



Abstract

This dissertation is motivated by the tendency to study social sciences and humanities, including literary studies, to represent Lombok as a tradition and Islam. This dissertation aims to find the representation of Lombok in contemporary Indonesian novels. This dissertation contributes to the development of contemporary Indonesian literary theory. In the study of contemporary Indonesian literature, the neglected ethnicity in modern Indonesian literature finds room for discussion and dialogue. In this study, awareness of the importance of ethnicity in Indonesian literature emerged. This awareness appears not only in Indonesian novel writers but also in Indonesian literary researchers. This awareness influences the interpretation of emerged novels into novels with local content in Java, Bali, Kalimantan, Papua, Lombok, and other regions. Indonesian literary researchers interpret the Indonesian novel Lombok into two poles: tradition and Islam. In fact, the Indonesian novel Lombok represents modernity. Islam is a part of modernity.

This dissertation employed Stuart Hall's representation approach, which assumes representation as the production of meaning through language. Meaning is the result of sign construction. The sign is defined as the union between the signifier and the signified. Signs are not closed but open. Therefore, the meaning of Lombok is not only constructed by the novel but by discourse. The concept of representation is not only the production of meaning through language but also the production of knowledge through discourse. Novels that are assumed to be signed are the product of discourse. Novels are analyzed based on the sign language that constructs them. The signs are analyzed based on the discourses that form them.

This dissertation finds that Indonesia Lombok's novel represents tradition and modernity in an oppositional relationship, but represents Islam and modernity in an equivalent relationship. Therefore, Lombok is represented as Islamic and modern. In that context, Lombok is interpreted as a tourist area. Such a representation of Lombok is a product of the humanist discourse and the Lombok capitalization discourse. These discourses work together to form the discursive formation of modern Lombok. It is the discourse that forms the subject of the teacher. Master gurus become the regime of truth. Tuan guru attained a dominant position, both socially and politically. The Tuan Guru regime has a discourse on the economization of Lombok. In that context, Tuan Guru becomes part of or a tool of capitalism.

This dissertation shows that Indonesian Lombok novels are part of the dominant discourse, the economizations discourse of Lombok. This dissertation explains the changing representation of Lombok, from royalty to Tuan Guru, from tradition to modernity. Tuan Guru became a new class in the social structure of modern Sasak society.