

ABSURDITY: INTERPRETING ON THEATRE THROUGH EXISTENTIALISM APPROACH

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The aims of the study to find an ideal approach to enhance students in this theatre course and facilitate them for literature understanding through several literature theories. This study proposed a sociological literature approach with two elements. There are consist of the sociology of the author and the sociology of literature. To explain Existence on the absurdity of the character, Existence on the collective absurdity, Existence of personality structure based on data. The existentialism approach was also used to solve the complexity of concepts in each drama script. Through the two elements of the sociology of literature, we acquired that the essence of existentialism is the term exists, as Camus's work on rebellion theme, I rebel; such as, I exist. Talking about the absurdity of literary works is talking about the notion of absurdity itself and the notion of its feeling, and then about attitudes determining our actions. Absurdity also needs to be explored through emotions and intertextuality.

Keywords: absurdity, existentialism, drama. theater

INTRODUCTION

Humans are very familiar with absurd life. In an article entitled “Is Human Life Absurd?” Billy Holmes (2018) emphasized that absurdity is a part of human life (absurdity is intrinsic to human life). It is marked by so much suffering, death, and loss of meaning in life. Subconsciously, humans pursue what they want and are busy with themselves. Humans are forced to work by themselves to meet their respective needs, work, and continue to work. However, when they realize that their life is inseparable from absurdities, they feel bored and can even blame God. As a result, many of them end up feeling hopeless and even commit suicide.

First, the absurdity of law enforcement. According to Mushafi Miftah, law enforcement in Indonesia is still absurd and still in the shadow of politics. For example, the pretrial case of Budi Gunawan (BG) with the sole judge of the South Jakarta District Court, Sarpin Rizaldi. The judge said the sprindik number 03/01/01/2015 which determined BG as a suspect was invalid and had no permanent legal force. The judges who represent God in the world actually seem to support corrupt behaviors (Mushafi, 2015). Second, political absurdity. As Wattimena wrote, Indonesian politics are often absurd and unreasonable. That is also the concern of Budiarto Shambazy in one of his writings in Kompas (22 May 2010). Indonesia's political peculiarities can be seen from the behavior of various public officials who are negligent in carrying out their duties. This political anomaly or absurdity in Indonesia can still be changed, as long as there is a strong political will from the majority of its citizens. Indonesians need to change the way they think at their roots, especially about the meaning of politics, and the meaning of living together in a multicultural society (2010).

METHODOLOGY

This study uses a qualitative research approach with content analysis methods. The research design used by the researcher is as follows: determining focus, submitting research questions, collecting data, and interpreting data. This study uses three approaches, namely the structural approach, absurdity, and existentialism approach. The research data obtained were entered into a data inventory format. After the research data is entered into the data inventory format, it is then classified based on five categories of problems, namely (1) the intrinsic structure of the novel *Sampar* by Albert Camus, which includes characters, themes, plot, or setting. (2) the absurdity of the characters and the absurdity of the collective in the novel *Pestilence*. (3) the character's personality structure. (4) The relationship between the personality structure and the absurdity of the character. To describe the absurdity of the characters, it is done by examining in depth the text and dialogue between the characters, statements, and expressions in responding to the absurd conditions they face.

RESULT AND DISCUSSION

The theater of the absurd was created by Albert Camus and Samuel Beckett et al; they present a script with a foreign concept and idea to their students. A foreign concept appears in the mind of the researcher because of the complexity of the language used in the absurd text. Good English proficiency is required to understand the text and how to implement it. Holistic understanding is also needed to understand the sequence of events in the story and the relationships that build the story elements. Therefore, it is quite interesting to assign literature students to discuss a problem described in a literary work, in this case studying absurd literature as teaching material as well as learning media to understand foreign languages and cultures. As a language learning medium, students need to be encouraged to understand quotes from foreign-language texts that support story arguments. Quotations given to students are the original versions and sometimes students are provided with a translation if needed. The manuscript was translated literally to capture the soul of the story. Of course, some ways are much better than a literal translation. This technique was considered an appropriate option by the researcher. The 'soul' of stories has three basic possibilities: (1) foreign language skills and Indonesian language skills, (2) understanding of the context, and (3) knowledge of the story setting. Therefore, through this study, the sociology of literature approach and the theory of existentialism was used in learning the absurd theater both as teaching materials and teaching models.

Existentialism

On the one hand, we also need to look at Bertrand Russell's concept of existence, which further clarifies Sartre's understanding of existence. According to Russell, we often use the wrong words "there" or "to be". When we say that the pencil exists, we are actually only at the stage of thinking that the pencil exists. However, if one day we find an object as we mean a pencil, then we can say that: the pencil really exists. also with God. When we say that "God exists", in essence, we are only at the "stage of having that "God exists". However, because we have not met or proven that God exists, it can be said that "God does not really exist". If further investigation is carried out, it is found that the various concepts regarding existence above become Sartre's "atheism" thesis of existentialism.

Sartre asserts that Existentialism is an attempt to continue the consequences of a coherent atheistic position.

Sociology of Literature

1. Existence on the absurdity of the character

Literature is a dialectic between the world outside the text (ie events, reality) and the world inside the text (ie meaning). The interaction of the text with the outside world of the text produces referential meaning, while the interaction between parts of the text with each other produces

textual meaning. This textual meaning is the specific achievement of the literary world. Literary works are not primarily aimed at producing referential meanings such as science with its academic concepts. The main task of literary works is to build relationships of textual meaning, to open ambivalence and activate connotations, to revive the symbolic character of literature by utilizing various symbolization techniques such as metaphors, allegory, and so on (Kleden, 2004: 8).

The characters in this pestilence novel are difficult to classify in a conventional way as in non-absurd novels. This is because the absurd novels written by Camus ignore conventional rules. In this study, the researcher classified the characters into main characters, additional characters according to their roles in the story. For the classification of protagonists and antagonists, round characters and so on are not suitable to be applied in characters and characterizations in the novel *Sampar*. Therefore, there is an alternative that can be used to classify characters, namely based on network theory. Network theory in social psychology, namely group dynamics, is used to determine the closeness of relationships and or the intensity of a person's interaction in a group. According to Thomas Mann. They are writers in the same era and experiment with new forms and are less dependent on the logic of artistic and individual imagination. The most influential person at that time was Sartre.

As Doctor Castel believed. Here's the quote

"I know what disease it is! I don't need analysis or anything else. As a doctor, I've worked a long time in China, and I've seen a few cases in Paris some twenty-five years ago...Come on Rieux! You know what it is!""Yes, Castel. Almost unbelievable." He said, "I think it's a pestilence." "sure": this disease has been disappearing in countries with temperate climates for many years!" Yes. And don't forget, it was only twenty-five years ago in Paris too... "That's right. We just hope, hopefully, this time it's not more serious than what happened at that time. But.. it doesn't make sense!" (Camus, 2013:2013:43)

From the quote from the conversation, Camus asserts that something can appear suddenly, unreasonably, and beyond the belief of human estimation, which results in absurdities in human life. Collectively this form of absurdity is felt in the form; sanctification/exile, separation, suffering, and death. In experiencing these feelings there is a sense of shared fate because they all experience it. Based on this thought, the concept of absurdity becomes broader, not only felt by a person as an individual but also collectively or collectively, or perhaps it can be called solidarity absurdism, an extension of the concept of human solidarity.

Character Absurdity

- Dr. Rieux.

From the findings in the novel *Pestilence*, Camus views that this world is absurd. Humans who live in this absurd world will experience absurd feelings, face things that don't make sense, or are irrational as a result of fatigue, boredom, and boredom due to work routines. But humans must not give up, keep fighting even though it's selfless, and hope to be a hero. The important thing is to do the job to the best of your ability. As a person who doesn't believe in God, he has a consistent stance, this is evident in his conversation with Tarrou, "...even though you don't believe in God, why are you doing so much devotion?"... That is, if he believed in Almighty God, he must behave stopped treating people and letting God do it, and no one has given up at all. Therefore, he, Rieux, thought he was following the path of truth by fighting against creation as it is. (Camus, 2013:156) and the people in it will experience the absurd feeling in various forms.

- Jean Tarrou.

Jean Tarrou experienced two forms of absurdity, namely Suffering and Death. Tarrou's suffering from the pestilence showed that the pestilence was able to overwhelm him. His large body, broad and strong chest could not resist pestilence. The pain caused is felt beyond the limits of the human ability to endure it. Doctor Rieux's serum injection didn't work and Rieux felt helpless, unable to do anything. Tarrou's pain is an absurd feeling.

- Joseph Grand.

From the findings, Grand experiences the form of absurdity in two forms, namely separation, and suffering. First, the separation that occurred with his wife was not planned. Poverty causes Grand to have to work hard and fatigue causes a loss of attention to his wife. Camus stated: "In such a world there is no longer any place for love." (Camus, 2013:100). For Grand that was the absurd separation he felt. The two sufferings caused by exposure to the pestilence that Grand felt did not lead to death. Dr. Rieux himself does not understand the 'resurrection' case because he suspects that Grand will not stand it until the next morning (Camus, 2013:327-328).

2. Existence on the collective absurdity

- a. From the analysis of the setting of the story, the author thinks that Camus already has the imagination of an absurd background story for the novel he is going to write. Therefore, by reading the story description at the beginning of the novel *Sampan*, the reader will immediately recognize that what he is reading is a theater of the absurd, which is different from ordinary fiction theatre.
- b. In the story of *Pestilence* Camus illustrates, absurdity is not only experienced by individuals, but also by society as a social unit that lives and lives in a place or location. The plague that hit the city of Oran was not only felt by individuals, but also by the whole community. The

Pestilence Plague evokes absurdities in the life of the Oran people in the form of 1) Exclusion or exile. 2) Farewell. 3) Suffering. 4) Death.

- c. The findings and studies above are of course the basis in the literature so that they show that each character has and takes a different attitude towards the condition of human absurdity. This study assumes that the attitude taken by each character in dealing with situations of human absurdity is certainly closely related to the structure of his personality.
- d. Absurdism with the main issue of human anxiety is one of the important issues in the philosophy of existentialism. This topic is also popular in psychotherapy which usually provides explanations of existentialist philosophy as a means of healing the soul.

Based on the discussion above, it can be concluded that there are three main issues related to the structure as follows.

- If a person has a high Superego drive, he will fight or rebel against things that are considered inhuman.
- If a person shows more of his ego, acts according to the rules or social norms of his community, he will tend to accept fate and live by adjusting to the perceived absurdity without complaining.
- If a person is controlled by the impulse of the Id, and cannot fulfill his needs, then he will tend to give up on destiny and if he feels his life is meaningless, desperate, then he tends to physically commit suicide. In the novel *Sampar*, the personality structure of Cottard's character represents the urge of this Id.

3. Existence of personality structure

The relationship between the absurdity of individual characters and the personality structure is based on morality. The following will discuss the characters, both main characters and additional characters.

- Dr. Bernard Rieux as the main character works selflessly, hates disease and death, is responsible, and feels sad because of helplessness. As a doctor, as a husband who works as a doctor, he is obliged to take care of his wife himself. At least Rieux took his wife to a sanatorium treatment center and handed it over to the doctor who took care of his wife. But the fact is not. The superego of his conscience has pushed him to side with the interests of the people (the public) over his interests. Therein lies the connection between the absurdity of a doctor and his superego.
- Tarrou's life experience in dealing with the absurdity of the death penalty that occurs in the society where he lives is based on the death penalty. Causing him to feel like a pestilence. He didn't want to be a pestilence. His inner voice pushed him to improve his life. Tarrou realizes that to improve his life he must have goodwill. He took the example of the Saint (in Catholicism the Saint is a good saint who always helps others). So he wants to know how to become a Saint without God because he doesn't believe

in God. The desire to be good is the impulse of the conscience after the awakening of consciousness. He sided with the victims, so Tarrou could figure out how to achieve peace. He believes that by becoming a Saint he gains peace.

- Rambert's absurdity arises from the boredom, boredom, and exhaustion, and restlessness experienced in trying to get out of Oran. Rambert's restlessness occurred because of the uncertainty of when the separation would end. There was a fear of her age and her lover growing old. Rambert also doesn't want to be a hero but is attracted to living humans. The realization that humans can do great work, prompts him to fight the pestilence with Dr. Rieux.

CONCLUSIONS

Based on data of study, the conclusions are:

1. a model of drama learning (Sociology of literature) is a study that views literature in a social sense and its implementation. Assessment of literary works aims to facilitate students to better understand the elements of literature and receive a series of messages from a literary work as well as ideas that come every time. Students can also get to know more about various theories of literary studies to expand their literary knowledge.
2. The theater of the absurd is the characters in this theater are ordinary people with various professions, such as doctors, tourists, lowly employees, journalists, and priests. Camus represents the attitude of ordinary people, namely humans in general. All of these characters are suddenly faced with a terrible problem that was not unexpected before, namely being attacked by a deadly pestilence epidemic. The cause of this disease is unknown and it is also not known how to treat it. These characters individually have their own value preferences in the face of unreasonable catastrophe. They also have to behave and find a way out of this unreasonable crisis in their own way.

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