CHAPTER I

INTRODUCTION

1.1. Background

Dune is a novel published in the year 1965 authored by Frank Herbert. The story of Dune is set in the far future where the existence of interstellar travel allow humanity to roam freely in the vast universe. The novel tells the story of Paul Atreides, the heir of House Atreides, on his journey on the sandy Planet Arrakis. The planet is the only source of mélange, a psychic spice that can suspend aging and prolong life, therefore making it a center object of interest to every man in the universe of Dune. However, the spice itself is the ultimate source of ruination to the Atreides. Controlling the spice means getting profit and power. For this reason, House Atreides – the rightful ruler of the planet – is betrayed by the emperor and House Harkonnen, killing almost everyone in House Atreides during the conflict. Paul managed to survive but has to seek refuge to the Fremen, the natives of Arrakis. The Fremen think of Paul as their long-awaited messiah who will release them from their suffering and deliver them to heaven. Hence, it makes Paul's attempt to gain their trust become easier. Paul Atreides then deliberately used the Fremen to regain his place as the ruler of Arrakis and to avenge the betrayal towards House Atreides

The planet Arrakis is completely covered in a desert ecosystem, hostile to most organic life. It is sparsely settled by a human population

of native Fremen tribes. The leaders are selected by defeating the former leader in combat. The Fremen have complex rituals and systems that revolves on the value and conservation of water on their arid planet. They conserve the water distilled from their dead, viewing spit as a symbol of respect, and value tears as the greatest gift one can give to the dead. Their culture also revolves around the spice, which is created as part of the life cycle of the giant sandworms who dominate the deserts.

The world of Dune is filled with myriad of details that readers would feel a sense of immersive in its world-building. Politic is one of the central aspects in the novel, followed by ecology as a part of the creation of an entirely new world. Dive further and one can find that religion is an integral part of the novel to comprehend. Herbert usage of religion in the world-building of the novel is relatively massive, even construct a lengthy appendix elaborating the intricate interplay of the religion in the thousands of years within the course of imperial history in the universe of Dune. Although the religions did not receive detailed explanation, enough hints are presented to the readers so that they can try to make sense of the vague. Herbert stated the following:

> Of course I deal with religion in my books. I've studied them at great length. I've studied them both as a historical phenomenon and in their own lights. I see the thrust and necessity in some levels of consciousness for a prop to lean on. I can also make very interesting comparisons between the absolute monarchs of the early days and the forms that early religions took, and how that has carried over into present religions. The trail is there and

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you don't have to be an expert woodsman to follow the track of that wolf. (O' Reilly, 1987, pp. 243-244)

The author himself said that he studied many religions, from their first emergence up to this day. He then incorporated the concept of various religions in the world into the novel. Herbert, however, did not put a religion along with its original concept and teaching into the worldbuilding of the novel, but instead he took fragments of religions' concepts and teachings and amalgamates them to form a fictional religion. Thus, any particular elements of religion within the novel are a mixture of the concepts of two religions.

The complex issue regarding religion within the novel fascinates the researcher and it becomes the ignition factor in conducting this research. The researcher aims to analyze the religion of the Fremen – the desert people – why they adhere so wholeheartedly in their messiah and their sandworms that they are willing to die for them. Their beliefs expand the point where it affects other aspect of their life. The Fremen and their religion are a product of the author's intellectual process, how he builds the fictional religion out of the fragments he took out of different religions of the real world. The result of this research could provide an insight on the author's mental process of creating the fictional religion, as well as providing another intellectual perspective on why humans have religion, why we strive to preserve our religion.

However interesting Herbert's manifestation of religion in Dune, the research on religion is very few; which the researcher only managed to find two researches on religion of Dune. The first is Singh (2013) who analyze the use of messiahs and martyrs as well as tracing the author's inspiration for the religion across the first four installment of Dune series by using reader-response theory; the second is Howard's (2012) who analyze the religious violence in the first two installment of Dune series by using postcolonial theory. The fact that there are only two academic work that analyzes religion in Herbert's novel Dune is exactly why this research needs to be executed.

. In this research, the researcher will scrutinize the religious belief of the Fremen and how it affects their sociocultural life. In order to analyze the element of religion within this complex of a novel, it requires an appropriate approach and theory to the analysis. The researcher's attempt at devising a proper and systematic research method is a difficult process. At the beginning, the researcher considered the structuralism approach. However, an intrinsic analysis is deemed inappropriate for this particular research. After much consideration and long hours of library research, the researcher settled on the anthropology of literature theory to be applied on this research. The anthropology of literature paves the way for literary works to be analyzed with anthropological theory, allowing researchers to analyze the anthropological elements within literature (Ratna, 2004). In order to properly execute them, the researcher will

utilize Koentjaraningrat's theory of religion to classify and analyze the religious belief of the Fremen; as to analyze how the religion affected their sociocultural life, it requires a cultural framework to see which elements of the Fremen's culture that are affected by their religious belief, hence Koentjaraningrat's framework of universal categories of culture will also be utilized in this research. All of the theories will be employed at its best for the optimal outcome of this research.

The novel Dune falls under the category science fiction; a genre of literature mostly associated with advanced technologies and extraterrestrial setting, which, obviously present in Dune. Although the term science fiction alone can create an image in one's mind, this genre is somewhat intricate to define according to many enthusiastic thinkers, critics, and scholars who engage in the discourse of the genre (Roberts, 2016, pp. 1-21). Yet the need to expound this is requisite, in order to have a sense of science fiction's definition as well as the elements that constitute it which serves to distinguish the genre from the others.

Roberts in his book The History of Science Fiction (2016) stated that the most influential approach to define science fiction comes from Darko Suvin (p. 1).

> [It is] a literary genre or verbal construct whose necessary and sufficient conditions are the presence and interaction of estrangement and cognition, and whose main device is an imaginative framework alternate to the author's empirical environment. (Suvin, 1988, p. 37).

Suvin argues that every science fiction works has to have something which he calls the 'fictional novum', that is conceptions that can be made possible through cognitive validation within the narrative of the text which distinguishes our world to that of the fictional world. This 'novum' can be, but not limited to, technological or sociological elements (Suvin, 1988, pp. 37-38). What Suvin meant by 'the presence and interaction of estrangement and cognition' is this 'novum' that differentiate the fictional world from the factual world as part of the world-building of science fiction texts; and when one is presented with a strange new world, one will need to connect the novums in order to truly comprehend the new world – or just to simply enjoy the narrative in a correct manner. The researcher thinks that regarding the novum, Philip K. Dick, one of the most prominent figures in science fiction, put it best by his following argument.

> If it is good SF the idea *or novum* [emphasis added] is new, it is stimulating, and, probably most important of all, it sets off a chain reaction of ramification ideas in the mind of the reader; it so to speak unlocks the reader's mind so that that mind, like the author's begins to create. Thus SF is creative and it inspires creativity, which mainstream fiction by and large does not do. (Dick, 1995, p. 100)

What Dick meant by the word 'idea' is conceptual dislocation, which, by his definition, is the creation of a fictional world and society that is derived from the actual world of the author; the fictional does not exist, but could be predicted to exist by the extrapolation of the actual; that, he argues, is "the essence of science fiction" (Dick, 1995,

p. 99). Hence, Dick's conceptual dislocation meant the same thing as what Suvin called novum; both addresses to the same conception of differentiation previously mentioned above.

Roberts adds up to the understanding of the genre with an argument that, however differing the opinions of the thinkers, there is a unified agreement of the genre in which science fiction "involves a worldview differentiated in one way or another from the actual world" that we lived in. Furthermore, "the degree of differentiation … varies from text to text, but more often than it not involves instances of technological hardware" (Roberts, 2016, p. 2). This technological 'novum' is obvious in Dune; which some of it are the space frigate, lasgun (laser projectile weapon), electromagnetic body shield, crysknife of the Fremen (curved blade, similar to the scimitar of the middle eastern, with a glittering characteristic that is made from the tooth of Shai-hulud), and of course the psychic spice mélange.

What's interesting about Dune is that, though the novel falls under the category of science fiction, the novel doesn't inherently feel like one. The term science fiction is usually, if not always, associated with aliens as well as advancement in technologies; yet aliens don't exist in Dune, only humans. As to the technologies, humans in the universe of Dune does not rely on it other than transportation and weapons of warfare, not much of a difference to our current situation in most instances. What Herbert made, is not a prospect towards hardly comprehensible technological advancement of humanity, but

an advancement in humanity itself – Humans spread across the universe in attempt to tame it by their mere capability, not relying on automated devices.

Dune appeared as more of a transposition of various existing problems in the world we currently face into another world in the future. One aspect will be taken as an example: religion. According to Harari in *Sapiens* (2014), during the course of history, humans have constructed a concept of belief, belief towards divine powers. It exists because human needed a justification toward unexplainable event, and it is necessary to the survival of humanity. A conception of religion can be easily altered when a society is occupied or conquered by another superior group, or when a new civilization is built upon the remnants of a previous civilization. People tend to combine the fragments of the previous civilization's religious belief and altered them to fit their current needs.

When the Aztec imperium conquered a region and obliged the conquered society build temples for the Aztec God Huitzilopochtli alongside with the temples of the local gods, and the imperium adopts the local gods into their religious belief in order to win the people's hearts and minds, keeping the society docile; and when the Romans, upon conquered Egypt, create Serapis, a half Greek half Egyptian God for the same reason as the Aztecs (Harari, 2014); those are but a few example on this matter. This process is aligned with the concept of bricolage, a concept of using any available resource to construct

something. The term first coined by French Anthropologist Claude Levi-Strauss in his book *The Savage Mind* (1962). One modern day example is the existence of gay mosque or LGBT-friendly mosque in various cities all over the world (Larsson, 2011; El-Tayeb, 2012). The original tenet of Islam extremely prohibits LGBT, but man altered this.

A conclusion to the previously explained phenomenon is that religions or religious beliefs are altered to fit a man's need. The phenomenon of religion being altered happened repeatedly during the course of history; and that the interplay of religions and their alterations in the universe of Dune is a phenomenon that has happened over and over again in the history of man, and that the novel itself, as all other literary works, is a reflection of society (Fabre & Jamin, 2012).

1.2. Statements of Problem

1) How does the author depict the Fremen's system of religion in the novel Dune by Frank Herbert?

2) How does the author describe the impact of the Fremen's system of religion towards their sociocultural life in the novel Dune by Frank Herbert?

1.3. Scopes of Problem

The author, Frank Herbert, created six novels of Dune. This research only focuses on the first novel. Furthermore, there are several social groups and classes within the story of Dune, and each

of them has different belief and religion. However, the one that has an adequate amount of available data for its religion is the Fremen. Hence, this paper will only focus its research on the religious system of the Fremen tribe.

1.4. Reasons For Choosing the Topic

The Researcher decide to take on this topic because the fascination of the researcher towards the religious belief of the Fremen tribe and the actions they would take on behalf of their belief. Hence, the researcher feels an urge to uncover the underlying reason of their decision-making. Apart from that, the analysis of this novel made by other researchers are mostly the political and ecological aspect, as well as the character of the novel. Only a few researches focus on religion; especially the religious belief of the Fremen. Hence, the result of this research will definitely contribute to the understanding of this novel.

1.5. Objectives of research

1) To describe how the author depict the Fremen's system of religion in the novel Dune by Frank Herbert

2) To analyze how the author describe the impact of the Fremen's system of religion towards their sociocultural life in the novel Dune by Frank Herbert?

1.6. Significances of The Study

1.6.1. Theoretical Significances

The result of this research will contribute to enrich the researches regarding anthropology of literature as a relatively young interdisciplinary theory. Moreover, the researcher hoped that through this script, more undergraduate student as well as other researchers in literary study could be encouraged to analyze anthropological aspects of literature.

1.6.2. Practical Significances

The researcher hoped that this study could help to give a review material for any similar researches afterwards, and could become an assisting material for those who share the same interest of Dune as the researcher's and wanted to get an in-depth understanding of it.

1.7. Literature Review

The novel Dune by Frank Herbert is a science fiction classical novel published in 1965 and has notable achievement of becoming the best-selling science fiction book of all time – up to this day. The novel has been reviewed, criticized, and analyzed by numerous researchers for its complexity and immersive world building. Therefore, it is crucial to make sure that this research that the researcher is about to conduct doesn't collide with any pre-existing research.

Literature review is an integral part of a research as it functions as an explanatory treatise to the readers of a particular research paper towards the distinguishable factors of the research in comparison to previous researches. Knopf (2006) stated that there are five benefits in conducting a literature review: (1) It can give a general overview of a body of research with which you are not familiar; (2) It can reveal what has already been done well, so that you do not waste time "reinventing the wheel"; (3) It can give you new ideas you can use in your own research; (4) It can help you determine where there are flaws in existing research, and; (5) It can enable you to place your research in a larger context, so that you can show what new conclusions might result from your research (Knopf, 2006).

Dune is a famous novel worldwide, attracting people to analyze its content. Some of the researches need to be discussed here to point out the gap that the researcher can fill. DiTomasso (1992) did a fascinating analysis of the history within the novel along with its effect upon the overall plot by tracing the historical threads of events, religions, and institution in the story. Tönel (2021) analyzed the orientalism within the novel, how Herbert uses vocabularies of middle-eastern languages in constructing the Fremen and the underlying reason behind it. Evans (2016) with her interesting perspective on feminism in the novel: the ambivalence portrayal of women, where the Bene Gesserit orders' ability is found to be nearing the level of a

supreme being yet their role in the imperium is merely as wives or concubines.

Here are some researches that the researcher deems to be closely related to the topic of this research. The first one is "Religious violence in Frank Herbert's Dune series" written by Kenton Taylor Howard (2012). This thesis examines the first two novels from the framework of postcolonial theory and analyzes how religious violence becomes a source of subjugation, military power, and colonialism within the works. The three chapters of this thesis chart the creation of a colonial project through epistemic violence, physical power, and cultural control enabled by religion. This thesis argues that, in the Dune novels, religious violence functions as a colonial project that closely resembles the goals of real-world colonial enterprises, and the failure to manage this colonial project by those who initiated it shows that the effects of colonial projects based on religious violence are dangerous and uncontrollable.

This thesis is quite similar to this research, but with some contrast in between. The thesis focuses its analysis on the notion of religious violence apparent in the novel, using the perspective of postcolonial theory. In other words, this thesis research the usage of religion by higher member of society to dominate or in this thesis' terms "subjugation, military power, and colonialism". While on the contrary, the researcher's focus on this research is to analyze the system of religion that the Fremen adheres in strongly – not to focus merely on

how the Fremen got exploited because of their religion but rather a detailed analysis of their religion.

The second one is "The Significance of Lady Jessica as a mentor and ally archetype in the hero's journey seen in Dune by Frank Herbert" written by Ratih Alifya Pinasti (2022). This study has three objectives. Firstly, to identify the characteristics of Lady Jessica. Secondly, to find how the mentor and ally archetypes in the hero's journey through the narrative of Dune. The study applies archetypal literary approach. To address. The first objective of the study, the researcher uses the theory of characterization by M. J. Murphy. Then Vogler's theory of character archetype is used to address the second objective of the study. Lastly, Vogler's theory of stages of the hero's journey is used to address the third objective of the study. Furthermore, the study succeeded to synthesize the characteristics of Lady Jessica and concluded that she is indeed embodies the mentor and ally archetype. As a mentor with knowledgeable and dedicated characteristics, Lady Jessica manages to assist the hero to overcome all of his problems.

The contrast of this script to the researcher's research is pretty obvious. The script's focus is the analysis of the character of Lady Jessica. On the contrary, this research is an analysis of a particular social group – the Fremen's system of religion.

The third one is "Causes of Internal Conflict in Frank Herbert's Novel Dune" (Alfarisi, Manugeren, & Purwarno, 2022). An

undergraduate thesis by English literature students of Universitas Islam Sumatera Utara that analyses internal conflicts of Paul Atreides along with their major causes. This research is conducted through literary psychology approach using a theory of conflict by Robert Stanton along with Lewis Coser and William Kenney's concept. the researchers concluded that the internal conflicts experienced by Paul are often caused by conflicting perception and conflicting needs, since those conflicts caused by conflicting perceptions and needs are almost always on the intersections that Paul come across during the progression of the story.

This research, similar to Pinasti's analysis of the Lady Jessica, also analyzes the character of the novel, specifically the main character Paul and the internal conflict that he experienced throughout the novel – both researches have a distinct contrast to this research

The fourth and the last is "Messiahs and martyrs: religion in selected novels of Frank Herbert's Dune chronicles" (2013), a dissertation by Sanjana Singh from university of South Africa. This dissertation analyzes how Frank Herbert use the term and concept of messiah and martyr in four novels of the Dune chronicles: Dune, Dune Messiah, Children of Dune, and God Emperor of Dune. This dissertation also traces Herbert's inspiration in creating the religious elements of his novels. The author of this dissertation applied diachronic study to the novels and uses reader-response theory to analyze the data but still use qualitative method rather than

quantitative that the reader-response theory is usually linked into. The reason behind that is because the author prefers to look at the novel from the perspective of a reader – that is herself – but still retain the objectivity of the research. The research concluded that: (1) Frank Herbert evidently uses his real-life experience and his extensive studies of major religions in the world to construct his novels. Through his novels, he expressed his distrust in messiahs because he felt that one should not hand over one's judgement and fate over to any charismatic leader; (2) Paul acts as a 'false' messiah in the first novel but later in the third novel he tries to fix the mistakes he made; (3) Both Leto and his son Paul is a martyr in the Dune universe but in the end it is Leto that actually fulfils the role of a martyr (Singh, 2013).

Sanjana Singh's dissertation is an excellent work and it's a fun and interesting reading material to the researcher. Both Singh and the researcher take the notion of religion in the Dune universe as a main point to study, yet the differences are very apparent. Singh uses four novels of Dune chronicles as her research object, applied diachronic study to the novel, and uses reader-response as her point of view and theory to analyze the novels. On the contrary, this research focused its analysis on a particular social group, the Fremen's system of religion using anthropology of literature as the theory. This research is done only in the first novel of the Dune series – as mentioned above in the background, the researcher believed that by focusing only on the first novel, the research will have a more detailed analysis.

1.8. Theoretical Basis

1.8.1. Anthropology of Literature

Anthropology of literature is defined by Nyoman Kutha Ratna (Ratna, 2004) as a study of literary works in their relevance towards anthropological matters. It stands as the latest interdisciplinary study in the realm of literature alongside sociology of literature and psychology of literature. All the of them studies human within society; if sociology of literature studies societal elements within literary works; and psychology of literature studies the psychological elements, then the focus of anthropology of literature is the analysis of literary works that have anthropological elements contained within.

The notion of anthropology of literature, according to Ratna (2004; 2011) and Endraswara (2013), began when literary analysts found weaknesses in structuralism, in the way that an analysis of intrinsic elements don't actually produce an advancement in the study of man, the analysis only circles around the literary work. Hence, the analysis starts to shift into the outer structure of literature. It is this relationship that began the development of interdisciplinary analysis such as psychology of literature, sociology of literature, and the anthropology of literature itself (Ratna, 2011). The emergence of poststructuralism also propels the intensity of

interdisciplinary study. In conducting analysis of literature, Ratna (2004, p. 356) argues that the cultural aspect cannot be comprehended in isolation from other aspects. Literature is an integral part of culture; it tells various aspects of life in creative imaginative ways, while being plausible as well.

This new interdisciplinary has two terms related to it: Literary Anthropology and Anthropology of Literature, both of them are used interchangeably from one another in other countries. The analysis of literary works is found in the middle of anthropology and literature. Anthropologists analyze a culture by looking at its literary works – this first emerge in *The Interpretation of Culture* by Clifford Geertz (1973) and the term that he uses is literary anthropology – while literary analysts saw the need to analyze the cultural aspect of literary works. Consequently, an interdisciplinary study began to be discussed. Yet until the time of this research there is still no universally accepted definition and boundary of this interdisciplinary. In reaction to this, Ratna (2011) took a step in proposing a solution to this confusing usage of terms. He proposed that the term *anthropology of literature* should be used to refer the analysis of literary works in its relevance to the anthropological elements. In contrast, *literary anthropology* is the term for the analysis of anthropology through literary works, meaning that literature as an object of

anthropological study. Anthropology of literature is tied to the discipline of literature while literary anthropology is tied to the discipline of anthropology. Based on this explanation, and what Ratna has suggested, the term anthropology of literature is used in this paper.

The discipline of anthropology is divided into two classifications: physical anthropology and cultural anthropology. In accordance to that, anthropology of literature is concerned with cultural anthropology, relating towards the works of human endeavor, such as: language, religion, myth, history, law, customs, and artwork. In relevance to the three forms of culture, namely: cultural ideas, cultural activities, and cultural objects, the anthropology of literature focused its attention towards cultural ideas (Ratna, 2004, p. 351), the complexity of culture contained within the culture practitioner's realm of ideas – the cultural presuppositions that affect the aspects of their everyday lives such as decision-making and perspectives towards a particular matter.

Concepts and theories from the discipline of anthropology are borrowed for utilization upon the analysis of literary works using anthropology of literature (Ratna, 2004, p. 357). Anthropological elements within literary works will be analyzed by looking at its narrative structure, namely character, setting, and plot (Ratna, 2011, p. 153). In this

research, the main focus is the system of religion, will be analyzed by looking at the narrative structure of the novel "Dune" to unveil the Fremen's structure of religious belief and how it impacts other aspects of their socio-cultural life.

However, it's important to note that in the analysis of anthropology of literature, the anthropological aspect in a literature should not be directly separated from the literary work and analyzed in isolation, relating to a particular culture's characteristic features as this action will result in the literary work being placed as a secondary element, making anthropology as a primary element. Ratna argued that the anthropological elements in literature has become embedded in the literary work as a cohesion, becoming the soul of the literary work, therefore it won't be possible to separate since the separation will make the analysis more valuable to the discipline of anthropology, and no value would be obtained by the discipline of literature. Lebkowska also noticed this issue, seeing it as a threat of reducing the value literature to "a handbook-like description of reality", stripping away its literary beauty (Lebkowska, 2012, pp. 41-43). Consequently, the anthropology of literature must analyze the anthropological elements within a particular literary work as a whole unity, interconnected with its narrative structure. For anthropology of literature is an interdisciplinary analysis of literary works that

contain anthropological elements, it is clear that in this relationship literature sits at the dominant position, whereas anthropology is treated as a complement (Ratna, 2012, p. 52; 2011, p. 45).

1.8.2. Cultural universals

Every culture is constituted by an extensive number of individual elements that acts as the overt expression of the culture. Although many, it is found that similar patterns existed; even though each culture is so diverse and unique on its own, with each comprising their own ideas, knowledge, and activities, every aspect of those cultures apparently contains a recognizable pattern regarding its function and use. Therefore, researchers saw the need for a framework of categories in order to properly classifies those elements. But the categories didn't immediately come out fully formed. Experts in various interrelated disciplines of social and cross-cultural study attempted to establish regularities to overcome cultural differences. This movement eventually manages to formulate several kinds of cultural categorization coming out from a number of known experts (Cluckhohn, 1952).

In Universal Categories of Culture (Cluckhohn, 1952), contained the elaboration of different views upon the matter of formulating categories of culture by various experts in order to find universally accepted categories that can be used to sort

in various elements of culture. However, Cluckhohn's analysis concluded that anthropology had not been able to formulate concrete universal categories of culture "in such a way that objective comparison is possible" (Cluckhohn, 1952, p. 520). At that time, most ethnographic data made by anthropologists organized the data to fit into their contemporary western culture, such as "economics, technology, social organization and the like", and such classification unfortunately distorted the data's actual context.

Apart from the discontent, a classification method is still needed for the arrangement of descriptive material – for it is commonly known that human mind is easier to comprehend things if it is arranged into groups. Koentjaraningrat (1959) then attempted to take a step in creating categorization of cultural elements which he formulated after extracting the essences of various framework regarding cultural elements written by other experts of anthropology. The theory is proposed to function as a common ground in cultural classification. His classifications of cultural universals are: (1) Language; (2) System of knowledge; (3) Social Organization; (4) System of living equipment and technology; (5) System of livelihood; (6) System of religion, and; (7) Art. The classification, however, is an oversimplification; each of the single cultural universals is comprised of a large number of

individual elements, and the amount can expand indefinitely based on the complexity of the culture.

The universal elements need to be break down into smaller units in order to be analyzed. In doing this, Koentjaraningrat incorporated the classification proposed by Ralph Linton. Linton (1936) classifies cultural elements into activities, complexes, traits, and items. The lowest functional unit of the classification is items, which constitute traits. However, the individual acts and objects which constitute the observable expression of a culture starts from traits – Linton stated that traits have a more independent existence (Linton, 1936, p. 399). A number of interrelated traits constitute trait complexes. Complexes, then formed together to constitute activities as the largest functional unit. The sum total of activities then constitutes the major elements that is mentioned above. Every individual element that constitutes each of the functional units are interrelated and interdependent from each other in terms of their function and use; and although each can be artificially isolated, they are actually integrated into a functional whole (Linton, 1936, p. 397).

There is, however, a weakness in this classification. As mentioned earlier, this classification has the probability to be expanded indefinitely; it could reach the point where a certain

degree of the classification is not apparent to the cultural practitioner. A researcher's assumption of an element being an item, or a trait, could otherwise be considered unimportant by the cultural practitioner. Furthermore, "a particular element can easily be classified as either an item or a trait, while a group of closely related elements can be considered as constituting either a trait or a trait complex" (Linton, 1936, pp. 398-399). Therefore, Linton stated that the possible solution to this problem is to not follow the classification too strictly and "take as traits [the] elements which the individuals who share the culture are conscious of distinct entities" (Linton, 1936, p. 399). In the end, this classification relies on the researcher's precise observation.

1.8.2.1. Language

Language is undoubtedly the most important aspect of every culture. Through language only can every human being in every culture communicate to each other. Of course, other elements of culture are no less important than language, yet without language, the other elements cannot work.

Koentjaraningrat (1959) explains that the attention of anthropology in language is merely to describe the most important aspect of a particular language and its variations, not to describe and

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classifies the composition of its phonetic, phonology, morphology, syntax, and semantic, as it is too overwhelming for an anthropologist to arrange all of those linguistic system, such work should be done by linguists. An anthropologist's work towards language is to acquire data regarding a particular language's distinct features, its spread, geographical variations (dialect), and variations based on social stratum (p. 261).

1.8.2.2. System of Knowledge

Every culture in the world has their own knowledge system that serves as a basis for their survival, therefore each culture's system of knowledge is related to their living space or region. The system of knowledge is comprised of: (1) surrounding nature;(2) the flora of their surrounding; (3) the fauna of their surrounding; (4) substances, raw materials, and objects around them; (5) human body; (6) characteristic and behavior, and; (7) space and time.

1.8.2.3. Social Organization

Social organization is divided into two categories: kinship system and community/local life unit. Kinship system is the classification of social organization based on blood-related individuals,

meaning families. Things such as kin group, system of kinship terms, as well as customs and traditions within a kinship system. While community or local life unit is a classification of social organization based on living place-related individuals, a group of people inhabiting a particular region and have a shared feeling of unity is called community (Koentjaraningrat, 1990).

A community ranges from small group e.g., hunting group, to the size of a village. In a community, anthropology analyses solidarity principles e.g., mutual principles as a society's driving force, and classifies social class system. In community there's also a leadership and political system, the system to regulate societies and establish laws and customs through convention.

1.8.2.4. System of Living Equipment and Technology

This element of culture is used to classify and describe the means of producing, using, and maintaining living equipment and technology of a particular culture, but anthropology limits itself to the traditional technologies, not the modern ones. Things such as production tools, weapons, containers, food, clothes, shelters/houses, and transportation tools are

among the kinds of technology that interests the discipline of anthropology (Koentjaraningrat, 1959)

1.8.2.5. System of Livelihood

Paralleled with the previous element of culture, the focus of anthropology in the system of livelihood is the primitive/traditional form such as hunting and gathering, pastoralism, and farming.

1.8.2.6. System of Religion

System of religion concerns about why human being believe in the existence of supranatural powers that sits higher than them, and why they sought to do all sort of things with all sort of ways to connect and communicate with those higher powers.

Koentjaraningrat (1987, pp. 80-83) classifies five elements within a system of religion:

a. Religious Emotion

Religious emotion is defined as a kind of internal feeling of thrill within the soul of a person, and this internal thrill is linked to religion. According to Koentjaraningrat, religious emotion is the most important element of all because religious emotion is a driving force of all other religious activities. The emotion could be lasting

only for a moment, but the consequential effect upon a person's realm of ideas will last long, putting sacred value in the religious act or items of the person;

b. **Religious Belief**

Religious belief is a system of abstract conceptual ideas in the societies' minds, usually in the form of collective consciousness. The ideas, explained by Koentjaraningrat (1967), consist of the belief towards supernatural realm, God(s), supernatural beings, divine powers, and the conceptions of life and death. Those conceptions and ideas usually, if not always, contained in a sacred literature. If the ideas are not in the form of a written literature, they lived in the mind of the religion's holy person, and it is passed down to his disciple and/or descendant;

c. **Religious Rituals and Ceremonies**

All sorts of systematic religious activities done by a religion's believers, driven from their religious emotion, in their attempt to the divine power that they believe. The rituals and ceremonies are usually held repeatedly once a day, once a week, or once in a while;

d. Religious Equipment

Religious equipment is the tools and facilities related to rituals and ceremonies. In the discussion of equipment, it is essentially inseparable to that of the rituals and ceremonies. All rituals and ceremonies will require certain equipment to use and facilities to held the worshipper. The connection between the two will be discussed under this section;

e. Religious Group

Religious group is social units who adheres the religious belief and conduct the rituals; They act to preserve the religion of a society. Every member of a society that believe in a religion will have a clear idea of the belief; they are also likely to be obliged to participate in all of the religious activities, but it is apparent that every culture has a social division of religious members. The variety of groups within the religion of a culture will be discussed in this section.

1.8.2.7. Art

This element of culture identifies and classifies the physical product of a culture especially sculpture and ornaments, and describing them with special

attention to its form, technique of making, motives and patterns, and style. Not only that, other product of culture such as music, dance, and drama or play is also analyzed.

1.9. Conceptual Scheme

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                  ┌─────────────────────────────┐          ┌──────────────────┐
                  │  System of Religion in The  │ ◄────────│   Descriptive    │
                  │   Novel Dune by Frank       │          │    Analysis      │
                  │        Herbert              │          └──────────────────┘
                  └─────────────────────────────┘
                      │                      │
                      ▼                      ▼
        ┌──────────────────────┐   ┌───────────────────────────────────┐
        │  System of religion  │   │  Impact towards sociocultural life │
        └──────────────────────┘   └───────────────────────────────────┘
                      │                              │
                      │                              │
        ┌──────────────────────┐       ┌───────────────────────────┐
        │ 1. Religious Emotion │       │ 1. Social Organization    │
        │ 2. Religious Belief  │       │ 2. System of Livelihood   │
        │ 3. Religious Rituals │       └───────────────────────────┘
        │ 4. Religious Equipment│                   ▲
        │ 5. Religious Group   │                    │
        └──────────────────────┘                    │
                      ▲                              │
                      │                              │
                      └──────────────┬───────────────┘
                                     │
                    ┌─────────────────────────────────┐
                    │    Anthropology of Literature    │
                    └─────────────────────────────────┘
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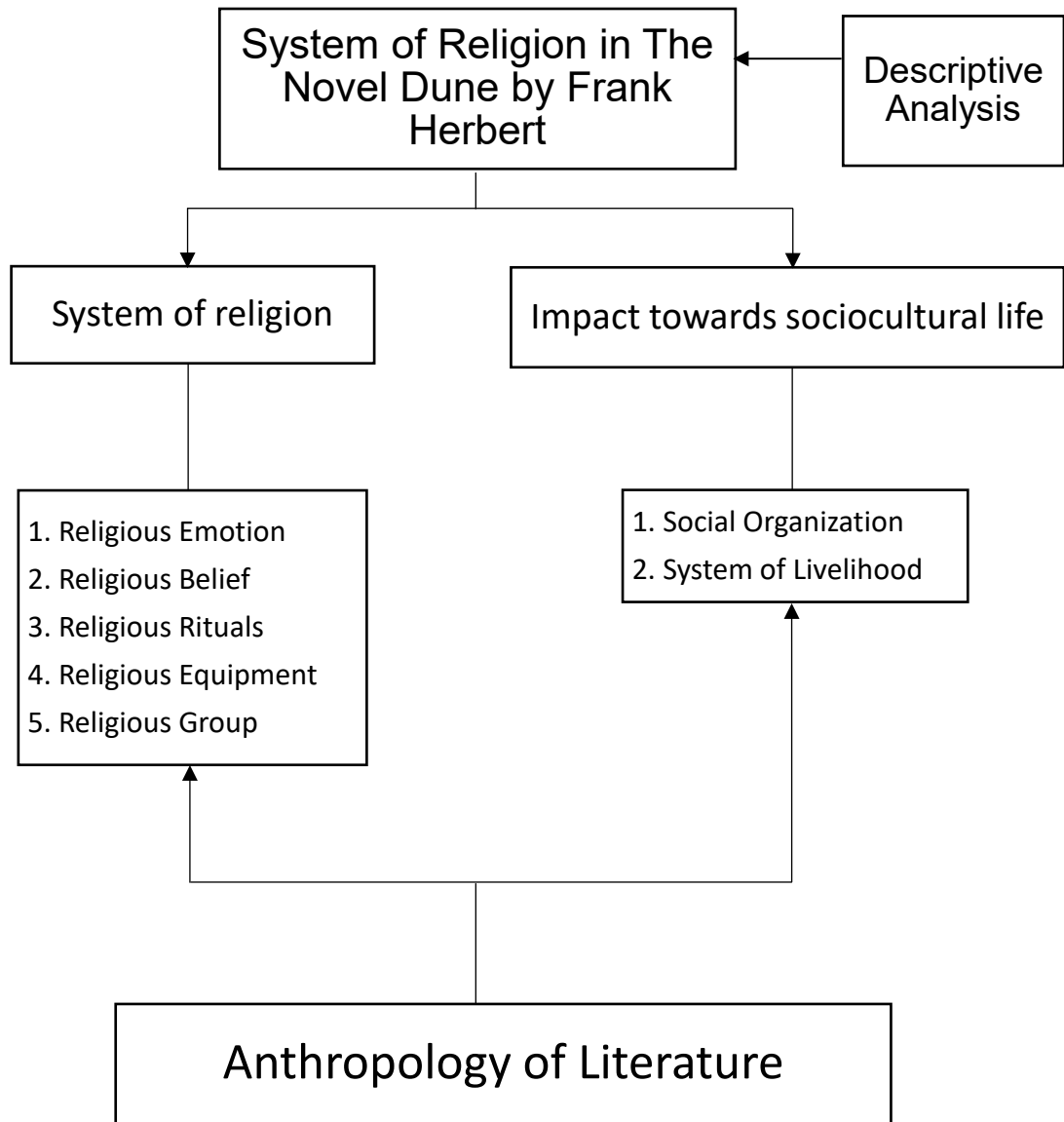
1.10. Method of research

Method of research refers to a step or strategy in conducting research (Endraswara, 2013, p. 51). The most suitable method would be descriptive analysis since this method is done by describing the facts/data then followed by analysis (Ratna, 2004). The objective of this research would be to classify the data and put them into predetermined categories, then analyses the data to examine their meaning. The analysis of this research will be conducted quantitatively, while the research conclusion will be done from specific towards generalization; in other words, inductively. (Endraswara, 2013, p. 51).

1.11. Technique of Collecting Data

Library research will be applied as the means of collecting data for this research. The various sources ranges from Frank Herbert's novel Dune (1965) as the main source of data to a myriad of books and journals related to the given topic of literature, anthropology, and religion; as well as the previous researches of the novel. Some of the sources are in the form of physical copies, while most of them, especially the articles are taken from internet sources through Google Scholar website and Google Search.

1.12. Data and Source of Data

The main data for this research is the novel Dune by Frank Herbert (1965). It is the first installment of the Dune franchise of six novel; the inception of the Dune Saga. The researcher uses two copies

of the book. The first one is the physical copy and the other is the digital copy; both from the same publisher: Gollancz UK, though the digital copy is the SF Masterworks version. the researcher first acquires the former, then the latter. The reason being is because the length of the book; by using the digital copy, the researcher has an ease in navigating through the lengthy narrative to find the desired section of the book required for the analysis – especially when the researcher intends to find a specific data-related words or phrases. Still, the paging refers to the physical copy of the book – the two version has a slight difference in pages.

In determining the sample for this research, the research utilizes the technique of purposive sampling, in which the samples are selectively chosen based on the main objective of this research.

The researcher carefully selects parts of the narratives within the novel that corresponds to the requirement of this analysis: the religion of the Fremen; their chants, rituals, and other observable expressions of their beliefs. The data comes in the form of phrases, sentences, dialogues, series of dialogues.

1.13. Technique of analyzing data

The researcher first read the novel in-in depth manner to really understand the story and identify the religion of the Fremen. Then, the researcher picks out parts of the narrative that the researcher deems to be viable for the analysis and put them into a document. From that document, the researcher classifies the data acquired from within the

novel into the framework of the theory used: Koentjaraningrat's concept of system of religion. There are five of them: religious belief, religious emotion, religious ritual, religious equipment, and religious group. As to the second question, the researcher found that the data available for analysis are only the social organization and the system of livelihood; only two of the seven cultural universals, the classification made by Koentjaraningrat.

The data will be described comprehensively by the means of qualitative method. As explained by Endraswara (2013), Qualitative method refers to data analysis that does not utilize statistic measurement, but rather explanation. The quality of the words within the explanation is determined by in-depth data extraction.