

## **CHAPTER I INTRODUCTION**

This chapter consists of background of the study, scope and limitation of the study, research questions, purpose of the study, significance of the study, and definition of the key terms. The description will be explained below.

### **A. Background of the Study**

Society has different class distinction, lower class and upper class, because all the people always fight to get upper class like they want. And both kinds of class distinction were symbolised or signified through different lifestyle (Bourdieu, 1984, p.118). Bourdieu and Wacquant (1992) argue that capital is the regulation for every people for get upper class. Capital is a social relation based on the mode and conditions of production and needs that dialectically create a class social practice structure of capital ownership. Bourdieu extends his idea of capital into four categories. They are social capital, cultural capital, economic capital, and symbolic capital. Social capital as social relation that people have like popularity, trust, and proximity becomes part of a significant economic power (Halpern, 2005, p.1-2). Cultural capital is a person's social assets (education, intelligence, speech, and clothing, etc). It includes in the accumulation of cultural knowledge that can provide social status and power (Harker, 1990, p.13). Capital economics refers to individual finance. And symbolic capital refers to the capital that exists in the general sign or meaning which becomes social recognition (Grenfell, 2008, p.88). The function of capital is to support position for individuals in social space. The meaning of capital is to become finance for the individuals which is to fight in the arena. Arena is a point of social space that is structure with rules, schema, and modes that apply in accordance with the social agent certainly. The arena becomes an individual battle room to show their class (Bourdieu, 1984).

The type of capital owned also articulates what kind of social relation they have. Financial, power, relation with society, one's cultural status until science and education give birth to certain complex social relationship, where agents (individuals subject) carry

out their social practice. This practice indirectly become individuals strategies and creates class distinction exist which also shows the power of dominance in the arena. This practice becomes characteristic of individual's social practice which eventually becomes a habitus. Habitus is collective system of disposition, possessed by individuals or groups that explain a class structure in social practice (Scott & Marshall, 2009, p.299). Habitus uses as a tool to symbolize its position in the social arena. Then Bourdieu argues that social theory attempts to show just how arbitrary, malleable, and prescribed everyday life really are. He exposes what he refers to here as "doxa" or aspects of our habitus which are routinely taken for granted through an "absolute form of recognition of legitimacy through misrecognition of arbitrariness" (Bourdieu, 1977, p.165-168). It makes class distinction exists. In this research, the writer focuses on Ikal's character as main character in Andrea Hirata's *Rainbow Troops* novel.

In the story, Ikal and friends were students at the poorest village school in the Indonesian island of Balitong, in which graduating from primary school was considered remarkable. Balitong-Malys was the poorest community on the island. As for this school, Muhammadiyah Elementary, also was the poorest village school in Balitong. There were only three reasons why parents enrolled their children here. First, Muhammadiyah Elementary did not require any fees, and parents could contribute whatever they could afford whenever they could do so. Second, parents feared that their children had weak character and could easily be led astray by the devil, so they wanted them to have strong Islamic guidance from young age. Third, their children were not accepted at any other school. Bu Mus as the teacher in Muhammadiyah Elementary was worried and hoped there would still be another new student because The South Sumatra Department of Education and Culture had issued a warning: If Muhammadiyah Elementary School had fewer than ten students, the school would be shut down. Therefore, Bu Mus and Pak Harfan were worried about being shutting down. The parents were worried about expenses, and the students were also worried they might not get to school anymore.

Department of Education and Culture wanted Muhammadiyah Elementary School to have ten students in minimum, but luckily

Harun came with his mother to become student in Muhamadiyah Elementary school so Muhammadiyah Elementary school still standed. Muhamadiyah Elementary school was very concerned because in the morning, the building was a school, but in the evening this building turned into a goat cage. And the school was not suitable for study. Fortunately, Pak Harfan and Bu Mus remained passionate about giving education to Ikal and friends.

Based on the story above Ikal and friends had a limited facilities, but it did not make their spirit lose to get good education. From the condition, Ikal tried to be successful, and it can be proven that Ikal got second rank in the class. Ikal liked the literature. His hobby was writting poems and Ikal's sat next to Lintang in the class. It indicates that the story has class distinction. Where the condition forced the people to had cultural capital of education, such as intellegence to change his life from lower class to be upper class.

As it is known, additionally, this novel was written in 2005 by Andrea Hirata and and the novel translated in English in 2014. This novel was so popular in the world because this novel had been translated into 34 foreign languages in more than 23 countries. This novel also got many awards like New York Book Festival in 2013 with general fiction category, got Buchaward in 2013 in Germany with his novel in German language, and etc. With the fact, this novel can be pinpointed as major novel that was important to anlyze and cricitize about anything related to the novel, especially in a case of class distinction. Finally this novel has many values that can be taken by individuals which are related to their life. The researcher decides to anlyse class distinction of Ikal in Andrea Hirata's *Rainbow Troops* because it was a real class distiction depicting education of isolated island in Indonesia.

## **B. Scope and Limitation of the Study**

This study only focuses on the main characters and Ikal's class distinction is the point. Class Distinction is supported by Pierre Bourdier in his theory. The limitation of the study is what the attitude will be brought toward class distinction in Andrea Hirata's *Rainbow Troops* with Pierre Bourdieu's Theory. Based on the reasearch, this reseach is to know about how class distinction affects in Andrea Hirata's *Rainbow Troops*.

### **C. Statements of the Problem**

Based on the background of the study , it can be seen that this research tries to analyse class distinction in Ikal character of Andrea Hirata's *Rainbow Troops*. Therefore, if it is changed into questions, it can be written as follows:

1. How is the class distinction depicted in Andrea Hirata's *Rainbow Troops* ?
2. What kind of Ikal's strategy to be part of upper class in Andrea Hirata's *Rainbow Troops*?

### **D. Purpose of the Study**

Based on the problems that have been arisen above, this part will answer the research question. The objectives can be simplified in two points as follows:

1. To describe class distinction especially in Ikal as main character in Andrea Hirata's *Rainbow Troops*
2. To describe what kind of Ikal's strategy to be part of upper class in Andrea Hirata's *Rainbow Troops*.

### **E. Significance of the Study**

Based on the purposes of the study, this research hopefully gives good contribution benefit to :

1. For the readers : This research can provide to the reader more understanding about class distinction, especially sociology of Pierre Bourdieu's theory.
2. For the researchers : from this thesis, the researcher can understand more in Bourdieu's theory about class distinction in the novel and how class distinction depicted in the novel. Besides, this research can be references for other researcher to conduct the study of the topic.
3. For the teachers : this research can be additional materials to understand and teach about class distinction in the novel.
4. For the Students : this research can make students more interested in the novel because this novel had depicted the real class distinction. And it is hoped that this novel can influence the human behavior about how to survive in a good way to be upper

class in the real life. The students also can learn about the moral values in the novel.

## **F. The Definition of the Key Term**

To make it easier in reading this research, it is very important to see this part because it can guide and lead anything important to understand in the intended context. There are some key terms which relate to this research :

### **1. Social Class**

Social class is defined as relation to the means of production. This still does not tell us how classes are constituted as classes, nor how the complex status hierarchies of capitalist that societies are articulated and internalised by individuals or how other systems of status subordination are integrated within a class system of domination (Bourdieu, 1984).

### **2. Habitus**

Habitus is collective system of disposition, possessed by individuals or groups that explain a class structure in social practice (Scott & Marshall, 2009, p.299).

### **3. Capital**

Bourdieu and Wacquant (1992) argue that capital is the regulation for every people for get upper. Capital is a social relation based on the mode and conditions of production and needs that dialectically create a classy social practice structure of capital ownership. Bourdieu extends his idea of capital into four categories. They are social capital, cultural capital, economic capital, and symbolic capital. Social capital as social relation that people have like popularity, trust and proximity as economic power (Halpern, 2005, p.1-2). Cultural capital is a person's social assets (education, intelligence, speech, and clothing, etc). It includes in the accumulation of cultural knowledge that can provide social status and power (Harker, 1990, p.13). Capital economics refers to individual finance. And symbolic capital refers to the capital that exists in the general sign or meaning which becomes social recognition (Grenfell, 2008, p.88).

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4. **Arena**

Arena is a point of social space that is structured with rules, schema, and modes that apply in accordance with the social agent certainly. The arena becomes an individual battle room to show their class (Bourdieu, 1984).

5. **Doxa**

Bourdieu argues that social theory attempts to show just how arbitrary, malleable, and prescribed everyday life really are. He expose what he refers to here as “doxa” or aspects of our habitus which are routinely taken for granted through an “absolute form of recognition of legitimacy through misrecognition of arbitrariness” (Bourdieu, 1977, p.165-168).

6. **Class Distinction**

Class distinction was rapidly taking their place. Brute material differences between rich and poor were increasingly being replaced or supplemented by differences in the way class distinction were symbolised or signified through different lifestyle (Bourdieu, 1984, p.118).