

THE SOVEREIGNTY AND RETENTION OF THE HOMO SACER SUBJECTS IN THE ROOSTER BAR NOVEL

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Abstract: The primary narration of The Rooster Bar novel is about the trapped life of the three characters in a scholarship program for poor people. In the story, the D.C. offered the United States of America scholarship program. The scholarship requires the characters to pay all the loans after they graduate. Thus, these characters could only have one specific scholarship program for poor people. This study analyzed the strategy of sovereignty in retaining the homo sacer subjects and the forms of resistance from three characters to escape from the retention as the homo sacer group. This research methodology is descriptive and qualitative by taking note of the essential data related to the formal objects and analyzing them. The novel showed that the minor and poor community, especially students, were allocated into one zone which in a high educational institution to fulfill the scholarship scheme as the realization of homo sacer retention. This situation reduces the poor student from the rights and protection in the legal order. The retention is based on a state of exception, sovereignty, and apparatus as the unity to keep the characters failed to flee from the homo sacer status.

Keywords: sovereignty, state of exception, homo sacer, Giorgio Agamben

INTRODUCTION

Ancient Greece perceived life as *zoe* and *bios*. While *zoe* refers to the living conditions of all creatures, such as humans, animals, and Gods, *bios* refers to the way of living based on every individual or group (Agamben, 1998). Thus, life is perceived differently by subjects or groups to organize their life with their specific features and particular qualified objectives, including with the political life system. Human life is a part of political life. Thus, nature does not depend on the existence of social order in the contemporary world. Deleting natural life leads to a new term of life, the form of life (Robet & Tobi, 2014). The concept of life form becomes the realization of the respondent from a life based on politics and biopolitics (Foucault, 2022).

Biopolitics is strongly correlated to liberal government with the power of discourse. For example, when a country explicitly acknowledges the sovereignty as a

democratic country but the government's practices remain liberal. A biopolitical strategy not only covers the control and organization of the population by issuing the population health plan, economic security, and the country's politics within the liberal government (Nadesan, 2008). However, the practice is adopted by the government to improve the control and discipline of the routine of every subject (Nadesan, 2008). Thus, any liberal practice is regulated and managed by the government. In this case, the government associates the practice with disciplinary power as the reference to realize subjects based on the government's intention. Biopolitics could be understood as the other sides of the human body's anatomic politics. This study is still correlated to the concept of discipline (Wallensten, 2013). Thus, biopolitics is also known as biopower of the subject's control over his body with political domination. Therefore, the power of discipline greatly

influences biopolitics and associates from one to another.

The domination of a country regulates all living political creatures to be monitored. The problem of human government is the transition period from territorial countries into population countries depending on the nation's health matter and biological life. (Agamben, 1998). The human government becomes the principle of governmentality in which all human subjectivity cannot be recreated in a political order.

Within the political order, humans' natural life order provides various biopolitical concepts to govern humans. Agamben explains that human life has logos by taking and storing personal voices. This action is similar to a living creature in a policy but leaves and neglects life. Thus, the action becomes an exception to the policy (Agamben, 1998). Creatures, such as humans, put their position in political order and ignore the status of bare life as regulated by the country. In this case, the political life lies between the living creature's relationship and logos realization. Agamben (1998) explains that the paired categories of bare life refer to political existence, *zoe* refers to *bios*, and exclusion refers to inclusion. Politics exist due to humans. Humans separate and challenge themselves with the bare life. Furthermore, humans can only have language by articulating. This matter differs humans from other living creatures because a human can notice their pain and happiness (Olivier, 2022). Thus, humans are separated from other living creatures, such as animals, due to the applied language. Human subjectivity goes against all natural life and blends into a biopolitical matter. The totalitarianism of human life by the country and the bare life lead to the emergence of homo sacer in the juridical order.

Homo sacer refers to figures within the social-political life in a country with ambiguous life positions. However, they deserve to live and continue taking action. Homo sacer subjects do not have legal production and are reduced. Thus, they live barely and do not have any absolute rights (Robet & Tobi, 2014). On the other hand, homo sacer subjects are vulnerable individuals to murder. Unfortunately, the murderers, in this case, will not be punished due to their actions. Thus, homo sacer seems to be the object of sacrifices (Agamben, 1998). The enigma of homo sacer is

challenging to understand. Homo sacer becomes the figures within a legal order. They are also defined within the legal, but at the same time, they were excluded (Robet & Tobi, 2014). The emergence of homo sacer is correlated with the exceptional status of a country. It makes the country fall within a particular legal order because it could disobey the predetermined regulations. The country's sovereignty makes the country play the role of God or Godlike (Robet & Tobi, 2014). Thus, the country could freely use the domination and power to apply any regulation to reduce the citizens and turn them into homo sacer.

The sacred human, homo sacer, has permanent probability in a government order due to the intervention of the state and the law. The political order will discriminate against humans with bare life status. They are also objects to catch simultaneously (Agamben, 1998). Thus, the bare life of homo sacer becomes the subject of conflicts in the social order. Then, they need more effort to fight the construction due to the exceptional situation of the country.

A similar case also occurs in real life and literary work, such as the novel titled *The Rooster Bar*, written by John Grisham (2017) from the United States of America, an ex-lawyer in America who handled many cases of innocent people. Grisham (2023) explains that he wrote the literature work after watching the factual incident. The novel *The Rooster Bar* narrates three primary characters. They are Mark, Todd, and Zola. They go to Legal High School and earn scholarships from the local government for poor people. From an economic perspective, they receive money from scholars to make a living. However, one day, one of the characters knows they are trapped because the scholarship must be returned after graduation. They have to work at famous agencies to pay the scholarship loan. On the other hand, their school is remote and unpopular. The alumnae of the school never get job opportunities at legal agencies. Thus, they attempt to reveal this black strategy of the country. They attempt to find out the reality of the scholarship. Unfortunately, they are turned down and terrorized with the loan and high loan interest for each month. They know that they never use the pocket money from the scholarship, but their loans are getting higher.

The characters encounter a situation where they receive treatment from the local police. Based on the law, the characters become the homo sacer objects that are plotted in a legal school for poor people. They do not have any protection or anything anymore. When they go against the government, the characters become trapped subjects in a homo sacer life due to the state of exception of the government. In this case, the government abusively uses its power to control the poor people in a specific place.

There were several previous studies to discuss to draw the research gap. One of the related studies is Pratiwi and Apriyani (2020). They analyzed the concept of bare life and homo sacer of a character named Karman in a novel titled *Kubah*. The results showed that the character became a homo sacer since the character had an identity as a Pegaten citizen. However, he did not receive the right to be a citizen. Karman's personality changed from an innocent, religious, and pious individual into an atheist.

Another research titled *Kedaulatan Negara dan Subjek Homo Sacer dalam film The Pianist Berdasarkan Perspektif Giorgio Agamben* by Monika (2020) intended to analyze the social condition of the Nazi's invasion of Poland in 1930. The visualization of the story was observable in a movie titled "The Pianist." The result of the study showed that Poland stood outside of the law to protect the country from Nazi invasion.

Moreover, previous research by Mursyidi et al. (2020) entitled *Homo Sacer: Ahmadiyya and Its Minority Citizenship (A Case Study of Ahmadiyya Community in Tasikmalaya)* supported the argument by revealing the case of Ahmadiyah in Tasikmalaya. The case was interesting because the legal standing of the community was questioned, and they claimed they were not Muslim or non-Muslim. The results showed the rejection of the significant group against Ahmadiyah people. The group labeled the Ahmadiyah people as non-Muslim because of their misleading teachings.

Another article titled *Homo Sacer as Illustrated on Kya on Film Where The Crawdads Sing*, written by Susanto et al. (2023), investigated the character of Kya as illustrated as a marginalized individual in a movie. The results showed that the character,

Kya, was constructed with high domination, but he became a living individual. His influence also disappears, and the character is discriminated against.

The previous studies were focused on the bare life and homo sacer construction by society, the cruel leader such as Nazis, which created the zone of lawlessness explicitly. The religious basis in different perspectives made the minority become the homo sacer subjects led by the majority, and also a description of homo sacer subject as explicitly in a movie which created the form of homo sacer subject by the people around the character herself.

Therefore, different from other research, this study was eager to find out more about sovereignty with the strategy of a scholarship program to allocate and educate the homo sacer subjects in a university which is a high educational institution that gathered them into one area through the scholarship scheme program given by the government aimed to retain the homo sacer subjects through poor students. The researcher also aimed to find out the forms of resistance to escape from the status of homo sacer subjects based on the three characters in the *Rooster Bar* novel written by Grisham (2017).

METHOD

After determining the formal object, the perception or theory from Agamben's (2021) conceptual and material object of the novel, the researchers applied an epistemological approach to the theory. The researchers examined the hypotheses with a theoretical reduction of the empirical data obtained inductively. Then, the researchers analyzed the data by finding the correlation among the data to present the correlation among the facts stated in the hypotheses (Faruk, 2012). The facts of the object become the concept, theories, and definitions as stated in hypotheses and variables (Faruk, 2012).

This study used descriptive qualitative research as its research design. The researcher divided it into three steps. First, read comprehensively the *Rooster Bar* novel. Second, write down the related data with the formal objects, which are homo sacer, sovereignty, apparatus, and state of exception. After the data had been collected and classified by its formal objects, the researcher analyzed it. Faruk (2012) explained that the data

analysis technique helped extend the researcher's thoughts to find the association among the data.

The data source was the novel *The Rooster Bar*, written by Grisham (2017). The primary data were excerpts, phrases, paragraphs, and sentences. The secondary data were relevant articles, books, and websites.

FINDINGS AND DISCUSSION

The grand narration of the novel deals with the lives of three characters: Mark, Todd, and Zola. They are characters with poor family backgrounds. They are Foggy Bottom Legal School (FBLS) students in the Detroit City of the United States of America (Grisham, 2017). The problem deals with the cooperation between the government and the FBLS to offer scholarship loans for poor students. Then, the students will have no choice but to go schooling at FBLS (Grisham, 2017). At the beginning, the readers will read the life of Mark and a short story about the school, FBLS, and the loan-based scholarship mechanism offered by the state government.

"Mark took the bait and began studying for the Law School Admission Test. His score was an unimpressive 146, but this did not bother the Foggy Bottom Law School admissions folks. Nor did his rather thin undergraduate résumé with an anemic grade point average of 2.8. FBLS accepted him with open arms. His loan applications were quickly approved. Sixty-five thousand bucks were simply transferred from the Department of Education each year to Foggy Bottom. Mark was staring miserably at the reality of graduating with a combined total, undergrad, and law school, principal and interest, of \$266,000 in debt. As it happened, the market wasn't quite as strong as rumored. Nor was it as vibrant as FBLS had advertised in its slick brochures and near-fraudulent website. Graduates from top-tier law schools were still finding work at enviable salaries. FBLS, though, was not quite in the top tier" (Grisham, 2017)

The systematization of the scholarship program is narrated so that all students can get some money at the beginning of the year. Thus,

the character finishes the final job as the requirement to graduate from FBLS. Mark agrees with a risky step because he cannot pay all loans charged to him after graduating with a total of \$266,000. In other words, students with poor family backgrounds do not have the freedom to escape from the scholarship obligation that requires them to pay the loans once they have graduated. However, the fact shows that those things are gimmicks committed by FBLS. The sole purpose of the school is to pay the loan with the scholarship gimmick. Mark was forced to take the program to make a living for his family. His brother is also in trouble and is imprisoned. Thus, his mother asks him to take the offer to help his mother take his brother from prison once he becomes a lawyer. Mark and friends perceive that Foggy Bottom Legal School is a mere 1) an average school, 2) a liar, 3) expensive, 4) charging many loans, 5) accepts many students without interest in the legal field, 6) has no excellent program, and 7) having low educational quality (Grisham, 2017). The notion shows that the school does not aim to graduate and prepare the students but to use the loans and charge students high fees. The same thing happens to the other characters, Todd and Zola.

Before being trapped in the scheme, Todd worked as a bartender to make a living. His father is a police officer in Baltimore with limited earnings to pay for the school in legal school. However, Todd also wants to be a famous lawyer.

"Todd Lucero was inspired to become a lawyer by booze-tinted conversations he'd overheard in a bar. For the past three years, he had been mixing drinks at the Old Red Cat, a pub-style watering hole favored by students from GW and Foggy Bottom. After college at Frostburg State, he'd left Baltimore and drifted into D.C. in search of a career. Finding none, he hired on at the Old Red Cat as a part-timer and soon realized he had a fondness for pulling pints and mixing strong drinks. He'd come to love the pub life and had a gift for schmoozing with the serious drinkers while placating the rowdies. Todd was everybody's favorite bartender and was on a first-name basis with hundreds of his regulars. Mr. Lucero

was a cop in Baltimore and had always pushed his son to obtain a professional degree. Pushing was one thing, but paying for it was something else. Thus, Todd had fallen into the same trap of borrowing easy money and handing it over to the greedy folks at FBLs. He vowed to quit after his second year and cut off the flow of debt, but his loan counselor strongly advised against it" (Grisham, 2017)

From the excerpt, Todd and Mark are trapped in a situation where they cannot pay the loan after receiving the scholarship. His father forced Todd to get a better life by becoming a lawyer, not only working as a bartender for the rest of his life. Therefore, Todd fell into the scheme of fraud as Mark did. They receive this scholarship from an officer in the government and the representative of FBLs. Thus, they are trapped in the system without compensation for the loan. Todd has a high loan, \$195,000. Both characters also receive notification emails from the supervisors to graduate immediately and get the jobs to pay the loan. For the characters, this matter is something impossible. Zola, a friend of Todd and Mark's, also finds a similar problem.

Zola's parents are illegal immigrants from Senegal and are Muslims. However, Zola is lucky because he was born in the United States and became a citizen of the United States. Unfortunately, Zola also has the same experience because he wants to free his imprisoned parents due to theft action. The crime also reveals that his parents are illegal immigrants. Therefore, Zola wants to be an expert lawyer by attending a legal school with a scholarship program to free his parents.

"She fell for the scam that easy federal money could make law school possible for everyone and took the first bold steps that would lead to Foggy Bottom. Now, halfway through her final year of law school, she owed more money than she could imagine. Both parents and Bo, her unmarried brother, were still facing deportation, though their cases were languishing in the backlogged immigration courts" (Grisham, 2017)

All characters have similarities, such as being poor, trapped, forced to graduate, and coerced by the government and the school. In the novel, Zola has a \$191,000 loan. All characters realize that the final semester makes them trapped and cannot escape. They attempt to escape as they bind objects by high sovereignty. She fell into the scam scholarship program to help her family, especially her father, and mother, who will be sent back to their hometown in Senegal because the U.S. government exposed their true identity, which they hid long ago. Zola wanted to become a good lawyer and help many people who got deported, starting with her family first.

Their efforts are going against the police and ignoring the scholarship supervisors. The police officers also force them to pay for the loans and intercept their plan to use fake lawyer identities. Thus, they cannot earn money to escape from the United States. Eventually, all characters could escape from the government and the school. Then, they could avoid the court during a court because the evidence to sue them was limited. However, the government of the United States remains issuing instructions to arrest the characters and force them back to the United States. All characters eventually live with new identities in Africa, precisely in Senegal. They live their new life as wanted persons by the United States of America and are accused of being liars that rob money from an excellent corporation for their interest.

The Scholarship Program as the Realization of Retaining the Homo Sacer Subjects

The Foggy Bottom Legal School (FBLs) is a high educational institution focusing on gathering poor people in a building and separating them from the juridical order of the bourgeois community. This matter is labeled as an apparatus. An apparatus refers to a set of strategies to control the supports and the supported by specific knowledge (Agamben, 2021). An apparatus is an informational system of a particular historical moment to respond to a specific emergency (Agamben, 2021). Thus, apparatus refers to a system or a strategy by the domination or sovereignty to create respondents based on the state of exception. This matter makes the hardship and justice practices applied in a scholarship

mechanism led by the government. This mechanism is helpful to control the community based on the principle of state of exception and prevents chaos upon the order. Thus, they could create a situation upon suspending the order (Agamben, 1998). The state of exception reveals the legal enigma as a dialectical matter between the intention to realize justice or bias and the hardship of truth or dike in the order (Sudibyo, 2017).

The main narration shows that Mark is trapped in a scholarship scheme. He thought the scholarship would be very profitable for him to be a lawyer to free his brother from prison. He wants to do so because his brother is innocent and does not commit any crime. The state of exception and the retention of homo sacer subjects make the law enforced by the apparatus. The law is perceived to be the highest matter above humans and Gods. The perception argues that the law will guide them to enforce justice (Gagarin, 1994). Legal enforcement also deals with the legal within the inclusion and exclusion of state exceptions. Mark, as the homo sacer object, finds himself being reduced continuously without any legal protection. The school and the government in D.C. construct regulations and laws for poor people receiving scholarships. The institution, law, and government with sovereignty are essential in determining the state of exception toward the juridical digs (Agamben & Atell, 2005). In this case, the Foggy Bottom Legal School brings the state of exception as the camp of World War. The camp is a realization of the absoluteness of the exception that controls the regulation and the law. The camp can also make anything happen due to the significant resistance from the subjects (Hess, 2017). Mark does not have any rights in front of the law. He could not even go against the law because he is trapped as the homo sacer retention subject due to the scholarship program.

The same matter is also observable in two other characters, Todd and Zola, as the homo sacer subjects. The scholarship program makes them retain and lose their subjectivity in the social order. The effect is - that they cannot prepare for their future correctly. Any information in the community is controlled, selected, regulated, and redistributed by the dominator or the government (Foucault, 2022). The other exclusion procedure forbids

and limits the characters' efforts. Thus, the subjects need to have the opportunity to speak up about their chances. They also do not have the right to speak out about the facts (Foucault, 2022). The characters, Todd and Zola, also encounter the same problems as Mark. They do not have any capability to speak out the truth due to the government and the school's powers. The domination or power is the right to own objects, times, bodies, and psychology.

The peak of privilege is 'to control the subjects' lives (Foucault, 1997). Zoe's family is a refugee with a social gap due to discrimination in the United States of America. The government forbids their existence, although the family has been working for years there. In the novel, besides refugees, the other realities are characters with mental problems and health problems. These people are considered human without juridical function in a juridical order (Indrajaya, 2011). In other words, the subjects are innocent and do not know what to do to have an equal position in the judicial order. The powerlessness of the homo sacer subjects, as experienced by Mark, Todd, and Zola, retain stronger as determined by the dominator and fake justice.

The Failure to Escape from the Homo Sacer Subject Retention

The applied strategies by Mark, Todd, and Zola to escape from the United States failed due to the retention of homo sacer subjects. Their life is continuously reduced, so they live barely and have no position in front of the law. The highest power or sovereignty construct and create the homo sacer subjects who cannot determine their life and lose their subjectivity (Farokhi, 2021). The characters encounter this problem due to the power of the dominator, nomos, in controlling the community life. The existence of an apparatus repressive state as the realization of the sovereignty includes the police institution and enforcement in Detroit City. This situation makes the characters become wanted persons and accused of liars. Mark, Todd, and Zola escape from the United States of America because they do not have any power over the law. They do not have any legal protection. Although the scholarship system merely traps the characters, the school labels them as national threats. In this case, homo sacer refers to subjects or groups of subjects

without any legal standing. The country rips off their rights. The supremacy of the biopolitical community in a country and the resistant action influence the changes of homo sacer statuses of the subjects or groups.

The sovereignty becomes the crown of acclamation practices to be contextualized within a glory (Flohr, 2023). On the other hand, the practice of controlling scholarship programs is only a gimmick to cover the government and the school's actions. This gimmick could attract poor people and marginalized people, such as the Muslim family of Zola. In the story, the characters encounter failures while attempting to go against the retention of the country and feeling of Senegal. Unfortunately, they remain powerless. The characters' resistance actions become the realization of the effort to survive. The bare lives of the characters make them struggle to live in the country (Prozorov, 2021). Thus, the government of Detroit City in the United States of America could freely construct the homo sacer subjects continuously with the scholarship program without an external interruption because the law, apparatus, and institution become the absolute powers.

The state of exception refers not to a legal-based country but a country without laws or rules (Antonello, 2019). This situation becomes an anomie zone, represented by the school in the novel. Mark, Todd, and Zola become discriminated against citizens by the sovereignty and have their lives bare without any certainties for their rights. This situation threatens the high-ranking officers of the school so that they do not guarantee Mark and Todd's safety. On the other hand, a country should protect the national interest as the symbol of an imaginary community with sovereignty features (Rahmawati & Sulistyowati, 2022).

However, the novel's reality shows that the rights are not protected by the country, especially the rights of the Foggy Bottom Legal School students. Territorialization in the modern world creates a mafia within a community and a nation. This mafia has the same position as the law and abuses it for their interest (Rajaram & Warr, 2004). This action ensures control over the subjects on behalf of particular interests. The power of the country to normalize the state of exception upon the minority rationalizes all actions, including

physical and verbal abuses, to enforce the law and gain the rights of the minor people (Wahyu et al., 2023).

As Agamben (2021) mentions, the originality of human subjectivity becomes an enigma and a mystery. The author explains that the form of life aims to create sovereignty to regulate the world's politics, religion, and historical interaction (Dickinson, 2022). In other words, the highest domination could manage a country's universalism and all aspects. This matter provides the freedom for the country to commit a state of exception and realize the homo sacer subjects. The apparatus, institution, state of exception, and sovereignty intervene in the efforts to escape from this retention.

The difference from Pratiwi and Apriyani (2020) is that they found the Karman character was not homo sacer subject at first. In a matter of time, the character got rejected, punished, and reduced by the society around him because the character, named Karman, joined the communist party and also became an atheist. Before that decision, he was good, constantly praying to God as a Muslim and being kind to others. However, he was changed because of the doctrine he got from people close to him. It means that these findings compared to this research have similarities and differences. The similarities are focused on the subjectivity that becomes homo sacer subjects after the characters are tried to maintain their life with their own choices. On the other hand, the differences are in the novel; it did not involve the government as sovereignty was also part of the construction of homo sacer subjects. Moreover, this research has added more findings not only in a society that could construct the homo sacer subjects but also in educational institutions through scholarship schemes for poor people.

The researcher found out that sovereignty also normalizes through the state of exception. The findings also occurred in Monika's research (2020). Monika (2020) found that she mentioned that the state of exception was decided by the sovereignty, which is the Nazi that made an invasion of Poland. Because of that event, Poland's government did not have the power to protect the citizens in their hands due to the invasion. Because of that reduction, the Nazis took control of Poland and created a state of

exception towards the citizens, especially for the Jewish race. All the Jewish citizens in Poland must take punishment to death because the Nazi's ideology wants to genocide them. These findings show the same state of exception concept but in different circumstances. Monika (2020) focused on discussing the World War Era and explicitly showing there was a paradox between the state of exception and sovereignty. On the other hand, these research findings discuss the hidden strategy of sovereignty in an implicit way that could create a state of exception even if the people do not realize it by giving them loans as much as possible in the name of scholarship programs. At the same time, it reduces their subjectivity to zero, and they do not have a chance to give back the money because they are poor people gathered in one zone, in the university called FBLS.

The other previous research was conducted by Mursyidi et al. (2020) that whose findings showed that the homo sacer phenomenon also happened in the religious areas, especially in Tasikmalaya. They stated that the construction of homo sacer also could be created by certain situations because the majority society has different opinions about religious teaching methods than the minority. Due to the different seeing, the minority got a reduction in society order, and they could not have rights to live with their own beliefs because they had already become homo sacer subjects created by the majority people. Therefore, this research significantly differs from that of Mursyidi et al. (2020). They focus on the subjectivity of the homo sacer phenomenon that the government did not involve directly and did not promise the homo sacer subjects in an explicit way towards their freedom of speech in public spaces due to the differences in belief in something they trusted. However, the minority would not go to jail just because has different visions from the majority of people. On the other side, this article's findings are focused on the power of sovereignty that could deceive homo sacer subjects, especially poor students, to loan money from them. When the time comes, students must pay for all of them. If they failed to pay it, the government could quickly put them in jail because they were accused and treated as corruptors who tried to steal the government's money.

Compared to other research written by Susanto et al (2023), their findings mostly had differences rather than similarities to this study. It could be seen from

Susanto's (2023) findings in the research reveal that the character named Kya was reduced from the beginning because she did not have the same destiny as the other characters. Kya, the main character, was left one by one from her family, making her life so miserable. She was abandoned, rejected, and forgotten by the people around her. Because of this treatment, she became a homo-sacer subject and did not have any rights and protections towards herself along the journey she would encounter. Susanto (2023) primarily focused on the reduction of Kya's character as a homo sacer subject in her village without discussing any sovereignty or forms of resistance in the character to lose from homo sacer subjects constructed by other people. On the other hand, this study discovered that there was an intervention from the government directly and the educational institution to create scam programs through scholarship in order to produce homo sacer subjects, and also, there was slight resistance from the homo sacer subjects to escape from scholarship scam program.

The researcher uncovered some important aspects in this study that could be expanded when analyzed with Agamben's (2021) concept. First, the construction or production of homo sacer subjects could also happen in the contemporary era, such as in educational institutions, by giving poor people false hope who are willing to study in the university and offering them scholarship programs that the government led. They would trust it, then offer their body would be reduced to zero because the government would take control of their subjectivity to make them pay all their loans.

Second, even though the homo sacer subjects did not have any protection and rights in the law order, they still could make some resistances. However, it usually did not have any significant impact to flee from the homo sacer status. The reason is simply that the government wanted them always to be the people who did not have any rights in order to get the benefits for the government itself because it would have the power to take control of the discourse and reverse it. Then,

the students, in the end, would have to pay all the loans.

Third, between the sovereignty and homo sacer subjects, there would be apparatus repressive states such as military and police institutions. The government, as the sovereign, would get help from this enforcer of justice to maintain the situation on the field and avoid a chaotic state. Therefore, these critical aspects are compelling and could be implemented in D.C, United States of America, to construct homo sacer subjects as narrated in the Rooster Bar novel.

CONCLUSION

The Rooster Bar Novel (2017) by Grisham presents the minor and marginalized community conditions. The community is allocated to a school-based institution to enroll in the scholarship scheme as the realization of homo sacer retention. This situation reduces the people from the legal power. The retention is based on the state of exception, the sovereignty, and the apparatus as the unity to intercept the efforts of homo sacer subjects and to retain the subjects from the status. The

government led the scholarship scam program in order to politicize the homo sacer subjects as many as possible in one lawlessness zone, which is FBLS institution. The subjects that are being reduced until they lose their subjectivity in juridical order would be permanently being homo sacer even if they escaped from FBLS because of financial issues. They have to pay scholarship money, which they cannot afford for the rest of their life, and they are also treated as criminals and are charged by the country with scholarship forgery all the facts are opposite to the truth of this strategy from the government itself.

Future research on the retention of homo sacer subjects, especially focusing on subjectivity through scam programs led by the sovereignty, was still much that has yet to be researched. Therefore, researchers hope that the following research about homo sacer could be expanded and not only focus on sovereignty but also on the subjectivity of homo sacer subjects themselves and expose the liminal zone more deeply created by the state of exception in much more public spaces not only in an educational institution.

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