrates that the world's fastest-growing faith is a much richer and more complex phenomenon than its modern fundamentalist strain might suggest. She also provides a clear definition of Muslim fundamentalism.