



# VIOLENCE IN THE NOVEL “PEREMPUAN YANG MENANGIS KEPADA BULAN HITAM” BY DIAN PURNOMO (JOHAN GALTUNG'S THEORY OF VIOLENCE PERSPECTIVE)

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## ABSTRACT

This research aims to explore various forms of violence in the novel "Perempuan yang Menangis kepada Bulan Hitam" by Dian Purnomo. This research is a qualitative descriptive study. The research data is in the form of phrases, words or sentences that represent the violence contained in the two novels with a focus on Johan Galtung's theory of violence. The data source in this research is the novel "The Woman Who Cried Moon Black" by Dian Purnomo, published in 2020, Gramedia Pustaka Utama Publisher, Jakarta, with a thickness of 320 pages. The results of the research show that there are three forms of violence in the novel "Perempuan yang Menangis kepada Bulan Hitam" by Dian Purnomo, namely direct violence, structural violence and cultural violence. Direct forms of violence dominate among other forms of violence, namely 15 forms of violence from 59 data.

**Keywords:** *Direct Violence, Structural Violence, Cultural Violence*

## 1. INTRODUCTION

Literary works are a representation or reflection of society (Emzir and Rohman, 2015:254). Literary works tell various problems of human life in their interactions with the environment, their interactions with themselves, and their interactions with God. Literary works are the result of dialogue, contemplation and the author's reaction to the environment and life. Literary works are born from intense appreciation and contemplation, contemplation of the nature of life and life, contemplation carried out with full awareness and responsibility.

Literary works are a reflection or reflection of an individual's social relationships with other individuals, or between individuals and society. Literature is created to be enjoyed, understood and utilized by society. Literary works can contain ideas that may be used to foster certain social characteristics, or even to trigger certain social events.

According to Istiqomah (2014), literary works are essentially the embodiment of life, the result of the writer's experience of the life around him. Authors create literary works based on the experiences they have gained from the realities of life in society which occur in the roles of characters in the real world and express them in the form of literary works.

Furthermore, according to Damono (2013), literary works do not just fall from the sky, but there is always a relationship between writers, literature and society. Therefore, understanding literary works must always place them in a frame that is inseparable from these various variables: the author as a member of society, the socio-cultural, political and economic conditions that play a role in giving birth to literary works, as well as the readers who will read, enjoy, and utilize these literary works.

Literature is considered as a socio-cultural phenomenon, as a product of society. Authors, as creators of literary works, are members of society. In creating

literary works, of course he cannot be separated from the society in which he lives, so that what is depicted in literary works is often a representation of the reality that occurs in society. Likewise, readers who enjoy literary works. Readers are also members of society, with a number of socio-cultural, political and psychological aspects and backgrounds that influence their choice of reading and interpreting the work they read. Starting from this, from the perspective of literary sociology, literary works, among other things, can be seen as products of society, as a means of re-representing (representing) reality in society. Literature can also be a document of socio-cultural and political realities that occurred in society at a certain time.

One of the social realities that is often highlighted in a literary work is the social reality of violence. Violence is one of the social problems that often occurs in Indonesia, violence in a literary work often reflects cases of violence that occur in real life, therefore, by analyzing violence in a literary work, it can provide an overview of the social reality that exists in society, several writers were inspired by cases of violence in real life and put it into a literary work, a type of literary work that often reflects elements of violence based on social realities that occur in people's lives.

One form of literary work is a novel. A novel is a work of fiction that offers a world, a world that contains an idealized model of life, an imaginary world that is built through various intrinsic elements. Such as events, plots, characters, points of view and so on, all of which are imaginary (Nurgiyantoro, 2014:14). The unique characteristic of novels is their ability to create a universe that is both complete and complicated. Novels express something freely, present something more, in more detail.

One of the novels that describes violence is the novel "Perempuan yang Menangis Kepada Bulan Hitam" by Dian Purnomo. This novel was chosen because the strength of the novel lies in the closeness of the story to the reality of Indonesian history and culture. The novel "Perempuan yang Menangis Kepada Bulan Hitam" by Dian Purnomo tells the story of the custom of kidnapping or captive marriage in the Sumba area. Dian Purnomo voices the screams of women survivors of captive marriages, stirring readers' feelings and opening our eyes that gender injustice and violence against women still exist and are real. The novel "Perempuan yang Menangis Kepada Bulan Hitam" by Dian Purnomo is a reminder not to remain silent about crimes against women.

According to Galtung & Fischer (2013: 35) violence is any insult that can be avoided, but in the end is left alone, so that it is difficult for a person to actualize himself properly. Violence is the deprivation of a person's right to life, violence can take the form of injuring and harming the body, mind and soul. Johan Galtung's concept of violence includes direct violence,

structural violence and cultural violence. Direct violence is a form of violence that can be clearly seen by the perpetrator; Structural violence is a form of violence that hurts basic human needs, but no direct perpetrator can be held accountable; while cultural violence is a form of violence that targets the beliefs of a person or group of people.

Johan Galtung's concept of violence was chosen to study the novel "Perempuan yang Menangis Kepada Bulan Hitam" by Dian Purnomo because it was considered comprehensive enough to see all forms of violence that occurred in the novel. Regardless of whether or not this kind of research has ever been the object of other researchers, it is considered that the problem is still hot and interesting enough to be researched. Research on violence in novels has been carried out by previous researchers. However, based on the author's observations, there has been no research that has studied these two novels.

There are several studies that are relevant to this research, including Anisya (2023) entitled *Violence in the Novel 'Siri'* by Asmayani Kusri: Perspective on Johan Galtung's Theory of Violence. The results of this research show that first, the most dominant form of violence in this research is direct violence, direct violence is divided into two types, namely non-physical and physical direct violence, direct violence is dominant in the main character, the main character receives a lot of treatment. worse than other characters. Second, the research results also show that there are three types of structural violence obtained, namely the types of structural violence in the form of passive/omission violence, repressive violence and alienative violence. Third, some data also shows that there is cultural violence found in the novels analyzed, including early matchmaking, discrimination against the Islamic religion, women in education, village community beliefs and tribalism.

The next relevant research was carried out by Nur Laily, et al (2022: 12-28) in a journal he wrote entitled *Violence Against Female Characters in the Novel Prasetyane Wanita by Tulus Setiyadi* Feminism Studies. In this research, qualitative research methods were used, the data source used was the novel *Prasetyane Wanita* by Tulus Setiyadi. The data collection technique is in the form of literature study which consists of reading techniques and note-taking techniques. The data analysis techniques used are data reduction, data display and data verification. The results of this research show that there are four forms of violence against female characters in the novel *Prasetyane Wanita* by Tulus Setiyadi. Violence against female characters includes psychological violence against women, physical violence against women, sexual violence against women and economic violence against women. The difference between this research and this research is that apart from the data

source used, it also lies in the focus of the research study. This research uses feminist studies in analyzing the data, whereas in this research it uses Johan Galtung's violence studies.

## 2. METHODOLOGY

This research is qualitative research, using a descriptive analytical design. The focus of the research is the interpretation of violence in the novel *The novel "Perempuan yang Menangis Kepada Bulan Hitam"* by Dian Purnomo (Perspective on Johan Galtung's Theory of Violence).

The data in this research are in the form of words, phrases, clauses or sentences contained in the novel *The novel "Perempuan yang Menangis Kepada Bulan Hitam"* by Dian Purnomo which represent the violence experienced by characters through the perspective of Johan Galtung's Theory of Violence. The data sources in this research is novel *"Perempuan yang Menangis Kepada Bulan Hitam"* by Dian Purnomo, 300 pages, published in 2021, publisher Gramedia Pustaka Utama. The data collection technique used in this research is the reading and note-taking technique. The data analysis technique in this research is through data reduction, data presentation, and drawing conclusions. Checking the validity of the data was carried out through triangulation of theory and sources.

## 3. RESULT AND DISCUSSIONS

### 3.1. Violence Direct

Violence direct is form violence perpetrated by one \_ party to party others, violence direct can seen in a way real likewise with the culprit can recognized with clear. In general, violence \_ direct can injure or harm somebody Good in a way physique nor psychic. Violence direct divided on two type violence ie non- physical violence and violence physical.

#### a. Non- physical violence

Non- physical violence is form violence directly injuring \_ somebody in a way psychic or internally, literally visible eye No there is wound in a way direct However in a way psychic there is deep wounds (Galtung, 1996: 31) . Being non- physical violence outlined based on existing conditions and realities in the novel.

##### 1) Threaten

Threat is one \_ form violence direct non - physically possible injure somebody in a way psychic, threat the experienced by the character Magi Diela in story. Magi Diela is one women victims of the ' Arrest Marriage' tradition in the West Sumba area. He is child both Ama Bobo and Ina Bobo. He Work as power honorary at the Agriculture Service office Waikabubak.

One day, she task that is give counseling agriculture to Group Farmers in West Sumba. Something moment , Magi Diela on duty give counseling to village Hupu Mada . Moment in journey use a motorbike to go village Hupu Mada , Magi Diela intercepted and kidnapped by 4 or 5 men orders Leba Ali was riding car *pickups* . Man the Then carrying Magi Diela's body to on car . Violence (in the form of threats) and harassment not even sexual inevitable. But Magi Diela not afraid . She had time do resistance. Form threat decompose through a number of Fragments of the novel, including :

- (1). "It's you make Embarrassed family , make it Embarrassed we have traditions . You're welcome One tribe you want marry you yourself . You're from Kabisu Weetawar ? Same as Kabisu 's Magi !" Leba Ali bluffed . (Page 25).
- (2). "I don't Want to marry with womanizer man, Dad..." , said Magi. "I am more Good dead ." Magi sobbed softly , for a long time changed roar. She no again melts tears \_ without sound. he cried the more became and Magi began try unplug needle stuck in the buttocks arm his right . "I prefer to die, father." (Page 35).
- (3). After squeeze on the chest, another man holds his thigh with method disgusting . Magi kicked in , but that person's hand actually went up to direction base Magi's thighs . (Page 41).
- (4). " Shut up , or I continue I have hands !" , man That snapped (Page 41).
- (5). When Ina Bobo was told , she rather Then make the man ( Leba Ali). as a scarecrow for Magi . If Magi is too lazy to get up , Ina Bobo will threatened , " I will marry you to Leba Ali" If Magi is too lazy to wash , " Heeee ... Do you want me to take you to Leba Ali's house? (Page 45).
- (6). " Don't do it Embarrassed self myself !" , the man holding hand Magi's right squeezed hard (Page 46)
- (7). Leba Ali's mother sighed , then say something that lasts a lifetime Magi regrets her life because once heard it, " If you don't Want to marry with Leba Ali, no There is any other man would with you!" (Page 51)
- (8). "I want you to be my wife . There are no other bad intentions. So shut up and be a good wife for me " (Page 53).
- (9). "I don't Want to become your wife . More Good I dead than become your wife ." ( page 53).
- (10). " If you still keep going oppose like this, I will use another way !" . Simultaneously with That Leba Ali tightened his grip on Magi's neck, pinning her down the more strong and urgent her hips with rough to Magi 's direction he feel something hard in between second her thighs (Page 55)
- (11). Leba Ali was silent. The name "Ama" makes it think that Magi started surrender . Leba Ali took a breath. "You can Keep going against , however I make sure you don't will win !" ( page 55).

- (12). "You'll just be my bitch! You worthless woman! I will tell the whole world that you are a slut!" (page 291).

In quotes (1) Leba Ali threatened Dangu order him understand custom . Quote (2) is threat from Magi Diela to His father (Ama Bobo). Magi Diela more choose end his life than married with Leba Ali. Magi Diela even have tried 2 times do effort kill self . Data excerpts (3) and (4) show threat from a man , order Leba Ali, who made the effort kidnapped and abused Magi Diela above car *pickups* . Data excerpt (5) shows form threat from Ina Bobo (Magi Diela's mother ) to Magi Diela . Threat from Ina Bobo takes place since Magi Diela still in elementary school. Data excerpt (6) shows threat from Mrs. Leba Ali to Magi Diela moment incident kidnapping or arrest taking place . Moment Magi Diela 's virginity has snatched by Leba Ali. Quotes (7), (8), (10), (11), and (12) show threat Leba Ali to Magi Diela moment snatch Magi Diela's virginity. Quote (9) shows Magi Diela 's threat to Leba Ali is more choose dead than become his wife.

## 2) Insulting

Insults are a form of direct, non-physical violence that can hurt someone psychologically. In this case, Magi Diela also received bad treatment in the form of humiliation by Leba Ali, this can be seen in the following data excerpt:

- (13). Leba Ali smiled cynical. "You know? Magi's father already promise with me. You understand custom or no?" said Leba Ali with face harassing . (Page 24).
- (14). "You have no virgin again !" (Page 51)
- (15). "You choose your child or your customs !" Ina Bobo shouted again ( Page 79)
- (16). With full vanity man "Come to your senses, woman devil ! Then he bite every part of the Magi's Shoulder (Page 292).
- (17). Leba Ali is still thought Magi had fainted interesting face Woman that and whispered : " You still dare to say my penis small? Whore! " Then he licked it Magi's face, he sucked Magi's lips with rude, making Magi almost vomiting . (Page 293).
- (18). "You'll just be my bitch! You worthless woman! I will tell the whole world that you are a slut!" (Page 291).
- (19). "You dog ! Pig! Fuck! Womanizer man! Penis small!." ( page 291).
- (20). " Carrier woman damn," said some women ( page 308).

Quotes (13) Leba Ali's insult to Dangu, consider Dangu no understand custom West Sumba customs . Data excerpt (14) Mrs. Leba Ali's words insulting Magi Diela who already was no virgin again . Leba Ali's mother wishes Magi Diela accept Leba Ali became her husband because she does not virgin again. There aren't any man who wants married Magi Diela . Quote (15) Ina Babo shouted to her husband. She saying the make Ama Babo

red combined between angry and embarrassed because Ama Bobo shouted his wife. Soon Ama Babo move on leave room . Quotes (16), (17), and (18) are insult Leba Ali moment want to fucked Magi Diela in a way forced . Quote (19) is insults uttered by Magi Diela to Leba Ali. Quote (20) is insults hurled by some women in the village to Magi Diela .

## 3) Accusing

Do action accuse or slanderous somebody is one form violence direct verbally (non- physically) that can be done injure somebody mentally , case accusation experienced by Dangu . Leba Ali accused Dangu loves Magi Diela in the middle crowd . Whereas during Dangu only considered Magi Diela as friend or brother. That thing outlined in the quote following :

- (21). "It's you make embarrassed family, make it embarrassed custom us . You're welcome one tribe you want marry by yourself. You're from Kabisu Weetawar yeah? Same as Kabisu Magi!" Leba Ali was bluffing. Dangu surprised . How did Leba Ali know? If he and Magi both Weetawar? (Page 25).

Quote (21) is a slander against Leba Ali Dangu in the middle. Leba Ali is slanderous that Dangu loves Magi Diela. By custom Dangu and Magi Diela not can each other love because you come from the same Kabisu. Dangu Then defend self: "Liar ! Magi Diela and me has like brother . Since childhood we grew up together, always went to school in the same place. How could I love my own blood sister?"

## 4) Scoff

Scoff is one possible actions, injure somebody in a way psychic . Leba Ali scoffed Dangu, thinks Dangu doesn't understand customs, this can be seen in the data quote:

- (22). Leba Ali smiled cynical . "Do you know? Magi's father had promise with me. Do you understand custom or no?" said Leba Ali with face harassing . (Page 24).
- (23). Leba Ali does not reply, as instead he spit Dangu right in his face with saliva, mixed betel nut. Red. (Page 26)

## 5) Harassing

Violence in cases harassment where non-verbal communication is used as means harassment. On the spot work and deep life everyday, many people probably experience various type harassment. Body language and actions We can cause harassment. That thing can seen in quote the following data:

- (24). "Never mind, after fucked later, she certain will be silent. Rather ask for again." Then they laughed broke. (Page 41).

- (25). Magi kicked at the person hard and what Magi got was a squeeze on his chest from another man, not the person she kicked. (Page 41).
- (26). After squeeze on the chest, another man holds his thigh with disgusting way. Magi kicked in , but that person's hand actually went up to direction base Magi's thighs .

#### 6) Force

Violence direct non - physically form coercion is one \_ form possible violence \_ disturbing psychic someone, p the experienced by Magi Diela. This thing described through quote following:

- (27). "I want you to be my wife. There is no intention bad other. So shut up and just be a good wife for me "  
"Let me go!" Magi struggled and felt angry, disgusted, sad, helpless. "I don't want to be your wife. I would rather die than be your wife." (Page 53)
- (28). No the lost virginity that Magi regrets, she not care virgin or no. Who made it angry it was someone else who told her that magi has just been raped. She raped in circumstances no conscious and forced Marry with her rapist (Page 52).

Quotes (27) and (28) are effort coercion carried out Leba Ali to Magi Diela For become his wife.

#### 7) Attitude Selfish

Case non-physical violence next, in the form of attitude selfish performed by Ama Bobo (Magi Diela's father). Ama Bobo was willing accept a number animals that will made belis. Ama Bobo also decided not a allow Manu, Magi Diela's younger brother for continue his education until to college. The ideals Manu wants become Doctor or Midwife must buried because Ama Bobo's selfishness. This thing seen from quote the following data:

- (29). At first glance, Magi had overheard whispers outside the room that her father was ready to accept a number of animals to be used as belis ( page 65).
- (30). Manu says that their father will not send Manu to school. Let Manu be a cellphone counter guard or a convenience store keeper, the only one in Waikabubak, the important thing is that once you find a mate, you get married straight away. (Page 196).
- (31). "You asked Alone to your father this afternoon. Ina dosen't know the answer. All decision submitted to your father" (Page 197).
- (32). Ama Bobo didn't want to send Manu to school after graduating from senior high school because he didn't want him daughter to disappoint again. Children who go to college spend a lot of money but come home being disobedient, fighting their parents, smearing their father's face with dung, forgetting the cloth, forgetting the kebaya. So now

let Manu stay in Waikabubak and work there while waiting for the man who will propose to him . (Page 197).

- (33). Ama Bobo and Magi, each holding an ace against the other. Ama Bobo was silent, Magi looked at her father. Magi's mind was racing wildly. If Magi's father says he will, then Magi is ending her own life. There was an ominous feeling about these negotiation (Page 233).
- (34). "He wants to propose to you Magi." Ama Bobo spoke light as if not something's wrong.

### 3.2. Violence Physique

Violence direct in a way physique is violence involved \_ use strength physically and physically direct leave used wound, Galtung (1996: 31). Following a number of form violence existing physical \_ in the analyzed novel.

#### 1) Suffocating

Suffocating is form violence direct in a way physically able \_ give rise to used wound consequence strangulation experienced. In matter This time, Leba Ali strangled Magi Diela, as it appeared in the following data excerpt this:

- (35). Leba Ali did not answer. He grabbed Magi by the neck, then pushed her back, and continued pushing until Magi fell on her back on the bales (page 52).
- (36). Simultaneously with That Leba Ali tightened his grip on Magi's neck ... (Page 55)
- (37). Leba Ali strangles Magi 's neck reply with taunts, " Just This your strength ? Try kill the woman you are after since small? Which is just you can watch and wait until big?" (Page 290).

#### 2) Overlapping

Overlapping is one form cruelty force somebody with method squeeze body somebody until not can freely move and breathe. That thing described in quote the following data :

- (38). Leba Ali lays on top of Magi. Magi tried to attack with his right hand, but failed. Leba Ali immediately caught Magi's hand and held it above Magi's head. Likewise with Magi's left hand (page 53).
- (39). At the same time, Leba Ali tightened her grip on Magi's neck, pressed Magi harder and pushed Leba Ali's hips roughly until Magi felt something hard between her thighs. (Pages 53-54).
- (40). When Leba Ali's hand was around Magi's neck, he pushed Magi's body onto the mattress and then pinned her down roughly (Page 290).

#### 3) Drag

Drag is one \_ form violence straight away, you can hurt somebody in a way fidik , that which compels somebody join ; interesting or bring somebody with forced . Actions drag looks in quote the following data:

(41). Dangu dragged residents and expelled. (Page 27)  
 (42). Magi was half dragged up the stairs (Page 46)  
 Quote (41) is the conditions in which Dangu dragged by residents Patakaju moment Dangu endeavor free Magi Diela from grip Leba Ali. Dangu is Magi Diela's friend comes from from Karang's village, Kabisu Weetawar . Next is data (42) condition when Magi Diela kidnapped Then brought to House Leba Ali directly forced.

#### 4) Slap

Slap is one form violence you can get it straight away hurt somebody in a way physical, deep matter this, Leba Ali slapped Magi's face. Leba Ali was very angry when she found out reality if Magi Diela has sleep with lots men in Kupang and Soe. Although information that is Magi Diela's tactics to make Leba Ali even more ignited emotional and committing domestic violence. That thing described through quote the following data:

(43). Leba Ali slapped Magi's face. "*Mawinne tudu loko* (female carrier damn!)" (Page 290)  
 (44). Magi Diela slapped Leba Ali in the face, hard enough to startle the man. (Page 290).  
 (45). He feel every the blow that was made Leba Ali while slapped face and bite her breasts ( page 292).

#### 5) Grabbing hair

Grabbing hair is one \_ form violence you can get it straight away hurt somebody in a way physical, deep matter This Leba Ali grabbed Magi Diela's hair . That thing described in the following data :

(46). Leba Ali pulled Magi's hair and pressed him face closer, "You told me to wait, I have waited seven days for all this?" (Page 290).  
 (47). Leba Ali rubbed him face then grabbed Magi's hair harder and threw a fist at Magi's left temple. For a moment, Magi felt like her world was dark, and a ringing sound filled her ears. (Page 290).

#### 6) Bite

Bite is one \_ form violence you can get it straight away hurt body someone . Leba Ali took a bite all over part Magi Diela's body moment He raping Magi. This thing outlined in quote the following data :

(48). With great pride the man whispered, "Awake, devil woman! Then he bit every part of Magi's shoulders (Page 292).  
 (49). Magi felt every blow that Leba Ali made while slapping her face and biting her breasts. With great pride the man whispered, "Awake, devil woman!" then Leba Ali bit every part of Magi's body that she could, trying hard to make Magi conscious (Page 292).

#### 7) Punching

Punching is one form violence you can get it straight away hurt somebody in a way physical, deep matter this Leba Ali punches Magi Diela. That thing described in the following data:

(50). Leba Ali wiped his face then grabbed Magi's hair is more loud and flying boxing to temple Magi's left . For a moment Magi felt his world dark, and sound ringing fulfil his ears . (Page 290).

(51). And when that's what Magi felt a boxing big on her face. Just a moment she feel the world become green with fireflies scattered in her eyes . (page 291).

(52). Leba Ali responded by spitting in Magi's face and punching Magi again (Page 291).

(53). "You can rape me tonight, but tomorrow... *ngaitainnamu* (fuck your mother)." And, as expected, the hardest punch landed on Magi's jaw. Magi felt sore and fishy in her mouth. Before Magi could stop feeling the throb of pain, another fist landed on her temple, so close to her eye (page 292).

#### 8) Rape

Rape is action violence with subdue; force with violence; act with firmness with forced. Leba Ali raped Magi Diela several times with forced. That thing described through quote the following data:

(54). Leba Ali lays on top of Magi. Magi tried to attack with her right hand, but failed. Laba Ali immediately caught Magi's hand and held it above Magi's head. Likewise with Magi's left hand (page 53).

(55). At that time Magi felt nauseous. For a moment, Magi was grateful that she was unconscious when Leba Ali raped her, because if she had been conscious, the intercourse would have felt like being cooked alive in a large oven. Horrible and anathema! ( page 54)

(56). While Magi's head was trying to think quickly how to save her self. Leba Ali's huge body began to move disgustingly on top of him. Magi's mind seemed like it was going to explode. His eyes heated up... Where was everyone? Why doesn't God even hear the screams that keep coming out of Magi's mouth? "Let me go. Let me go..." What sin had she committed that the universe would give her this kind of punishment? Until the earth strangled her neck through the inhumane hands of Leba Ali (Page 54).

(57). Leba Ali stepped back, releasing the stranglehold on Magi's neck, holding Magi's chest with her left hand, while his right hand pulled Magi's culottes down and ripped Magi's underwear just like that. Magi struggled, even though Magi knew this was futile. Leba Ali lowers his panties. Magi could feel something hard and disgusting on her two thighs which he pressed tightly together ( page 291).

(58). And hell happened again. Magi felt every second, so clearly, when Leba Ali's cock forced its way into her vagina and created unbearable pain. The Magi's souls had been burned away. Magi cursed herself and her fate. Magi cursed her courage and revenge which had to be paid dearly. Magi felt

every blow that Leba Ali made while slapping her face and biting her breasts. Full of arrogance, the man whispered, "Wake up, devil woman!" then Leba Ali bit every part of Magi's body that he could, trying hard to make Magi conscious. His voice and movements became more and more passionate, making Magi's anger even more volatile without being able to do anything (Page 292)

- (59). Leba Ali still thought Magi had fainted. Leba Ali then grabbed the woman's face and whispered, "You still dare say my penis is small? Whore!" Then he licked Magi's face, sucked on Magi's lips roughly, making Magi almost vomit. After that, Leba Ali threw himself panting next to Magi and soon he could hear snoring. The world of Magi suddenly became silent and dirty (Page 293).

### Violence Structural Violence

Structural violence is a form of violence that hurts basic human needs, but no direct perpetrator can be held responsible. Structural violence does not involve a direct relationship between the victim and the perpetrator of violence and originates from the social order. Structural violence is a form of indirect and systemic violence, which is rooted in the social, economic and political structure of a society. This form of violence is not always visible to the naked eye, but it has a serious impact on the lives of marginalized individuals and groups. Structural violence creates inequality and injustice in the distribution of society's resources, opportunities and rights. Structural violence occurs built-in (in the structure), it was found that there are three types of structural violence, namely types of structural violence in the form of passive violence, repressive violence and alienative violence. However, in the novel there is no form of alienative violence.

#### a) Violence Passive

Violence structural type violence passive, deep context This, refers to violence structural where the indPassive type of structural violence, in this context, refers to structural violence in which certain individuals or groups experience inequality in access to resources, opportunities and their basic rights without any physical or direct action involved. The novel describes how Leba Ali's connections were at the police station. He could easily bribe the police so that he would not be arrested even though he had been proven to have kidnapped and raped Magi Diela. Magi did not get justice, even though she was a rape victim. This is explained in the following data excerpt:

- (60). Unfortunately, Leba Ali is also quite respected in West Sumba. He is one of the campaigners who is quite influential for the currently elected Regent. His claws are everywhere, including at the police

station where he was reported and summoned at this time (page 83).

- (61). In the evening Leba Ali was allowed to go home and was prohibited from going out of town while the investigation was ongoing. The statement that he had made an agreement with Magi Diela's family was enough to convince the police (Page 83).
- (62). Leba Ali does not detained because the connection with insiders (page 83).
- b) Violence Repressive

Repressive type of structural violence is any treatment carried out by depriving a person of their fundamental rights/basic rights, such as freedom of opinion, social equality, gender, protection of personal property and social property rights, citizenship and political rights. Repressive violence is seen in the novel. The marriage custom has robbed Magi Diela of her right to live happily with the man she loves. Magi Diela was not given the opportunity to express her feelings regarding the agreement between Leba Ali and Ama Bobo. The following is a quote from the data in the novel:

- (63). Initially Magi suspected that Leba Ali was the only one at fault, but it slowly disappeared. Magi suspects that her father is also behind this forced marriage attempt. Almost all the stories Magi heard about captive mating were always the same. There was an agreement between the kidnapper's family and the woman's family, without involving the woman herself. Her father, the person Magi had always thought was different from her friends' fathers, turned out to be the same. Magi couldn't imagine how many animals would become the belis promised by Leba Ali. Even with a thousand animals, Magi still felt angry and humiliated. And what made Magi angry the most was because Magi was helpless, unable to face her father to ask him the truth of her suspicions. Magi didn't even dare to imagine the moment her father found out she had been raped. Somehow, Magi was sure that this would only make her father more determined to continue this marriage (page 63).

Furthermore, injustice/inequality is a type of repressive violence, which can hurt someone psychologically. In the novel there is injustice experienced by Magi Diela. The tradition of abducted marriages in West Sumba has shackled Magi Diela. With the help of 5 young men, Leba Ali managed to kidnap Magi Diela while on her way to Hupu Mada village. At that time, Magi Diela was tasked with providing agricultural counseling to farmer groups in West Sumba, specifically Hupu Mada Village. Magi Diela was harassed by the five young men. There is no customary discussion that does not agree on the number of belis. No one had ever fallen in love with her so much that they were so hurt that they felt compelled to take her by force to be their wife. Magi Diela was not given the opportunity

to speak out, reject all forms of injustice and oppression that she experienced. This is described in the following data excerpt:

- (64). Some say that kidnapping marriage can also be a solution if the man's family fails to reach a traditional agreement with the woman's family. If this is the cause, then the woman's family may not have known about the plan beforehand. After the prospective bride was kidnapped, the woman's family surrendered and finally a traditional agreement was reached. (Page 19).
- (65). Haltingly, Rega told of Magi's attempt to commit suicide after hearing the news that Ama Bobo had finally accepted the proposal and offer of buying and selling made by the wunang (spokesperson) sent by Leba Ali's family. (Page 32).
- (66). With the last of her strength, Magi sat up and cried. Cry out loud. Even if no one will help him, Magi will leave a crying sound that will haunt anyone who hears Magi. Until the grave, Magi prayed that they would never forget how the sound of her cries today cut through the horizon (Page 57)
- (67). Magi felt like she was being played by her own father. Now he's questioning all the negotiations he's done since he's been at Soe. Magi even thought that her father was involved in the attempt to kidnap her almost four years ago. (Page 242)
- (68). This is all part of the plan. Ama Bobo's illness is a shortcut for Magi to return to her father's chosen destiny, marrying the bastard Leba Ali. At that moment, the feeling of love, pity and pity for her father disappeared. Magi stared at her father sharply, but Ama Bobo directed his eyes to the kaleku, choosing the betel fruit she was going to chew. (Page 243).
- (69). Why are our ancestors so cruel to me, Dangu?" Magi brushed her nose. "Why do they let the women who gave birth to them suffer for the rest of their lives? How many women live this tradition like me?" (Page 251).
- (70). Magi shook her head. "I will face everything. "If not now, maybe next it will be Manu's turn to be treated like this, or who knows who else later," said Magi right in Dangu's ear. (Page 262).
- (71). "Twice I escaped death but my ancestors kept making me cry. How long will I and other women in Sumba, my homeland, continue to cry? " (Page 312)

### ***Violence Cultural (Cultural Violence)***

Violence cultural is form violence targeting beliefs, somebody or something group society that is no direct can harm someone, violence cultural nature symbolic which includes religion, ideology, language, art, formal science, as well cosmology (culture) (Galtung, 1996: 31). Violence cultural appear as consequence from attitudes, values, feelings, ways life, ethnicity ( ethnicity ), habits,

beliefs and ideology used for trigger and justify appearance violence .

#### 1) Arranged marriage

One type violence the culture being told in the novel , namely form matchmaking takes place family Leba Ali with Ama Bobo, against Magi Diela . As depicted in quote the following data :

- (72). "I don't know if I can survive with the person who raped me. I do not know. I would love to kill him, but it would be too easy for him. I want him to live in pain. I don't want to go to jail because of him. I don't want to get my hands dirty and smell like blood because of him" (Page 250).
- (73). "Why are our ancestors so cruel to me, Dangu?" Magi brushed her nose. "Why do they let the women who gave birth to them live? How many women live this tradition like me?" (Page 251).

An arranged marriage also took place between Maria Kadudonga and Dangu. Dangu doesn't dislike Maria. For Dangu, marrying Maria was not something that had ever crossed his wildest dreams. Pulling a woman into his life by force, just to save a good name that should not be tarnished, is a ridiculous act. This is no different from forcibly kidnapping a woman and marrying her. Dangu also tried to negotiate with Maria so that she would refuse the arranged marriage. Maria was very lucky to respond positively because she was actually close to someone, this can be seen in the following quote:

- (74). She will be Dangu's future wife. They didn't know each other, but this was all too fast for both of them (page 90).

#### 2) Women in Education

Basically, men and women have the same position, but in some places, sometimes a man's status is higher than that of a woman, as told in the novel, Manu, a Sumbanese woman, was not given the freedom by her father to pursue higher education. Ama Bobo did not allow Manu (Magi Diela's younger brother) to continue studying. The following is an excerpt of the data:

- (75). Manu says that their father no will sent Manu to school. Let Manu will do it guard counter cellphone or So convenience store keeper there is , the only one in Waikabubak , which is important so There is partner direct mated (page 196).
- (76). Deep down, Magi knew she wanted to get married, but not now and not under these circumstances. Magi wants the knowledge he gained at college to be useful. Magi wants to be an independent woman, so if she has to get married, Magi wants to be with a man who doesn't restrain her. Magi still wants to work, create. Magi can't stay still, spending time taking care of the house. (Page 242).



Data quote (76) explains that highly educated women do not want to be restrained by men. Women must be equal to men. Women must be able to live independently, work and continue to create. Women should not be silent, spending time taking care of the house.

### 3) Village Community Trust

Village community always own each other's beliefs since first, no seldom a number of belief that is held make somebody even some people experience loss, as it seems in quote the following data :

(77). Dangu will forever be accused of being a man without knowledge of customs who intends to marry a woman from his own tribe. There is nothing more despicable than intermarriage. This is like marrying your own mother or father. Disgusting. Just imagine Dangu shuddering ( page 27).

This quote explains that people in West Sumba understand that marriages within the same tribe should not take place. Magi Diela and Dangu are from the Weetawar kabisu (tribe). Next is the following data:

(78). Without realizing it, Ama Nano shouted his child's name, "Dangu Toda!" All the hunters suddenly stopped. A ban has been violated, someone has been hurt. Even though the female boar finally collapsed, not far from where they were huddled and the men immediately tried to stop Dangu's bleeding, the boar was no longer the main concern of the hunters. The sky is still not completely blue, parts of it are still gray. They immediately carried Dangu out of the forest to take him to the nearest health center. Whispers were immediately heard that this accident was a curse because Dangu had violated the prohibition. Fellow Kabisu must not unite! Love among fellow tribesmen is the greatest pamali in their customs (Page 97)

The quote (78) describes the beliefs of the Sumbanese people. The people of Sumba believe that the forest is a hiding place for evil spirits. They can easily disguise themselves as humans and cause harm if residents violate existing rules. To prevent evil spirits in the forest from harming hunters and wood seekers, the Sumba people even have a special language that is only used in the forest. Rice, water, eating, all have different languages. The people of West Sumba have three languages that must be learned, namely everyday language, traditional language and forest language. Trading any of these is a big ban.

In the forest, hunters are also not allowed to call other people by name. Divulging someone's name is the same as telling an evil forest spirit so that he can disguise himself as that person. In the forest everyone loses their

human identity. They all call each other "Oo'o". Whoever hears someone shouting that word, responds with the same exclamation. The direction the sound comes from determines which village the caller is in. In this way, they hope to trick the evil spirit of the forest so that they are confused about who they are impersonating..

(79). Going into the forest, one must also be in a clean state of mind. If there is just one person who is confused, angry, has dirty thoughts, or other negative things, then it is certain that an accident or other undesirable thing will occur during the hunt. (page 95).

### 4) Exogamy

Exogamy is a social rule where marriage is only permitted outside a social group, both parties or one of the married parties does not merge with their partner's relatives. These social groups define the scope and establishment of exogamy, and the rules and mechanisms that are enforced are ongoing. Cultural exogamy is marriage outside a specific cultural group; In contrast, the novel describes cultural exogamy, where members of the Weetawar kabisu (tribe) are not allowed to marry. These customary rules clearly shackle the community. One of them is Magi Diela and Dangu. They have been friends since childhood, but over time the seeds of love grew between them. However, their love must be tempered because tradition does not allow this love to end happily. Both must suffer. This is outlined in the following quote:

(79). Dangu's entire body was tense with anger and pain. He regretted and cursed all his ancestors for giving birth to him from the same tribe as the Magi. The only thing that prevents Dangu from helping Magi is their similar ethnicity. If he had come from a different tribe, Dangu would have proposed to Magi. He didn't care whether they would be a good husband and wife couple or not, what was clear was that he knew he would never hurt Magi. (Page 250).

(80). "Why are our ancestors so cruel towards me, Dangu?" Magi brushed her nose. "Why do they let the women who have given birth to them all their lives suffer from being confined by custom? How many women live the tradition like me?" (Page 251).

(81). In his tears, Dangu cursed customs. Just because he was born from the same kabisu, he would never be able to save Magi from the cruelty of this forced marriage. Even if he tries to die, he will not succeed in becoming a man who can completely protect Magi Diela. Especially after Magi was taken to Patakaju later. Like a kite breaking its string, his friendship with Magi Diela was over (Page 264).

## 4. DISCUSSION OF RESEARCH

The novel "Perempuan yang Menangis kepada Bulan Hitam" by Dian Purnomo is a novel that tells the story of the tradition of abducted or captured marriages in the Sumba area. Based on the perspective of Johan Galtung's theory of violence, several forms of violence experienced by Magi Diela were found in the novel. According to Galtung & Fischer (2013: 35) violence is any insult that can be avoided, but in the end is left alone, so that it is difficult for a person to actualize himself properly. Violence is the deprivation of a person's right to life, violence can take the form of injuring and harming the body, mind and soul. A threat is also an act of violence, as an insult to the mind and soul, creating distortion and despair through fear. The object or perpetrator of violence is every bearer of life, especially an individual or collective (group, state) human (actor). Violence can not only be perpetrated by one person against another, but violence can also be perpetrated by structures, by social institutions and also by culture, targeting the physical and mental.

Based on the research objective, namely to explore the forms of violence in the novel "Perempuan yang Menangis kepada Bulan Hitam" by Dian Purnomo, this research focuses on analyzing the forms of violence in the novel through the perspective of Johan Galtung's theory of violence. Based on the results of data analysis, the forms of violence in this study were dominated by direct violence, namely 15 forms from 59 data, including threatening (12 data), insulting (8 data), accusing (1 data), ridiculing (2 data), harassing (3 data), forcing (2), selfish attitude (6 data), strangling (2 data), crushing (3 data), dragging (2 data), slapping (3 data), pulling hair (2 data), biting (1 data), punching (4 data), and raping (6 data). Direct violence is described in the form of non-physical violence and direct physical violence. Direct non-physical violence has injured Magi Diela and Dangu without touching and without causing direct injury, but can have an impact on the characters' psychology, causing long-term effects such as trauma and other mental health problems. Direct non-physical violence can be more damaging than physical violence. Meanwhile, direct physical violence involves the use of physical force and was directly carried out by Leba Ali, which left scars on Magi Diela's body. Physical violence occurs due to uncontrolled emotions, the inability to manage emotions well causes acts of violence that can harm a person, this is in line with research conducted by Rahmawati, et al (2022: 1274) that direct physical violence still continues to occur in society. due to uncontrolled emotions which result in injury and even death to the victim. Death greeted Magi Diela several times.

Furthermore, based on the results of data analysis, there are 2 forms of structural violence in the novels analyzed, namely passive violence (3 data) and repressive violence (9 data). The first form of violence,

namely passive structural violence in this context, refers to structural violence where certain individuals or groups experience inequality in access to resources, opportunities and their basic rights without any physical or direct action involved. The novel describes how Leba Ali's connections were at the police station. He could easily bribe the police so that he would not be arrested even though he had been proven to have kidnapped and raped Magi Diela. Magi did not get justice even though he was a victim.

A form of repressive type of structural violence is any treatment carried out by depriving a person of their fundamental rights/basic rights, such as freedom of opinion, social equality, gender, protection of personal and social property rights, citizenship and political rights. . Repressive violence is seen in the novel. The marriage custom has robbed Magi Diela of her right to live happily with the man she loves. Magi Diela was not given the opportunity to express her feelings regarding the agreement between Leba Ali and Ama Bobo.

Injustice/inequality is also depicted in the novel, namely the injustice experienced by Magi Diela. The tradition of abducted marriages in West Sumba has shackled Magi Diela. With the help of 5 young men, Leba Ali kidnapped Magi Diela while on her way to Hupu Mada village. At that time, Magi Diela was tasked with providing agricultural counseling to farmer groups in West Sumba, specifically Hupu Mada Village. Magi Diela was harassed by the five young men. There is no customary discussion that does not agree on the number of belis. No one had ever fallen in love with her so much that they were so hurt that they felt compelled to take her by force to be their wife. Magi Diela was not given the opportunity to speak out, reject all forms of injustice and oppression that she experienced.

In general, there are three forms of violence in the novel "Perempuan yang Menangis kepada Bulan Hitam" by Dian Purnomo, namely direct violence, structural violence and cultural violence. This is in line with the results of Sunarto's (2021) research which states that the forms of violence in novels show that the violence contained in novels is divided into three, namely direct violence, structural violence and cultural violence. Direct violence in this research is further divided into three, namely (1) direct violence against the main character, (2) direct violence against the people of Aceh, and (3) direct violence against women. In structural violence, the government was the driving force behind the riots in Aceh. The government through its policies has depleted nature in Aceh. The people of Aceh who are fighting to reclaim it are also being oppressed by government troops. Cultural violence in this research is also further divided into three, namely (1) the Free Aceh Movement, (2) Islamic ideology, and (3) violence against women.

Furthermore, in research conducted by Setiawati (2022: 1-231) data was also obtained that the dominant

violence was direct violence. In the results of this research, two types of direct violence were obtained, each consisting of several forms of violence, the two types of violence, namely direct non-physical violence and direct physical violence. Galtung (1996: 31) believes that direct non-physical violence is a form of violence that injures a person psychologically or internally, there is no direct injury to the naked eye but psychologically there is a deep injury.

The results of the data analysis have explored the many forms of violence in the novel "Perempuan yang Menangis kepada Bulan Hitam" by Dian Purnomo, which can then be used as a source of reading and information regarding the stories of Sumbanese women who are shackled by the tradition of captured or kidnapped marriages. By the author, the characters and storyline are arranged very nicely and present the stories and narratives of Sumba women. Magi Diela's inner conflict, Magi Diela's conflict with Leba Ali, Magi Diela's conflict with Ama Bobo, as her father, Magi Diela's conflict with the local community are told in an extraordinary story style. The tragic story of Magi Diela and Magi Diela's form of resistance to Sumbanese customs is narrated very well by Dian Purnomo. The author is able to bring space to the reader's imagination as if he were feeling all the forms of suffering and oppression experienced by Magi Diela.

## 5. CONCLUSION

There are three forms of violence in the novel "Perempuan yang Menangis kepada Bulan Hitam" by Dian Purnomo, including direct violence, structural violence and cultural violence. Forms of direct violence (direct violence) dominate, namely 15 forms from 59 data, including threatening (12 data), insulting (8 data), accusing (1 data), ridiculing (2 data), harassing (3 data), forcing (2), selfish (6 data), strangling (3 data), crushing (3 data), dragging (2 data), slapping (3 data), pulling hair (2 data), biting (2 data), punching (4 data), and rape (6 data); There are 2 forms of structural violence, namely passive violence (3 data) and repressive violence (9 data); and forms of cultural violence consist of 4 forms, including arranged marriages (3 data), women in education (2 data), village community trust (3 data), and exogamy (3 data)..

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