

## *Politics as Truth Procedure in Divergent Novel*

Ramis Rauf, Universitas Khairun, Indonesia  
Faruk, Universitas Gadjah Mada, Indonesia  
Wisma Nugroho Christanto Richardus, Universitas Gadjah Mada, Indonesia

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### **Abstract**

Politics as a truth procedure is a collectivist politics. The political moment is only meaningful if it is materially collective or shares the same "social dimension" as others. Politics as a truth procedure is manifested in the Divergent novel through events and interactions between characters. The formation of five factions (such as Abnegation, Amity, Candor, Dauntless, and Erudite) as a social order system as a result of the war that destroyed Chicago and appointed the Abnegation faction as a leader in the government system was part of the procedure political truth in the Divergent novel. The formation of factions, led by the Abnegation faction, demonstrated how correctness, in the form of state and population or representative and represented—as a manifestation of an organization—is the ontological basis of the political truth procedure. This type of organization is a body of procedures for political correctness in an attempt to express the materially collective social dimension. All political ideas and actions must be justified. As a result, in a democratic order, they can be accepted collectively. In other words, collective acceptance of the choices makes determine political effectiveness. It refers to the world's transcendental law—relates to the local presence and global presence—the procedure of local political correctness is presented as a new egalitarian maxim based on the Chicagoan's (in the context of the novel) enthusiasm for past events.

Keywords: Politics, Truth Procedure, Divergent, Alain Badiou

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## **Introduction**

There were border wars and revolts in Chicago in the early twentieth century. These incidents became known as the Race Riots of 1919 and the Rebellion of 1968. These wars were sparked by blacks attempting to seize a spatial space in the city to gain space, housing, and access to high-quality, long-term public facilities and services. Because most blacks in Chicago were employed only in the domestic or household space, some lived in or near their employers' homes at the time, and blacks became marginal to power structures. Furthermore, it was dominated by whites due to the black population. It accounted for about 4% of Chicago's population (Abu-Lughod, 2007).

However, the Race Riots of 1919 and the Rebellion of 1968 were the catalysts for the early development of the African American community in Chicago as a "new ethnic." A document provided the specifics. It depicted the dispersion of African Americans who were scattered during inter-ethnic riots, the location of the fighting, and the number of people killed in the incident. Meanwhile, the proportion of the African American population in Chicago increased eightfold, from about 4% in the 1920 census to 33% in the 1970 census.

Nonetheless, some small people were unaware of a fact for nearly half a century, from 1919 to 1968. The fact that scientists created the first nuclear reaction—as a weapon of war—was hidden at the bottom of the University of Chicago's Stagg Square (Rose, 2001). Both events and the truth became a historical trail for every citizen in Chicago, including Veronica Roth. She was an American literary writer born on August 19, 1988, in New York City, exactly 20 years after the Riots Race 1919 and the Rebellion 1968. These significant events then influenced Roth's literary work, either directly or indirectly, realized or unrealized.

Literary works arose amid society due to the authors' soul's disclosure about life, events, and experiences as members who lived and related to the people around them. As a result, authors could not escape the influence of their social environment while creating literary works (Faruk, 2015). It meant that there was a link between the author, literary works, and society. According to (Badiou, 2009b), "author could be represented as new subject such as faithful, reactive, and obscure." This paper's material object is the Divergent novel. It centered on Beatrice Prior's exploration of her societal identity, which defined her citizens based on social affiliation and personality attribution with the five dominant factions: Abnegation, Amity, Candor, Dauntless, and Erudite. Every faction member under sixteen was required to take an aptitude test to determine their compatibility with any factions. Tori, who serves as a proctor for proficiency tests, declared Tris a Divergent after she passed a series of tests. Tori stated that a Divergent can compete with all of the factions. Divergents were invincible because aptitude tests and serum could not control the soul, body, and brain system. It was deemed dangerous by the Erudite faction, particularly by Jeanine Matthews, the Erudite faction's leader, in an attempt to destabilize Abnegation's power. Based on the explanation, the author developed the research question: "How does the faction as political discourse narrated in the Divergent novel?" This article applied Alain Badiou's set theory—particularly politic as a truth procedure—to the problem.

## **Politics as Truth Procedure**

Badiou (2009a) attempted to categorize truth into four modes: revolution, passion, invention, and creation. Furthermore, Badiou provided four domains: politics, love, science, and arts. The four modes and domains were then combined with philosophy by Badiou. Philosophy

could not establish the truth on its own. Philosophy must collaborate with the political revolution, love's passion, scientific discovery, and artistic creation (literary works).

Badiou's discourse on truth was inextricably linked to the discussion of meta-structure. When considering all forms of presentation, multiplicity is a dangerous emptiness phenomenon. For example, Badiou's understanding of the country had been divorced from the purpose and meaning of "the political." The structure was chosen as a whole point because structuralists see the world as a series of open mathematical structures. Meta-structure attempted to place the question of truth in a deep and free space of philosophical disorientation. As a result, the institutional problem was not only instrumental but also an ontological theorem problem. One of the ontological debates was about the distinction between "is." Between the metastructure and the country in the middle of the typology "there," metastructure was the ideal choice. Normality, singularity, and unity comprised the typology of being (Badiou, 2005a).

According to Alain Badiou (2005), "the normalcy of a form exists in two ways: presentation and representation." Singular and unity, on the other hand, were presentational but not representational. The presentation dealt with the situation's side, whereas the representation dealt with the situation's top side. The presentation was direct, whereas the meta-structure was in a representation that could not be separated from the arrangement touched by philosophy and mathematics that counted from the count (count-of-the-count).

Badiou's perspective on radicalism influenced his political thinking as well. Politics was a procedure for obtaining the truth. Politics was one of many things that were widely understood as it is today. Politics, let alone philosophy, had moved beyond the realm of theory. Politics had devolved into a playground for massacres, ugliness, and deception. Politics was a thought for Badiou. That was a thought that was aimed at discovering the truth. It began with two fundamental questions: What conditions could be called political, and what could be done in politics? Badiou worked on intellectual projects related to political thought. There should be an understanding that the events were political and that the procedure involved a bit of political correctness, but only in certain circumstances. It is related to the event's material, to infinity, or the relationship to a part of the situation of numerical procedures (Badiou, 2004).

Badiou's infinity thesis had an intriguing dimension. It could be interpreted as an event (event). The event was political if the material is collective or if the event can only serve as a reference for a collective multiplicity. The collective did not have a numerical value. Genesis was a collective ontology toward an existence that provided the tools for virtually all construction. With this in mind, truth in politics can be proceduralised and subjectively assessed. The name of the subject that formed the truth procedure was thought. The thought was politics, and politics were thought using the collective term (Badiou, 2004).

Infinity, according to Badiou, was also understood through three mechanisms. The first was the cessation of circumstances, which signaled the beginning of a shift to the collective dimension of political events. I assumed that was for "all." Second, the infinity of states; was called repression and alienation because it implies control over all collectives or sub-formations of the situation. Finally, the certainty of political prescription was under collective conditions that allowed each power component to be measured (Alain Badiou, 2004). Badiou emphasized the fundamental prescriptive operation provided in establishing truth. That was nothing more than the construction of truths, but the construction of truths that did not rely on the instant paradigm that guided the modern state structure. The return of political thought,

the building of strength to counter state power, and the eventual takeover were not based solely on emotional and euphoric elements but on the philosophical link between power and collective representation.

The research method used in this article was qualitative. This study aimed to describe the data in words or sentences that were differentiated based on specific elements and sections related to the research objectives and to obtain research results. *Divergent* by Veronica Roth was used as a data source in this article. The research data included both primary and secondary sources. The texts from the *Divergent* novel relevant to the research analysis were used as primary data. Meanwhile, secondary data, such as books, journals, papers, and articles, were used to sharpen the faction analysis as a political discourse.

The researcher employs the scrutiny method when gathering data. The scrutiny method is a language research method that examines the use of language on the object under study (Sudaryanto, 1988). Because the writer's material object would be in the form of text, understanding the scrutiny method would be equated with repeated reading. The following steps were taken to collect research data: 1) intensively and repeatedly read the *Divergent* novel; 2) perform data selection in the form of language identification (literary text); 3) jot down data considered relevant to the research analysis; 4) analyzed data by Alain Badiou's mathematical theory/paradigm; 5) compiled a research report. The descriptive and explanatory methods used in the data analysis were described and explained factions as political narratives in the novel *Divergent*, which consisted of Abnegation, Erudite, Dauntless, Amity, and Candor.

### **The Faction as Political Truth Procedure Discourse**

Politics as a truth procedure was manifested in the *Divergent* novel through events and interactions between characters. The formation of five factions as a social order system as a result of the war that destroyed Chicago and appointed the Abnegation faction as a leader in the government system was part of the procedure of political truth in the *Divergent* novel. The formation of factions, led by the Abnegation faction, demonstrated how correctness, in the form of state and population or representative and represented—as a manifestation of an organization—was the ontological basis of the political truth procedure. This type of organization was a body of procedures for political correctness in an attempt to express the materially collective social dimension. All political ideas and actions must be justified. As a result, in a democratic order, they could be accepted collectively. In other words, collective acceptance of the choices made determined political effectiveness. It referred to the world's transcendental law—related to the local presence and global presence—the procedure of local political correctness was presented as a new egalitarian maxim based on the Chicagoan's (in the context of the novel) enthusiasm for past events.

It has been this way since the beginning of the great peace when the factions were formed. The system persists because we fear what might happen if it did not: war. The city is ruled by a council of fifty people, composed entirely of representatives from Abnegation because our faction is regarded as incorruptible due to our commitment to selflessness. Our leaders are selected by their peers for their impeccable character, moral fortitude, and leadership skills. Representatives from other factions can speak in the meetings about a particular issue. However, ultimately, the decision is the council's, and while the council technically makes decisions together, Marcus is particularly influential. (Roth, 2011)

The appointment of the Abnegation faction's leader—Marcus and Beatrice's father—was a reason for this faction's character. It was free of corrupt practices, humbled, and committed to being people who dedicated themselves to being generous (helping the community). The Abnegation faction was not a dominant subject in this situation. However, it was up to the people to determine communal goodness concerning the political process to create truth—not to multiply lies by acknowledging the truth to maintain the social order system stability among the five factions.

The truth procedure transformed the political process into a means of change in an open, egalitarian, and critical environment; the decisions had reasons for collective justification. Instead of manipulating communication to gain support, consultation among political subjects opened up open possibilities. As a result, change occurred because politics did not serve as a check on the status quo.

The test administrators are mostly Abnegation volunteers, although there is an Erudite in one of the testing rooms and a Dauntless in another to test those of us from Abnegation because the rules state that someone from our faction cannot test us. The rules also say that we cannot prepare for the test in any way, so I am still determining what to expect. (Roth, 2011)

Furthermore, the novel depicts the formation of factions as a political practice. Faction refers to a single word equivalent that we commonly refer to as a party. The party was a part of the democratic process. In the practice of democratic politics, parties had to accommodate their members' aspirations in order to achieve the goals that became common goals. Members were vested in seeing their representatives advance as forerunners of democratic party leaders.

In order to face a democratic party, truth procedures were established to create clean and safe political awareness. Politics as a truth procedure was a collectivist politics. The political moment was only meaningful if it was materially collective or shared the same "social dimension" as other people. According to Alain Badiou (2005b), "a political event was called such if its constituent material was collective, or if the event could only be embedded in a collective plurality. "If the event's material was collective, or if the event could only be attributed to a collective multiplicity, it was political." Collective was not a numerical concept in this context. We stated that the event was ontologically collective in that it served as a vehicle for virtually summoning all. Collective meant universalizing right away. There was some debate about the effectiveness of politics in terms of affirmation.

According to Alain Badiou (2004), "Only politics was intrinsically suitable to state that political ideas were ideas of all people." This declaration was a necessary condition for its formation. Everything a mathematician requires, for example, at least one other mathematician could recognize the evidence's validity. Politics could only exist if everyone were presented as a subject of post-evaluation politics. That the main activity of politics was meeting all people's ideas was a local metonymy that was intrinsically collective and thus universal. This assertion asserted that political thought was topologically collective, implying that it could not exist apart from everyone's ideas.

Furthermore, the word faction was a sign unit based on the relationship between the author's expression and mind in the *Divergent* novel, referred to as the semiotic fact. According to Schleiermacher (Faruk, 2015), the relationship between signs and meanings can be divided

into two types: the relationship of meaning to signs and the relationship of sign to meaning. The first relationship was referred to as expressive, while the second was referred to as interpretative." As a result, he assumed that "meaning interpretation must be done in two stages." The first stage was understanding the language of the text, and the second stage was understanding the meaning beyond the traditional language medium.

According to Barthes (Rauf, 2018), "textual markers or Lexia-Lexia were classified into five major codes that could not operate in a text, including hermeneutic, semic, symbolic, proairetic, and cultural codes." The terms factions—such as Abnegation, Erudite, Dauntless, Candor, and Amity—were alleged to be textual or lexia-lexia markers in the Divergent novels.

I could not have made it through Candor initiation, however. She shakes her head. There, instead of simulations, you get lie detector tests. All day, every day. And the final test... She wrinkles her nose. They give you this stuff they call truth serum, sit you in front of everyone, and ask you a load of really personal questions. The theory is that if you spill all your secrets, you will never want to lie about anything again. Like, the worst about you is already in the open, so why not be honest? (Roth, 2011, p.321)

Candor was a textual marker for factions that gathered people or groups who always told the truth. As a faction feature, honesty served as a reference code (REF). This referential or cultural code manifested as an anonymous and authoritative collective voice, representing widely accepted knowledge or wisdom. This code could take the form of knowledge or wisdom codes that the text constantly referred to or provide a moral and scientific authority basis. The underlying faction was dubbed a judge based on its honesty.

[...] because our faction is regarded as incorruptible due to our commitment to selflessness. (Roth, 2011, p.33)

Not only did Candor refer to a textual marker, but Abnegation was also one of the referential codes for a group of people who were highly committed to dedicating themselves to others, generous, and trusted to become leaders. The other marker was Erudite. In the novel, the statement "A faction of intellectuals is no army" demonstrated that the Erudite was a marker or Lexia for the set of intellectual groups and was physically weak.

[...] The Dauntless prove their bravery by jumping from a moving train. My father calls the Dauntless "hellions." They are pierced, tattooed, and black-clothed. Their primary purpose is to guard the fence that surrounds our city. (Roth, 2011, p.7)

In contrast to Dauntless, which referred to a referential code for a group of brave and strong people, they were dubbed police with such markers. Amity comes next. Amity, as a marker or lection, was a referential code for people who smile. They were a group of friendly, loving, and free people. These five factions, markers or Lexia, were traces of events formed based on skill test results.

The Amity exchanges smile. They are dressed comfortably, in red or yellow. Whenever I see them, they seem kind, loving, and free. (Roth, 2011, p.42)

The aptitude test was a political truth procedure. This test was performed as a preliminary procedure that must be followed by any individual or youth who has reached the age of

sixteen. The volunteers were then assigned to maintain, supervise, and report the final results of the test. This skill test required that these volunteers include a representative from each faction. Each of these volunteers was in charge of supervising individual or teen proficiency tests from various factions. That was done to avoid cheating practices.

Through the implementation of political truth procedures, such as this test, equality in terms of liberty (freedom), egalite (equality), and fraternity (brotherhood) would be created, which according to Marx (on Philosophy and the Event book), equality was a concept that formed the norm of communism, which was an essential label for the idea that lied in liberation or revolutionary politics. To be a communist, one must be a militant in one of the communist parties, but being a militant in a communist party can also mean being one of the millions of agents of one's historical orientation (Bosteels, 2013).

By Greene & Bailyn (1967), the concept of equality was manifested in the significance of America as a production of the noblest ideas in the form of commitment to freedom, equality, constitutionalism, and a decent life for ordinary people (the general public). As a republic, equality was the fundamental principle of American development politics. America believed that every human being was created equal and had equal rights and that these rights did not come as a gift or from the government. This principle was also considered in the Declaration of Independence, which stated that the American Dream consisted of life, glory, and the pursuit of happiness.

Communism was one of the world ideologies that emerged as a reaction to capitalism in the nineteenth century. Communism, as an ideology, emphasized the principle of common interest in all means of production, including land, labor, and capital, to achieve a prosperous society. However, several internal factions emerged in communism, namely between communist theorists and revolutionary communists, who had opposing theories and fighting styles. There were gaps and differences of opinion, which led to disagreements. The occurrence of the French Revolution was one form of conflict ("Second Manifesto for Philosophy," 2011).

Several factors contributed to the background of the French Revolution, including political injustice, absolute king power, economic crisis, and the emergence of new understandings. The nobility played a significant role in the political sphere, so everything was determined by the nobility, while the king only endorsed it. Injustice in the political field could be seen in the selection of government employees based on descent rather than profession or expertise, which caused state administration to become chaotic and resulted in corrupt acts. Other political injustices prohibited Small communities from participating in government activities.

Louis XIV's government was an absolute monarchy in which the king was always right. Louis XIV's motto was *l'etat c'est moi* (the country was me). To maintain his absolute power, he established the Bastille prison. Anyone who dared to oppose the king's wishes was imprisoned in this prison. Detention was also used against people who did not like the king. They were detained after being served with a *lettre du cas*. Because the king's power was not limited by law, Louis XIV's absolutism spiraled out of control.

The financial crisis was another cause of the French Revolution. The life of the king and court nobles, as well as Empress Louis XVI, namely Maria Antoinette (dubbed "Madame Deficit"), lived in luxury and grandeur. Furthermore, debts inherited from King Louis XIV and Louis XV increased the country's debt. The only way out of this financial crisis was to

collect taxes from the nobility, but the nobility refused, claiming that the people had the right to determine taxes.

The King of France, Louis XVI, realized that if every person or group paid taxes, the state's financial problems could be solved. However, because they lacked the authority to act I and II against groups, the group retained special rights and was tax exempted. Aside from political injustice and economic crisis, the emergence of reforming philosophers, through the influence of their rationalism, also contributed to the eruption of the French Revolution. This understanding was only willing to accept a truth that made sense. This idea gave rise to the Renaissance and Humanism, which encouraged people to think freely and express their opinions or ideas.

I am improving and working toward a world where people will live in wealth, comfort, and prosperity. At whose expense? I ask, my voice thick and sluggish all that wealth... does not come from anywhere. Currently, the factionless are a drain on our resources, Jeanine replies. As is Abnegation. I am sure that once the remains of your old faction are absorbed into the Dauntless army, Candor will cooperate, and we will finally be able to get on with things. I was absorbed into the Dauntless army. I know what that means—she wants to control them, too. She wants everyone to be pliable and easily controlled. (Roth, 2011)

Badiou et al. (2003) state that "thought is the name for the subject of a truth procedure." The use of the term collective acknowledges that if this is a political thought, it belongs to all." It meant that ideas were names for the subject of the truth-finding procedure itself. Thoughts or ideas in politics had the potential to identify a subject that was always available to everyone. Those who were political subjects were known as militant subjects. Militant subjects were categorizable indefinitely as a subjective determination without identity or concept. In this sense, politics was the only truth procedure that was not only generic in its outcomes but also reflected the subject's local composition. Jeanine's presence in the *Divergent* novel should raise the suspicion that she is being presented or classified as a militant subject. As a subject of militancy, Jeanine developed a political concept as a procedure of truth that all members of the faction must accept. The political concept was an offer of a better life. She reached an agreement with the Dauntless faction to accomplish this. Because the Dauntless faction was the best one for her to work, aside from its strength, the Dauntless faction was also presented as a police officer.

A faction of intellectuals is no army. We are tired of being dominated by many self-righteous idiots who reject wealth and advancement, but we cannot do this alone. Moreover, your Dauntless leaders were too happy to oblige me if I guaranteed them a place in our new, improved government. (Roth, 2011)

Jeanine developed the political idea not only through an agreement but also through the development of a skill test simulation serum. It took much work for Jeanine to control the Dauntless faction as she desired. Because the Erudite faction, which was a scientific faction, relied solely on intellectual intelligence and lacked special soldiers to challenge the Abnegation faction's power. As a result, only a group of them could command Dauntless' soul, body, and mind to become their warriors in their quest for the leader's throne. As a result, Jeanine, as a political subject, could exert control over her power.

According to Foucault (Wibowo, 2018), "subjects equal to individuals could only be investigated through power." Then their power was merely nominal, not solid, and could not be maintained. Power was the fabric of forces and the word of multiplicity. It could not be owned, even by the dominant people. The fullness of law or truth could not influence her, she was not subject to standard political theory, and she could not be reduced by legal representation.

The subject-power relationship was not about actors and products because power was not created (substantively) by the subject. However, power influences a subject's existence, and its nature was not fixed due to a discovery (founding subject). Similarly, power ultimately influenced humans, rather than humans influencing power. The subject ultimately rendered freedom and subjectivity obsolete. In this way, she would provide new freedom and subjectivity. What kind of freedom was it that could always control power and would have an effect on the subject it produced? (Wibowo, 2018)

During the reign of Queen Victoria I (1819—1901), the use of the definition of power by one of Europe's sexual arrangements. The Queen arranged the small things of her people because she was very dominant in controlling her people. In Europe, sexual freedom must be separated from politeness. The power interpreted by Foucault in this context appeared to be limited by the government system. He expressed this thought mechanism as practical rather than mystical, as phenomenology does (Foucault, 2003). "The lack of phenomenology could be addressed by science (human science, such as psychology)." However, she would recognize this as mere deception, similar to philosophical inquiry.

## **Conclusion**

Following the explanation in the discussion and result, the writer concluded that the faction was a political discourse narrated in the Divergent novel. It could be demonstrated by presenting five faction categories: Abnegation, Erudite, Dauntless, Amity, and Candor. Every faction represented and united the typical of the community who exhibited the same types of typical behavior. The simulation of the aptitude test and serum was used to determine it. These were predetermined provisions following war damage.

Furthermore, Jeanine Mathews was a character who attempted to change Beatrice's father's leadership style. Unfortunately, she was too frail and lacked an army. Her main issue was that Tris was a Divergent. So she created an aptitude test and serum to identify Divergent people.

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**Contact email:** [ramis.rauf@unkhair.ac.id](mailto:ramis.rauf@unkhair.ac.id)