



**RELIGIOUS ABUSE AND FUNDAMENTALISM AS SEEN IN *THE
CRUCIBLE***

A FINAL PROJECT

In Partial Fulfillment of the Requirement
For S-1 Degree in American Cultural Studies
In English Department, Faculty of Humanities
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PRONOUNCEMENT

The writer honestly confirms that this final project entitled *Religious Abuse and Fundamentalism As Seen in The Crucible* was compiled by herself without taking any results from other researchers, whether S-1, S-2, S-3 and diploma degree of any university. The writer also ascertains that she did not take any material from publications or someone else's works except for the references which mentioned in bibliography.

Semarang, 2th August 2018

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MOTTO

“ But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”

- *Galatians 5:22-23 KJV*

“The desire for more positive experience is itself a negative experience. And, paradoxically, the acceptance of one’s negative experience is itself a positive experience.”

- *Mark Manson*

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The writer realize that this project is still far from perfection. Therefore, the writer will be thankful if there is any constructive criticism and suggestion to make this project better. The writer hopes this project will be useful for the readers.

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Bunga Christiani

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ABSTRAK

*Penelitian ini bertujuan untuk mengungkap penyalahgunaan kekuasaan agama di dalam film *The Crucible* yang disutradarai oleh Nicholas Hytner pada tahun 1996. Film *The Crucible* mengangkat cerita penghukuman penyihir di Salem, Massachusetts, pada abad ke 17. Penulis menganalisis bagaimana kekuasaan agama dapat digunakan sebagai alat untuk menjatuhkan orang lain dengan tujuan menyelamatkan yang seharusnya bersalah melalui pendekatan sosiologi politik. Analisis didukung oleh teori penyalahgunaan agama dan teori fundamentalisme. Penganalisis menggunakan metode kualitatif untuk menyajikan data. Data dan teori dikumpulkan menggunakan studi kepustakaan yang berupa sumber tertulis untuk mendukung analisis. Penelitian ini membuktikan bahwa penyalahgunaan kuasa agama terjadi di objek penelitian melalui penemuan indikasi penyalahgunaan kekuasaan agama dan dampak penyalahgunaan kekuasaan agama yang terdapat dalam film *The Crucible*.*

Kata Kunci: Penyalahgunaan Agama, Teori Fundamentalisme, Pendekatan Politik Sosiologi, Indikasi Penyalahgunaan Agama, Dampak Penyalahgunaan Agama, Kekuasaan Agama, Penghukuman Penyihir

ABSTRACT

This study aims to reveal the abuse of religious power in *The Crucible* directed by Nicholas Hytner in 1996. *The Crucible* depicts the story of the punishment of witches in Salem, Massachusetts, in the 17th century. The writer analyzes how religion power can be used as a means to overthrow others in order to save a person who should be guilty through a political sociology approach. The analysis is supported by religious abuse theory and fundamentalism theory. The writer uses qualitative method to present the data. Data and theories are collected by library research through written sources such as books to support the analysis. This study proves religious abuse does occur in the object of the study through discovery of religious abuse evidences and religious abuse results which consisted of *The Crucible*.

Keywords: Religious Abuse, Fundamentalism Theory, Political Sociology Approach, Religious Abuse Evidences, Religious Abuse Results, Religion Power

1. INTRODUCTION

According to *The Oxford Handbook of Philosophy of Religion*, the omnipotent and the omniscient figure of God in religion legitimize religion to have a great power to intervene in human life (Rowe, 2004). Therefore, religion is possibly vulnerable to be abused, and even used as a means to overthrow other in order to save a person who should be guilty. Gregory Braum, Roman Catholic Theologian, states that "religion often legitimizes existing power relations" (Wright, 2001:21). The great power possessed by religion has often led religion to be used as a reference for deciding everything that should be out of religious affairs. It is starting from deciding whether or not a person should be punished, then to determine the type of punishment. Wayne Oates states in his book *When Religion Gets Sick*

“These instances convince us that the term of religion is very ambiguous, and that, like the word of love, it covers multitude sins. It can refer to a very positive, health-giving doctrine by which men not only survive but live do well...At the sometime, religion can refer to a pantheon of false god by which men shrivel in the bondage of fear and death” (Oates, 1970:16).

Through this project, the writer will discuss the abuse of religious power through *The Crucible* film, directed by Nicholas Hytner. This film is lifted from the true story of the 17th century Massachusetts where the life is heavily controlled by Protestantism. The dominance of Protestantism in Massachusetts is due to the fact that there was a mass emigration from Europe to New World or later known as America. One of the causes was the issue of religion. The puritans,

a very dominant religious group at that time protestanized English Church, was forced by Charles I to leave England (Salvan, 2005) and they occupy the area of Massachusetts. The religious law is very strongly enforced in determining punishment to a person who commits an act deemed by religion as despicable. In that context, religion has powerful supremacy. Those seen pious will be safe from all of the punishments.

The Crucible film depicts a woman who performed a magician's ceremony that certainly violated the religious rules and resulted in the sickness of the local reverend's child. The child is suspected of being exposed to magic. However, this woman did not confess her deed and dropped the charge against people who innocent to a witch. The investigation of the witch in Salem began to cause many victims to be slandered and finally sentenced to death.

Based on the film, Christianity has been used arbitrarily for the benefit of individuals and groups. In this case, the writer chose this topic for analysis to reveal the evidences of religious abuse and the impact of religious abuse by the script of the film. This film has been previously used as an object of analysis of several academic works. Richard Hayes once analyzed the same object in his writings entitled "Hysteria and Ideology in *The Crucible*" analyzing the psychological disturbances experienced (1953). Although previous study has addressed the psychological disturbances experienced in *The Crucible* film, none have analyzed the misuse of religious power in the film.

2. THEORETICAL FRAMEWORK

2.1 Fundamentalism

The writer chooses fundamentalism theory from the book *The Battle for God* by Karen Armstrong to strengthen the analysis. Based on the book, Fundamentalism itself refers to a scope of religion that has the understanding that all people should live under religion's provision and it should become a solid foundation in their life (Armstrong,2001). This groups often engage in conflicts with beliefs that appear to be contrary to religion itself and they may even fight and kill in the name of religion.

2.1.1 Religion Revelation and Scripture

To know some truth of God, people can only be helped by revelation (Evans, 2006:277). Based on the book *The Oxford Handbook of Philosophy of Religion*, Revelation in the great religion usually comes through the scriptures (Evans,2006:277). In the Islamic religion, revelation comes through the Qur'an which is believed to descend from heaven and promulgated by the Prophet Muhammad, whereas in Christianity, revelation comes through the Bible. Although it is written by humans, the Bible is believed to be a sentence from God and also a spiritual experience of evangelists with God. Christian fundamentalists convinced that the scriptures are without error in each of their writings even though the Bible has been copied and translated in many languages. Consequently, different interpretations are perceived from Scripture. Therefore,

people are only supposed to claim the truth after a critical interpretation. Due to many interpretations, there are misapprehensions among religious people. Nevertheless, religious people have faith which comes through revelation and it convinces them to stand for their own understanding of religion's interpretation. Thus, fundamentalism is an act of faith.

2.1.2 Fundamentalism as a Movement

Fundamentalists plan a faithful action to get people back into a religious path (Armstrong,2001:7). Those who belong to fundamentalists do not consider the movement they do as a movement that attracts people to believe in religion, but they assume the movement they do as a battle between good and evil (Armstrong,2001:6). Under the pretext of resistance against evil, the fundamentalist will be easier to persuade people to join the movement. The worst thing is the movement that combat good and evil is also often become a political impulse lead to religious abuse.

2.2 Religious Abuse

Cynthia McClaskeyin defines religious abuse in her article entitled *RELIGIOUS ABUSE – What Exactly Is it?*, as follows

“the instilling of religious precepts, doctrines, rules, and dogmas into the mind of an individual or group in order to bring about a change in thought processes and behavior for control, manipulation, and personal gain. As a result of this indoctrination and control, it can lead an individual or group to slander, attack, assault or kill under the pretense that they are doing God a favor (McClaskey,2012).”

The perpetrators of the religious abuse believe that anything is done in the name of God is praiseworthy even if it harms others. McClaskeyin asserted that murder can occur when people consider it in the name of God. People start to think irrationally and they think that religion could be a solution to solve all human's problem (Wright, 2001). Some religious leaders or people who are trusted experts in the field of religion also possibly justify the religious abuse. There are four indications indicating that religious abuse is happening, as fellows

“It occurs when religious teaching or preaching justifies violence or the domination of one person or persons by another person or persons. when religious teaching or preaching heaps unmanageable burdens upon people rather than offering to share their heavy load. when religion engenders fear and self-loathing rather than liberating people from fear and bondage, enabling them to most effectively love and serve themselves, others, and the God who created them. when a religious group or leader claims to have the final revelation of God and calls upon people to reject the religious experience of those who believe differently from what the group or leader teaches” (Wright, 2001:36) .

Furthermore Keith Wright explains that there are ten results of religious abuse that will be overpower people

“1) Alienation from God and the religious community causing deep anxiety, emotional trauma, psychological distress, and even suicide, 2) child or spouse battering or verbal assaults, 3) ridicule or rejection of scientist whose discoveries challenge the prevailing religious community's understanding of the world, 4) holy wars and death for many people who take opposing religious views, 5) domination of females by males, 6) domination of children by parents or parent substitutes, 7) domination and destruction of animals and nature by human beings, 8) domination of minorities by majorities, 9) domination of the poor by the wealthy 10) the powerless by the rich and powerful,” (Wright, 2001:36).

This theory is closely related to the object of the study which depicts about women who start abusing religion by slandering many people which causes many victims who are sentenced to death.

3. METHOD OF THE STUDY

The object of this project is *The Crucible* film directed by Nicholas Hytner carries the theme of the domination of religion in society. The writer chooses a qualitative method in analyzing this film because the aim of qualitative method is to study the phenomenon that occurs under real-world conditions and to present perspectives based on the context and theories (Yin, 2011:8). In this case, the writer intends to reveal the religious abuse phenomenon which happened in the object of the study and present the analysis based on the context and theories in analyzing the project. The project supported by library research that describes the factor of occurrence of problems related to the object under study through the references and supporting theories which are obtained through written sources such as books and articles (Suryana, 2010:31).

In analyzing the object of the study, the author uses a political sociology approach. Based on the Journal *Political Trend Affecting Nonmetropolitan*, political sociology approach describes decision based on public preference. Public preference is affected by two aspects, the first is power - usually the one that dominates and can bring great pressure, and the second is the one who benefits from the decision (Nachtigal 1994). It focuses on analyzing the court decision in *The Crucible* which affected by the domination power by the people who takes benefit from the decision.

4. DISCUSSION

Religious abuse is the main issue in this project, and *The Crucible* is the object of the study. Based on the film, religion is used by local minister to regulate all levels of society. In this project, the writer would like to analyze by using some theories which prove that religious abuse does occur in *The Crucible* film. Starting from the magical ritual (00:03:44) that caused the daughter of Reverend Putnam and Reverend Paris unconscious. The reverends suspect there are citizens allying with the devil in Salem. The suspicion continues into the hunt for whoever caused the demonic power in Salem.

4.1 Fundamentalism

Based on Karen Armstrong's theory in Chapter 2, fundamentalism is an understanding that all people should live under religion provision. Fundamentalism has a movement that considers the fight between which contradicts them is a fight between good and evil. The act of fundamentalism purposes to get people back into a religious path is shown when Reverend Paris announces that there has been an evil spirit in Salem at a meeting of society. He also announces that he has called a Reverend from Beverly who is an expert in arresting evil spirit.

REVEREND PARIS. You are all aware of the rumors...of that spirit come among us out of hell- That hateful enemy of God and all Christian people, the devil. Now, I have invited... the Reverend John Hale of Beverly to come to Salem. He has- He has delved deeply into all demonic arts... and will surely go to the bottom of this. You may recall in Beverly last year... they believed they had a witch... until Mr. Hale examined her... and decided she was innocent to witchcraft. But

it-it may well be that in Salem... he will find signs of Lucifer, and if so... you may be sure he will hunt him down (00:13:58-00:14:47).

The dialogue shows that Reverend Paris takes an action to annihilate the evil spirit. In this scene, Reverend Paris explicitly declares that the war between good and evil begin. The setting of the scene is in the church where usually a meeting of society is held. This is showing that the problem is crucial because all the people in Salem are told that whoever is allying with the devil will be arrested and must deal with the consequences. From then on, there have been many incidents that prove there are some fundamentalism practices.

The arrival of Reverend Hale (00:23:4), Judge Samuel Sewall and Judge Thomas Danforth (00:40:31) really opened the gate of fight between good and evil.

JUDGE THOMAS DANFORTH. I assure you, gentlemen...that His Majesty's government is now determined...that the devil shall not rule...over one single inch of Massachusetts And if, indeed, he has come, here... in Salem, is where we shall dig him out (00:41:14-00:41:30).

Their efforts in destroying the evil spirit and leading Salem people back into religious path are not half-hearted. Reverend Hale investigates from house to house with the theological question to make sure that they are still good Christian (00:55:00). If the answers from the citizen are dubious, the citizen will be suspected of being the one who is allying with the devil. It happens to John Proctor, a man who is already fed up with meetings and doesn't think that Reverend Parris is as good as he should be. Reverend Hale is questioning Proctor because he is often absent in Sabbath meetings and does not baptize his youngest son. Regrettably, there is one theological question about Ten Commandments that

Proctor is not able to answer completely. Proctor forgets a command about adultery. This seemingly trivial mistake means a lot to Reverend Hale in considering his examination.

PROCTOR. we do know them all- I think it be a small fault.

REVERNAND HALE. Theology, sir...is a fortress. No crack in a fortress may be accounted small (00:57:00-00:58:09).

According to the previous dialog mentioned, it is showing that Christian people who admit that they are good Christian should remember every detail about the religion theory. It is a must and it is a fundamental for every Christian follower in the film. This hunting leads to religious abuse which drags innocent people to become a suspect.

The proof of religion revelation in fundamentalist is seen when Judge Samuel Sewall and Judge Thomas Danforth receive invalid evidences from the girls who did magician ritual and it caused the suspect to be sentence to death. In fact, The Judge Samuel Sewall begins to doubt the evidence because it is coming from the children. However, the faith that comes through the bible in Judge Thomas Danforth overcomes that hesitance.

JUDGE THOMAS DANFORTH. Recall the Gospel, Samuel. "From the mouths of babes shall come the truth" (00:53:54).

Gospel mentioned by Judge Thomas Danforth refers to a chapter of the bible. Judge Thomas Danforth takes bible verse from Matthew 21:15 which is told in the passage that Jesus, worshiped by Christians, rebuked priests and scribes who were annoyed to see children glorifying the miracles made by Jesus. Judge Thomas Danforth intends to remind Judge Samuel Sewall just as in the gospel. From that

moment, Judge Samuel Sewall's doubt is resolved. This shows that a verse of scripture could overcome doubt instantly, without any critical interpretation. This proves the theory which already mentioned in Chapter 2 about Religion and Revelation that Christian fundamentalist convince the scriptures are without error and claim the truth without any critical interpretation.

4.2 Religious Abuse

4.2.1 The Evidences of Religious Abuse

According to Religious Abuse's theory in Chapter 2, there are four evidences of religious Abuse, as follows:

“1) It occurs when religious teaching or preaching justifies violence or the domination of one person or persons by another person or persons. 2) when religious teaching or preaching heaps unmanageable burdens upon people rather than offering to share their heavy load. 3) when religion engenders fear and self-loathing rather than liberating people from fear and bondage, enabling them to most effectively love and serve themselves, others, and the God who created them. 4) when a religious group or leader claims to have the final revelation of God and calls upon people to reject the religious experience of those who believe differently from what the group or leader teaches (Wright, 2001:36)”.

The first evidence of religious abuse is seen when Reverend Hale investigates the girls who danced in the forest. Abigail, a niece of Reverend Paris blames Tituba as the person who caused Abigail to dance in the forest.

ABIGAIL. She sends her spirit into me in church. She makes me laugh at prayer. She have often laughed at prayer. She comes into me when I sleep. She makes me dream corruptions. Some nights I wake... and I find myself standing naked in the open doorway... without a stitch on my body, and she makes me do that...singing her damn Barbados songs, tempting me!” (31:51-32:20)

The reverend dominate Tituba and commit violence against Tituba (00:30:29).

Tituba is whipped, intimidated, and forced to confess (00:30:34).

REVEREND PUTNAM. Either you must stop...Or I will beat you to your death! (00:31:27)

The domination of religion power is also seen when Abigail gives herself to Reverend Hale to be released from the devil.

ABIGAIL. I want to open my soul! I want the light of God. I want the sweet love of Jesus. I did dance with the devil! I saw him! I wrote in his book! I go back to Jesus. I kiss His hand. I saw Sarah Good with the devil! I saw Goody Osborne with the devil!

THE GIRLS. I saw Bridget Bishop with the devil! I saw Goody Howe with the devil! I saw Goody Barrow with the devil! I saw Goody Good with the devil! I saw Goody Osborne with the devil!

REVEREND HALE. Hallelujah! Glory be to God! It is broken! They are free! (00:34:21-00:35:17)

The conversation reinforces the evidence of religious abuse in *The Crucible* film that the power of religion dominates. Even though they mentioned the name of innocent people randomly, they were trusted because of the pretext of wanting to repent and return to the path of their Lord.

The second and the third evidence are seen when Tituba heaps the heavy burden due to being dominated by the ministers. That burden raises fear. Tituba felt frightened of the threat and it leads Tituba to drag innocent people as a suspect of the hunting for the evil spirit. Reverend Hale offered repentance to Tituba, and Tituba gave herself to Reverend Hale to return to Jesus and to become devout woman.

“‘Rise up, Tituba, and cut that man throat.’
That's what him tell me! I said, ‘No, devil. I don't hate that man.’

Him say, 'Tituba, you work for me. I make you free. I give you pretty dress to wear. And I put you way up high in the air... and you go flying back home to Barbados.' And I say, 'No, devil. You lie.' And then... him come to me... one stormy night... and him say, 'Tituba, look. I has... white people belong to me.' And I look... I look... and there was Sarah Good. And Goody Osborne" (34:28-35:32).

This shows there is the strength of religion which leads Tituba feel burdened and issued a new lie. Tituba immediately escapes her accusation only by saying that she will return to the way of Jesus and promise to repent.

The second evidence is also shown when Goody Osborne put in trial. Goody Osborn feels harm because the slander of the girls who admit to have repented.

GOODY OSBORN. Let go of me! You must stop your funning. You must give up your stories. You bring me to harm. Do you hear me? You bring me to harm (00:42:42).

The conversation proofs that religious abuse has made someone burdened. The release of the devil experienced by the girls successfully made the reverends believe in every word they say.

The fourth evidence is shows in the moment Reverend Hale thinks he has helped break the power of the devil in the soul of the girls.

REVEREND HALE. Tituba, God put you in our hands to help cleanse this village. You are God's eyes. Now, face God and speak utterly (00:32:57-00:33:04).

Based on the conversation above, Reverend Hale considers that he has a revelation that can release evil power. However it turns out, it was used by the girls to strengthen their protection from punishment.

According to the theory of religious abuse which is mentioned in Chapter 2, four evidences of religious abuse have been proved. Meaning that, religious abuse does happen in *The Crucible* film.

4.2.2 The Results of Religious Abuse

Based on the evidences of religious abuse, religious abuse does happen in the object of the study. This leads to some results. In the chapter two, there are ten results of religious abuse. However, the writer would like to choose four of ten points most seen in *The Crucible* film, as follows

“1) Alienation from God and the religious community causing deep anxiety, emotional trauma, psychological distress, and even suicide, 2) holy wars and death for many people who take opposing religious views, 3) domination of minorities by majorities, 4) the powerless by the rich and powerful, (Wright, 2001:36)”.

The first point is seen when Mary decide to reveal the truth. Mary, as a servant of Elizabeth and Proctor feels pressured by Abigail's cruel behavior. Mary knows that Elizabeth is a good person however Elizabeth is also threatened by Abigail. Mary tells the truth to the judges about Abigail and her friends. Mary tells that Abigail and the girls always pretended to be possessed by an evil spirit when the suspect who is slandered scolded them.

MARY. She never saw no spirits, sir...and she will swear to you...that none of the other girls ever saw them neither (01:08:13).

After Mary's confession, the girls pretended to be exposed to evil spirits from Mary (01:32:52), Mary was increasingly feeling threatened by the girls. The girls also come toward Mary when she was alone in a room. Mary felt scared and threatened by their coming, and she run away from the room. This shows that

there is indeed psychological pressure was basically caused by religious abuse. The incident leads Mary to revoke her confession. The peak of the pressure experienced by Mary is actually on 01:34:46-

MARY. Don't touch me! You're the devil's man! I go your way no more! I love God.

JUDGE DARNFORTH. He bid you do the devil's work?

MARY. He come at me by night to sign.

JUDGE THOMAS DARNFORTH. Sign what?

REVEREND PARIS. The devil's book? He come with a book?

MARY. My name! He want my name! "I'll murder you," he says, "if my wife hangs. We must go and overthrow the court, " he says. No! I go your way no more!

PROCTOR. This girl's gone wild!

MARY. I love God. I bless God! Oh, Abby.

JUDGE THOMAS DANFORTH. John Proctor! I have seen your power! You are combined with Antichrist!

The second result of religious abuse is seen when the hunting of evil spirit becomes worse. All is possible to be suspect depends on the girls say. The slander of the girls leads to death for many people (01:37:34-01:48:29). As happened to an old man, Giles Corey. He waves his wand in his hand from afar with the aim of greeting Reverend Thomas. However, he is considered to have magic because the fire is burning when he waved his hand. Though there is indeed a man who is trying to light a fire. The defense of Giles Corey was denied by the judges because of the slander of Ruth.

RUTH. He come through my window. Then he lay down upon me. I could not take breath. His body crush heavy upon me...and he say in my ear..."Ruth Putnam, I will have your life if you testify against me in court" (00:45:25).

The third result of religious abuse is seen in the court scene. There are twelve suspects in the film. The number of claimants is more than the suspects. In court, every suspect could not defend themselves because of the dominance of 14 girls who committed defamation. The girls always pretended to be possessed by an evil spirit when the suspect tries to defend themselves. This leads the judges to defend them.

Those results are rooted in the fourth result, powerless by the powerful Abigail, as a niece of the local minister. The moment Abigail knows that Betty and Ruth, the daughter of Reverend Paris and Reverend Thomas were unconscious; Abigail threatened her friends to tell lies.

ABIGAIL. Now, look, you- all of you. We danced. That is all. And mark this- Let anyone breathe a word...or the edge of a word about the other things...and I will come to you in the black of some terrible night... and I will bring with me a pointy reckoning that will shudder you... and you know I can do it. I saw Indians smash my dear parent's head on the pillow next to mine... and I have seen some reddish work done at night... and I can make you wish you never saw the sun go down (00:16:40-00:17:22).

Abigail, who has a family relationship with the local minister, uses it to bring down Elizabeth, a wife of a man she had affair with, named Proctor. Abigail accused Elizabeth of sending the evil spirit to harm her. The accusation is based on Abigail's knowing that a servant of Elizabeth was making puppet in court. Abigail knows it would be placed in Proctor's house and she also remember that the last position of the needle was pierced in the stomach so that when the court is searching Proctor's house, they found that Elizabeth sent evil spirit to Abigail through the puppet. This leads Elizabeth arrested. Based on those incidents,

religious abuse shows the impact of the dominance of the more powerful and wealthier people through the ministers' relative brings people into danger.

The truth is not revealed because the religious power which abuses is too strong through the girls and the reverends. This leads to death for many innocent people. Based on the film, Reverend Paris declares the trial over twelve innocent people who has been suspected had finally received a hanging sentence just because Abigail and the girls were determined to protect themselves from judgment on what they did in the forest.

REVEREND PARIS. Rebecca Nurse, George Jacobs...Mary Easty, John Willard...Martha Corey, Elizabeth Howe...John Proctor, Elizabeth Proctor...Mary Sibber, Hannah Bellows...Bridget Bishop, and Sarah Osborne are from this church, with all its blessings...and every hope of heaven, hereby excommunicate (01:36:57-01:37:22).

5. CONCLUSION

The incidents that occur in *The Crucible* show clearly how religion could be a means to protect people from the punishment by overthrowing other people. The religious abuse proves by fundamentalism theory and religious abuse theory. Fundamentalism does occur in this film when the judges and the reverend who are invited to Salem would like to destroy an evil spirit from Salem. The hunting of an evil spirit leads to religious abuse.

There are four evidences of religious abuse which proves in the object of the study. First, the domination of religion power is seen when the girls pretend to repent in front of the reverends. It causes the reverend trust every word the girls say. Second, unmanageable burdens by religion is seen when Goody Osborn say that the confession of the girls brings her to harm. Third, engenders fear of religion is when Tituba frightened of the threat and violence which leads her to drag innocent people as a suspect. The last evidence, the claims of having revelation of God is seen when Reverend Hale thinks that he has helped the power of devil of the girls. According to those evidences, religious abuse does occur in *The Crucible* film which leads into four results.

First result of religious abuse is psychological distress which is shown when Mary revokes her truth confession due to threaten by the girls. The second result, the holy wars and death for many people are seen when the slander of the girls happened to Giles Corey leads him sentenced to hang. The third result, the domination by majority is seen when the suspect cannot defense themselves

because of the dominance of fourteen girls. The last result, powerless by the powerful is shown when Abigail, as a niece of the local minister threatened her friends to tell lies.

To conclude, this project reveals that religious abuse in *The Crucible* shows that the religion could be a means to protect people from punishment by overthrowing others.

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