THE ANALYSIS OF MOTIVATION CHANGING IN THE CHARACTER OF NYAI ONTOSOROH IN PRAMOEDYA ANANTA TOER’S NOVEL THIS EARTH OF MANKIND

A SARJANA PENDIDIKAN THESIS

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“Jangan sebut aku perempuan sejati, jika aku hidup berkalaang lelaki. Namun bukan berarti aku tak butuh lelaki untuk kucintai.
- Njai Ontosoeroh, Bumi Manusia
ABSTRACT


This undergraduate study analyses the motivation changing in the character of Nyai Ontosoroh in the novel *This Earth of Mankind* (*Bumi Manusia*) written by a famous Indonesian author named Pramoedya Ananta Toer. Therefore, there are two problems discussed in this study. The first one is how Nyai Ontosoroh as one of the main characters is described in Pramoedya Ananta Toer’s *This Earth of Mankind*. The second one is to find out the reasons of Nyai Ontosoroh’s motivation changing for breaking her expected roles as a Dutch concubine in Pramoedya Ananta Toer’s *This Earth of Mankind*.

The writer used the psychological approach and chose the library research as the method of the study which included the novel of *This Earth of Mankind* as the main source and some sources from the books and from the internet to support the study. Based on the analysis, there are two findings that can be used to answer the problems formulation.

The first finding describes Nyai Ontosoroh’s characteristic. Based on the theory of character, Nyai Ontosoroh is a major and dynamic character. However, according to the theory of characterisation, Nyai Ontosoroh is physically good looking with the *langsang* skin, motherly smile, and her finest clothes. Personally, Nyai Ontosoroh is considered as a dominant, well-educated, straight-forward and caring person. The second finding reveals the motivation changing in Nyai Ontosoroh. The first reason of her intrinsic motivation changing is because she wants to take a revenge on her father who has sold her to be a concubine. The second reason is because Nyai Ontosoroh’s disappointment of her father and husband. In addition to that, from the extrinsic factor, her motivation changes also because she experiences the oppression from the society because of her position as a *nyai*.

The writer also provides some suggestions for English lecturers and future researchers. The lecturers in PBI can use this novel to teach in Prose class. Therefore, the writer has provided a lesson plan and a worksheet for this novel as well. The second is for the future researchers. The future researchers can analyse some other aspects of this novel which have never been discussed.

**Keywords**: This Earth of Mankind, Nyai Ontosoroh, motivation, change, need
ABSTRAK


Skripsi ini menganalisis tentang perubahan motivasi pada karakter Nyai Ontosoroh yang tertulis dalam novel karangan Pramoedya Ananta Toer yang berjudul This Earth of Mankind (Bumi Manusia). Oleh karena itu, penulis membatasi permasalahan yang ada dengan merumuskannya dalam dua permasalahan pokok. Permasalahan pokok yang pertama adalah untuk mengetahui karakter dari Nyai Ontosoroh yang sebenarnya. Yang kedua adalah untuk menemukan alasan-alasan mengenai perubahan motivasi dari Nyai Ontosoroh dari seorang selir orang Belanda dalam novel This Earth of Mankind ini.

Sumber-sumber yang digunakan dalam skripsi ini diambil dari pendekatan psikologis. Studi pustaka dipakai sebagai metode studi. Berdasarkan analisa tersebut, ada dua temuan yang dapat ditarik untuk menjawab rumusan masalah.


Kata Kunci: This Earth of Mankind, Nyai Ontosoroh, motivation, change, need
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CHAPTER I

INTRODUCTION

This chapter contains some information related to the background of the study, problem formulations, and the objectives of the study. This chapter also contains the benefits of the study for further researches. The background of the study explains the descriptions of the study and the reasons for the topic chosen. The problem formulations present the formulation of problems discussed or analysed in the study. Objectives of the study will cover the goals of the study. The contribution of the study will be identified in the benefits of the study and the last part will be the definition of terms which contains the important key terms mentioned in this study.

A. Background of the Study

Literature is described as a fictional work and an aesthetic object. As a fictional work, literature is open to the world for being interpreted (Culler, 1997). One of the ways for people to see their life represented in reality. By reading it, people can have a better understanding on how to deal with life. They can also think critically about other people’s personality and analyse the motive of each character in a particular action.

Literature is also considered as the representative of human life in reality. Through literature, people can see different representation of human’s characters, emotions, struggles and feelings. People can also learn the meaning of personal
struggle that is presented by the characters in the story they read (p.1). Literature can bring people to be critical about their aspect of life and how life is working. Therefore, through literature, people will not only see the representation of one's character but also will see what life is and how it works from different perspectives. In other words, literature is a way for people to see their own world through the story and the characters which are represented in it.

Since literature itself is rich of valuable lessons of life, people who read it may also be able to learn how to behave and live their life through the story. Therefore, motivation becomes one of the topics to discuss in literary work. Huffman and Vernoy (2000) suggest that motivation points at the factors within an individual, for instance the needs, desires, and interest that guide the behaviour towards the goal of goal. Motivation also emerges as the ‘feeling’ response towards the goal achievement (p.32). It can be seen from the daily life fact in which people want something interesting, they will possess the needs and desire which later motivate them to behave toward their life satisfaction.

Everyone has their own interest, desires, and needs; therefore, their motivation in reaching their satisfaction in life is different from one another. Different motivation may be seen also in the breaking the roles as a married woman and a concubine. Commonly, the motivation of a married woman or a lady whom people know is taken to be a concubine of someone especially in Java is to focus on her family and serving their masters. There are some women who will be satisfied with their condition in which they will only stay at home and take a good
care of their children, husband and family (Budiman, 1985). However, some others may feel the burden once their space is limited only to the domestic works.

The kind of situation can be seen in one of the Indonesian literary works entitled This Earth of Mankind. It is one of the novels written by an Indonesian writer named Pramoedya Ananta Toer. The novel is a part from the Buru Quartet novels which are This Earth of Mankind (1980), Child of All Nations (1980), Foot Step (1985) and House of Glass (1995). As one of the novels that represent the human reality, This Earth of Mankind tells a story about the struggle of a nyai, a concubine from a Dutch man named Herman Mellema and the mother of two children, Annelies and Robert Mellema in living their life among the colonists and colonised Java. The plot of the story also mentions Minke, a young Javanese student with great intelligence and Annelies who is Nyai Ontosoroh’s daughter.

This novel pictures the reality life in Java back in 1898 (This Earth of Mankind, p.9). It makes this novel as a historical novel which describes the condition and situation in the colonial era in Java back in 1980. Through the novel, one can understand also how the situation in that era when the Indonesian struggles to fight against the colonialism and also to find its own identity as a nation.

Love, hatred, and the struggling life of defending the right to be a native or mix-Indonesian are the key notes of this enchanting yet powerful novel. Each character mentioned in the novel seems so real that one will feel if he is living in the novel itself. The development of each character also helps the reader to picture the struggle of the people back in the colonial era. The stratification in the society
also plays important roles for the Dutch government to differentiate the way how to treat each person in that era.

Toer in this novel pictures the different social life between the native, mix, and the pure white in the novel. It can be seen in the last part of the novel in which Nyai Ontosoroh and Minke as the representative of native will have to defend their right as a mother and a husband of Annelies in order for Annelies not to be returned to the Netherland in the Dutch court. In the end, Minke and Nyai Ontosoroh lose the battle in the court because they are native and they are considered that they are lower than the pure white. Annelies, in the other hand is left with no choice. She does not belong to the native Indonesian not even pure Dutch. Therefore, once the court has decided that she will have to go to the Netherlands, she cannot fight it back.

In addition to that, in this novel, Nyai Ontosoroh whose real name is Sanikem, is told as someone from the kampong and is sold by her ambitious father who wants to be a great administrator in a sugar company to Mr. Mellema. She has no formal schooling and is only educated from reading the books, the daily life, and also her experiences but is portrayed as a Javanese lady with a very strong character and great intelligence. This is unlike the normal Javanese women in that era, especially those whom the society considers as a nyai.

There are some reasons why this novel was chosen as the source of this study. The first reason is that Pramoedya Ananta Toer is a good author who keeps presenting his stories or novels rich with the value of humanity. He is one of the
novelists who strongly criticises the inequality of the country by presenting the truth of what has happened through his novel.

The fact that Toer is a good novelist, the second reason is because this novel carries many meaningful messages for the reader by portraying the life of Nyai Ontosoroh who powerfully portrays an independent Javanese woman. She is unlike other Javanese women in that era because she always fights for her own life that is unlike any other ordinary Javanese lady. By picturing Nyai Ontosoroh, the readers are able to observe and reflect their own ways of living. There is always a tendency in the society to differentiate gender. Men are judged to be more powerful, aggressive, active and rational while women are the contrary. They are described as someone weak, passive and emotional (Budiman, 1985).

The third reason is because the bravery of Nyai Ontosoroh to break her roles as a concubine is an interesting topic to analyse. Nyai Ontosoroh, one of the main characters of the story, is different from any other Javanese ladies in that era and in general. When the others come to obey the entire conservative and the society rules of the Dutch Colonial, Nyai Ontosoroh yet breaks the rule and steps over the boundaries of her expected roles in the tradition as a Dutch concubine.

Furthermore, this study aims at discussing the motivations changing of Nyai Ontosoroh to break her expected roles in the tradition as a Dutch concubine. The tendencies of treating women differently than men have become a dogma in the society that the main task of being women is to stay at home, to bear the children and to look after the family. It seems that the woman’s position is lower than a slave (Budiman, 1985). The novel *This Earth of Mankind* shows the same
cases in which women are considered lower than men especially those who are a concubine of pure white. To sum up, it is expected that by understanding her motivation, the researcher of this study will be able to see a person like Nyai Ontosoroh from the different perspectives.

B. Problem Formulation

Referring to the background of the study, there are two questions presented in this study. The questions are:

1. How is Nyai Ontosoroh, as the main character, described in Pramoedya Ananta Toer’s *This Earth of Mankind*?

2. What are the reasons of Nyai Ontosoroh’s motivation changing for breaking her expected roles as a Dutch concubine in Pramoedya Ananta Toer’s *This Earth of Mankind*?

C. Objectives of the Study

The objectives of this study are indeed to answer the two problems that the researcher has mentioned in the problem formulation. However, the first objective is to describe Nyai Ontosoroh’s characteristic in the novel. The second objective is to find out the reasons of Nyai Ontosoroh’s motivation changing in breaking her expected roles as a Dutch concubine in Pramoedya Ananta Toer’s *This Earth of Mankind*. 
D. Benefits of the Study

This study is expected to give benefits to English lecturers and future researchers to enrich their knowledge on the condition in the colonial era. The purpose is also to determine the proper roles and behaviour of women in the society and to learn how well a woman named Nyai Ontosoroh is able to emancipate her position in society.

1. Benefit for the English Lecturers

It is expected that the English lecturers can use this study to develop interactive teaching-learning activities in Prose or Reading class. The purpose of this is to make Prose or Reading class more interesting for the students. Through the study also, the lecturers can increase the students’ interest in reading. In addition to that, it is good to let the students to have a better understanding related to the hard life people live in the colonialism era. They can also help the students to make a comparison between the roles of women in that era and the roles of women in today’s era through this historical novel.

2. Benefit for the future researchers

The second benefit is to the future researchers. The researcher wishes that the study can give meaningful contribution to other researchers who want to conduct further studies on the same novel. The researcher also expects that the study can provide the researchers an additional reference on how to change the conservative mind of the society towards the women emancipation.
E. Definition of the Terms

It is important to explain the meaning of some terms used in this study in order to avoid misunderstanding. Therefore, the researcher of this study defines the terms used in the study. The terms that will be explained in this section are: change and motivation.

1. Change

The first definition of term is change. According Merriam-Webster Etymology of Literature describes the word ‘change’ as to become different, to make (someone or something) different and to become something else.

Nyai Ontosoroh whose former name is Sanikem has experienced the changing in her life span. As a concubine and someone from the kampong, she is supposed to act differently. She always has to obey her master, not well-educated, always stays at home and cannot speak her mind up. Those are the qualities that are expected in a concubine. Instead of showing her image as a concubine, she turns out to be someone that is well-educated, she has her own opinion and she is able to manage a big company with many employees on her own.

2. Motivation

The second term that needs to be explained is motivation. Motivation is interest, willingness and necessity of a person, which urge the behaviour toward goals (Huffman and Vernoy, 2000). The meaning of the patterns of behaviour
here is the right and appropriate ways of the women and men in their action as feminine and masculine.

Women are often considered lower than men in the colonial era even nowadays. Women are stereotyped as someone who is only good to stay at home, showing their motherly side by taking a good care of the family and the children. In the contrary, men will have to be the breadwinner of the family and they are considered higher than women. Therefore, men often have their rights to be well-educated and to be the leader.

In this study, motivation is described as the needs, interests, and willingness within Nyai Ontosoroh that urge the behaviour to leave her label as Sanikem who is sold by his father to become Mr. Mellema’s concubine and later to become an independent Nyai Ontosoroh who rules and manage the family and their wealth. This study will analyse more about what motivates Sanikem to represent and to change herself to be a nyai.

The chapter discusses the nature and content of the proposed research. This section encompasses six parts, namely the research background, the research problems, the research objectives, the research benefits, and the definition of terms used in this research.
CHAPTER II

REVIEW OF RELATED LITERATURE

There are three important parts in this chapter. They are review of related studies, review of related theories, and theoretical framework. In the review of related studies, the researcher reviews the previous works done on the same novel and also states her new discovery in the study to show the differences between her study and the other studies. Review of related theories is used to review the theories which are relevant to the study. The last part is theoretical framework. In this part, the researcher explains the contribution of theories and reviews in solving the problems of the study.

A. Review of Related Studies

Pramoedya Ananta Toer’s *Bumi Manusia* which is translated as *This Earth of Mankind* is used in ten previous studies in Sanata Dharma University. Each of the study analyses a particular aspect of the novel. The first one is a study written by Widyaningsih (1996) entitled *Studi komparatif perubahan konsep kepriyayan dalam novel ‘Bumi Manusia’ karya Pramoedya Ananta Toer dan novel ‘Para Priyayi’ karya Umar Kayam : suatu pendekatan sosiologi*. This study tries to discover the similarities and the differences between Pramoedya Ananta Toer’s *Bumi Manusia* and Umar Kayam’s *Para Priyayi*. 
The novel gives enlightenment also in other aspect in the study. Another study is entitled *Pramoedya Ananta Toer’s This Earth of Mankind: Changing the Perspectives of the Main Character towards Nationalism* (Kuntari, 2003). It analyses the perspective changing of the main character in the novel towards nationalism.

Another study has conducted to analyse another aspect from the novel. A study written by Parwitasukci (2003) entitled *The Life and Death of the Female Characters in the First Three of Pramoedya Ananta Toer’s Buru Tetralogy: This Earth of Mankind, Child Of All Nations, and Footsteps*. It analyses how the female characters in the novel struggle for their life.

This novel is not only used for that study but also for some other studies. The second one is entitled *Woman’s Struggle During the Colonial Era in Java as Seen in Nyai Ontosoroh’s Character of Pramoedya Ananta Toer’s This Earth of Mankind* (Harmanto, 2007). It tells about the struggle of the woman during the colonial era as reflected in the character of Nyai Ontosoroh.

Herlina (2006) has used this novel to analyse the character of Nyai Ontosoroh in her study entitled *The Factors that Affect Nyai Ontosoroh could not Get any Appreciation from the Other People in the Novel “Bumi Manusia” by Pramoedya Ananta Toer as a Review of Psychological Literature*. Using the psychological literature approach, the study analyses the factors that cause Nyai Ontosoroh for not getting any identity from other people.

The next study is conducted by Ardiansah (2008) and is entitled *the Effects of Using Translation Strategy to Overcome Cultural Problems in Translating*
Words Related to Tools in *Bumi Manusia* by Pramoedya Ananta Toer into *This Earth of Mankind* Translated by Max Lane. The study itself analyses the translation strategies. It also analyses the effect of using those translation strategies in the novel *This Earth of Mankind*.

Rumbiak (2010) uses this novel also to write her analysis for her study entitled *Marxism Value in Pramoedya Ananta Toer’s Bumi Manusia*. The research analyses the Marxism in the novel. It also gives the description and discovers the Marxism value in *This Earth of Mankind*.

The next study is entitled *Translation of Idioms from Toer’s “Bumi Manusia” into “This Earth of Mankind”* (Valentino, 2010). The study tries to discover what categories of idioms that are found in the novel and how it is translated into English in the novel *This Earth of Mankind*.

The analyses about this novel from the translation aspects can be seen also from the study entitled *The Domesticated Translation of the Terms Related to ‘Tools’ in Toer’s This Earth of Mankind: a Study of Accuracy and Readability* (Tunjungsari, 2013). The study is meant to measure the accuracy of the translation and the readability in the terms of “tools”. It also discovers the advantages of domesticated translation.

This novel also becomes a source for other studies. Bulu (2015) has conducted a study entitled *The Types of Figure of Speech in Bumi Manusia written by Pramoedya Ananta Toer and Relevance in Indonesian Literature Learning in Senior High School Class XII*. The study describes the figure of
speech in the novel and its relevance in the Indonesian literature learning in Senior High School Class XII.

Therefore, in this study, the researcher discovers a new aspect of the novel that has not been discussed and analysed in those previous studies. It is about the motivation changing of Nyai Ontosoroh, one of the main characters of the novel, to break her expected gender roles as a Dutch concubine.

A. Review of Related Theories

In the review of related theories, the theories used in this part of the theory of character, the theory of characterisation, theory of psychology, and theory of needs. The purpose of using these theories is to analyse the character of Nyai Ontosoroh deeper. It is also expected by having deeper analysis about the character; the researcher can answer the questions in the formulated problem.

1. Theory of Character

The character is an important element in the novel. The novel will not be meaningful and interesting because the characters in it will make its story more alive. Characters will also help the readers to imagine and to feel the atmosphere of the story through its dialogues and actions. Therefore, characters are a part of the story in the novel and play an important part on it.

In addition, Abrams (1999) states that the definition of characters itself is: “The persons represented in a dramatic or narrative work, who are interpreted by the reader as being endowed with particular moral, intellectual, and emotional
qualities by inferences from what the persons say and their distinctive ways of saying it—the dialogue—and from what they do—the action” (p.33). He believes that dialogues and actions which are presented by each character in the story will help the readers to find the characters’ motives and the values lay behind their action and conversation.

Rohrberger and Woods (1971) also state that characters are like human beings in real life. They have their own personality and appearance, which make them different from one to another (p.20). It can be said that characters in the novel are identified and are illustrated like human beings in the real life. Each of them has their own uniqueness, appearance, and personality which make them different from one another.

Koesnosobroto (1988) argues that there are two types of characters; major and minor characters. Major characters are ones who become the centre of the story and always emerge from the beginning to the ending of the story. The key of the story is emphasised from their life experiences. On the other hand, minor characters will only appear in certain parts of the story because their roles are less important than the major ones (p.23).

In addition to that, Perine (1974) in Literature: Structure, Sound, and Sense also states that there are two types of character, which are static and dynamic character. The static character will have same characteristic from the beginning of the story until the end of the story (p.71). On the contrary, the dynamic character is the character that will change and is developed in certain conditions. It also experiences the permanent change in some aspects of the
character or personality, the change may be small, large, better or worse and that is important in the story. Based on the theory of character mentioned before, the researcher can identify which types of character are suitable to Nyai Ontosoroh.

2. Theory of Characterisation

It is necessary to know the characterisation of each character in order to be able to analyse characters in the novel. According to the Literature Terms and Definition, characterisation is described as a poet or author’s use of action, description, and dialogue that make a character more realistic in order to gain an emotional or intellectual reaction to the readers. Murphy (1972) in Understanding Unseen: An Introduction to English Poetry and the English Novel for Overseas Students, states that there are nine ways to understand how the characters presented by the author in the story. They are:

a. Personal Description

In personal description, the author may describe a person’s appearance or clothing. The purpose is for the readers to be able portraying the character described and its appearances. The author may also describe clearly about what the characters look like and he can also tell the readers about the characters in details (p. 161-162). Therefore, the readers are able to imagine how that character looks like. The purpose of it is also to help the reader to form their own image about Nyai Ontosoroh.
b. Characters as seen by another

The author also can describe a character through the opinions, attitudes, views and comments of other characters instead of describing a character by himself. The readers will catch a reflected image of the characters the author means that way (p.162). Nyai Ontosoroh’s character can also be seen from others’ comment about her. Some may comment or give the positive reaction towards her or her behaviour because they like her or see her as someone special. The purpose of this is to convey the readers of the character described.

c. Speech

The author can describe a character through the way the character speaks. The author can also give a clue about the character of the person described through the language he or she uses in the conversations he or she engages with other people. In addition to that, whenever that person states his or her opinions towards others, the readers will have a clue to her/ his character (p.164).

d. Past life

The author may give a clue related to one character in the story to the readers through that character’s past life. By using the past life the author can present a clue to events that help to shape characteristics. The author may also lead the readers to an event when the readers can see the real character of the person described in the novel. It may be in the form of direct comment, that
person’s thoughts, his or her conversation with others, or by something extra ordinary that he or she has done (p. 166).

e. Conversation of others

The author can provide an explanation about a character through the conversation of other characters and what they say about him or her. Through this, the readers will have a clue that what others say about the character may reveal what kind of character he or she is (p.167-168). Therefore, by analysing what people say about Nyai Ontosoroh, the readers will have better understanding in knowing her real character.

f. Reactions

The author can describe the characteristics by displaying the way a character’s responses or reactions to various situations and events in a story. By seeing the reaction that a person shows in the novel, the readers may have a clue to what characteristics a character owns (pp.168-170). It is because normally people will react differently in a various situations. Through it, the researcher can know what type of person Nyai Ontosoroh is.

g. Direct comment

The author can give the readers a way to imagine the characteristics of the character when he or she gives comments and descriptions on it directly. On another occasion, the author may give the comment explicitly as well as the
author’s opinion related the characters written. The readers will often have to guess and recognise the meaning of the author’s comment. The purpose is by recognising it, the readers will know what the author precisely wants to reveal about a particular character he writes in his novel (pp.170-171).

h. Thoughts

The author can also give the readers a direct knowledge of what a certain person and what different person is thinking about. The author can also write something that helps the reader to see the way the character described thinks and what that character feels (pp. 171-172). The purpose of knowing what the character feels or thinks is to guess the characteristic of that person described.

i. Mannerism

A person’s mannerism or habit can also be characterised by the author to tell the readers something about the character’s characteristics both in negative and positive ones (p.173). Through the entire story, the author can explicitly or implicitly tell the readers about a character’s characteristic. The manner that a character owns later will strengthen the researcher’s opinion related to his or her characteristics. Someone’s manner can also determine whether he or she is considered a good or a bad person. Someone who has a positive manner reflected in her good behaviour is often considered as a good person.
3. Theory of Psychology

Psychology is the science that attempts to understand, predict, describe and influence the behaviour especially the human behaviour (Kalish, 1997, p.4). Supporting the theory, Huffman and Vernoy (2000) also defines psychology as a scientific study of behaviour and mental processes which describe the reasons human and animal do, feel, and think (para.2).

Departing from those definitions, it can be said that psychology studies somebody’s behaviour that is developed from time to time in order to find out the motivation that underlies the behaviour itself. Therefore, it is needed to understand psychology in literature. The reason is that it will enable a person to observe the behaviour of the characters and try to find out the motivation behind their thought, feeling and action written in the story.

a. Theory of Psychological Approach

In order to get the values and beauty that lie in the literary work, a person should use a critical approach to literature. In this study, the critical approach that is used by the researcher is psychological approach. The reason is because by applying the psychological approach, the researcher will know how to analyse the motivation changing in Nyai Ontosoroh in the novel This Earth of Mankind.

According to Kennedy and Gioia (2005), psychological approach normally focuses on the analysis of the character’s motivation or behaviour in the work. In addition to that, Peter Barry (2009) states that a psychological approach focuses
on unconscious motives and feelings which come from the author or the characters depicted in the work. (p.100).

Therefore, it can be concluded that psychological approach is used to find out the motivations of characters in performing particular behaviours and expressing certain feelings in the story. It is because the person described in the novel is considered like human who has a feeling, senses, motivation and emotion. In order to understand them all, the theory of psychological approach will be needed.

b. Theory of Motivation

In order to make the novel more interesting, the characters in the novel should possess a motivation. Huffman and Vernoy (2000) believe that motivation is elements within an individual which consist of needs, desires, and interests to encourage behaviour toward a goal. It emerges emotion as the ‘feeling’ response (para.1). It also means that without possessing them, people’s life is going to be boring and people will be unmotivated to live their life and fulfil their satisfaction.

Adair (2006) also states that people will have motivation when they want to do or to have something. Motivation embodies the reasons which encourage people to act either positively or negatively (p.89). It can be stated that motivation is the foundation for people to do or act positively or negatively.

According to Ryan and Deci (2000), there are two types of motivation. They are intrinsic and extrinsic motivation. Intrinsic motivation is the doing of an activity for his satisfaction rather than for any other purposes. If a person is
motivated intrinsically, he will react or do his action willingly and it is for his own pleasure which is so different than doing things because of the external pressure (p.57). On the other hand, external motivation deals with an activity which is done because of a condition or one else’s pressure (p. 58).

Therefore, from those two definitions, it can be stated that intrinsic motivation deals with the desire that come from an individual to act because it gives satisfaction or pleasure within him. In addition to that, external motivation is ones that come from the external factor which press an individual to do such particular actions.

4. **Theory of Needs**

Maslow (1943) develops one of the earliest theories about the human needs. The human needs itself are in relation with the motivation. He creates a hierarchy which includes five motivational needs; that are the physiological needs, safety needs, social needs, esteem needs, and self-actualisation needs. It is also often depicted as hierarchical levels within a pyramid as what can be seen from figure 3.1 below.
The hierarchy later is developed in 1970 by including cognitive and aesthetic needs. The hierarchy later is expanded also and is written in *Goble’s The Third Force* (1971) by including another aspect of needs that is the transcendence needs. Maslow’s hierarchy of needs then becomes a hierarchy which consists of eight needs. The eight needs are physiological needs, safety needs, love and belongingness needs, esteem needs, cognitive needs, aesthetic needs, self-actualisation needs, and transcendence needs. The new hierarchy can be seen from the figure 3.2 below.

**Figure 3.1 The First Hierarchical Pyramid of Maslow’s Theory of Needs**  
(Maslow, 1943)
a. Biological and Physiological Needs

The first stage of the hierarchy is the biological and physiological needs. The reason is because it is related to the physical needs of human beings to survive in this world for instance the food and oxygen. People who are in lack of food will always try to satisfy their needs of it first before fulfilling their other needs (p.38).

Therefore, to analyse the motivation changing of Nyai Ontosoroh, the researcher will have to find out her biological and physiological needs, whether she has already had them fulfilled or not. By knowing that, the researcher can have a clear opinion related to her characteristics. On the other hands, by knowing her physiological needs, the researcher can also know the reasons why her motivation keeps changing from time to time.
b. Safety Needs

When one is satisfied with their physiological needs, they will feel the urge also to fulfil their safety needs. Each of the human beings in this world needs the security in living their life. They need the feeling of being secured and safe as well as out of danger (p. 40).

c. Love and Belongingness Needs

According to Maslow, love is a healthy affectionate relationship between people that include the mutual trust. It always requires the act of giving and receiving the love itself (pp. 40-41). Therefore, when the physical and safety needs are fulfilled, one will feel the needs to love, give and receiving love as well as affection in his life.

d. Esteem Needs

According to Maslow, esteem needs are divided into two categories that are self-esteem and self-respects. Self-esteem includes one’s desire for confidence, the competence mastery, achievement, adequacy, independence and freedom. On the other hands, self-respect will include one’s prestige, recognition, acceptance, attention, status, reputation and appreciation from other people. In addition to that, Maslow also says that if one’s self-esteem is inadequate, that person will have the feeling of inferiority and helplessness. It may result in the discouragement and possible neurotic behaviour (p.42).
e. Cognitive Needs

One of the characteristics of mutual health is curiosity. Therefore according to Maslow, it means the search of meaning, that are to understand something, to systemise, to analyse, to find the relation and meanings, and to construct a system of values (p. 43). In a simple word, it deals with the need for knowledge and meaning.

f. The Aesthetic Needs

Human beings’ needs for craving the beauty are deep and the ugliness makes them sick (p.44). Therefore, in this study, the researcher needs to examine the events that happen in Nyai Ontosoroh’s life that lead her to such behaviour. After knowing them, the researcher can analyse Nyai Ontosoroh’s motivation changing from the point whether she can fulfil her aesthetic needs in her life from the events that happen during her life and how they motivate her to do some particular actions.

g. Self-actualisation Needs

The development and the growth of self-actualisation refer to the need for personal growth and discovery that present throughout a person’s life (Maslow, 1962). In Maslow’s opinion, a person is always “changing” and never remains static. In self-actualisation a person comes to find a meaning to life that is important to them. Therefore, Maslow (1971) urges that self-actualisation needs is
“the identification of the psychological need for growth, development, and utilisation of potential…the desire to become more and more what one is, to become everything that one is capable of becoming” (p.42).

h. Transcendence Needs

Self-transcendence deals with the connection to something beyond the ego. It also deals with a feeling to find the self-fulfilment by helping others and by realising their potential. Maslow (1971) believes that when one becomes more self-actualised and more self-transcendental, one will develop the wisdom and become wiser. It is also stated that Maslow's ultimate conclusion about self-transcendence is one of his most important contributions for the study of human behaviour and motivation (Daniels, 2001).

B. Theoretical Framework

This study provides some theories to support the analysis and to answer the two problems presented in the problem formulation at the first chapter. They are; theory of character and characterisation, theory of psychology, theory of motivation and theory of needs.

The first is theory of character and characterisation. It is used to answer the first problem formulation, which is to identify how Nyai Ontosoroh is described in the novel. The theory of character is used to find out what sort of character Nyai Ontosoroh is. In addition, the theory of characterisation is used to know how the author makes the character understandable in the story.
The second is theory of psychology, theory of motivation and theory of needs. In this study, the researcher uses the theory of motivation to find out the needs, interests, and desires which motivate Nyai Ontosoroh breaking her roles as Sanikem through her behaviour as a strong and independent nyai. The theory of needs is used to find out whether Nyai Ontosoroh has already got her needs fulfilled or not. The last one is the theory of psychology which is used to analyse the motivation changing in Nyai Ontosoroh.
CHAPTER III
RESEARCH METHODOLOGY

This part consists of three parts. They are object of the study, approach of the study, and method of the study. Object of the study explains the description of the novel studied. Approach of the study elaborates a psychological approach discussed in the study. The method of the study explains the procedures of analysing the study.

A. Object of the Study

This Earth of Mankind is the object of this study. It was written in 1975 by Pramoedya Ananta Toer, one of the Indonesian famous authors. It was released for the first time in Bahasa Indonesia version at 1980. The book was translated by Max Lane from the original language and the original title Bumi Manusia in 1981. In this study, the researcher uses the English translation version by Max Lane. The English version of this novel was first published in Australia by Penguin Book Australia Ltd at 1982. This novel consists of 368 pages and it is divided into twenty chapters.

This novel tells about Minke, a young intelligent Javanese student who lives in Java among the colonists and colonised in the late nineteenth century. He is desperately in love with Annelies Mellema, a mix Dutch-Native Indonesian lady. In this novel, there is also a character named Nyai Ontosoroh, a Javanese who becomes a Dutch concubine, who is also a mother of Annelies and later
becomes Minke’s mother-in-law. Pramoedya Ananta Toer pictures an Indonesian life during the colonialism era which involved the struggling life, hatred, and love. In *This Earth of Mankind*, Pramoedya Ananta Toer also describes the role of woman especially a *nyai* in Java.

Nyai Ontosoroh, as one of the main characters of the story, is a Javanese concubine of a Dutch man named Herman Mellema. Her original name is Sanikem, a village girl from a kampong in Tulangan (p.94) who later is sold by his father to become a concubine. After feeling the importance of having a proper education, she stepped out the image of Javanese concubine and broke out her expected role as a *nyai*. She became someone who was able to dress herself well, smart, and able to manage the family companies.

**B. Approach of the Study**

The researcher used the application of the psychological approach to answer the two presented research problems. According to the theories explained in the previous chapter, psychological approach is used to examine why the needs, interest and desires urge people in motivating them reaching something in their life.

This approach is also suitable to be applied in the study because it is able to help the researcher identify the needs and strong interests of Nyai Ontosoroh in her life. It also helps the researcher to find out her motivation changing to break her role as a Sanikem, a girl from the small kampong who does not know anything and is not well educated to become a *nyai* who controls the family business and
become a famous public figure in Wonokromo. This topic will be further analysed in the following chapter of the study.

C. Method of the Study

The researcher used the document analysis and library research as the method to obtain the data from the novel for the study. There are seven steps to do a library research according to Virginia Tech (2008). They are choosing the topic, finding background information, finding books on the topic, using databases to find periodical articles on the topic, evaluating the data found, writing the paper then formatting the bibliography.

In the first step that was choosing the topic, the researcher read Pramoedya Ananta Toer’s *This Earth of Mankind* in Max Lane’s translation for several times to have a better understanding about the story, plot, and moral values of the novel. After reading, the researcher then picked a topic that excited the researcher to write the study about the analysis of motivation changing of Nyai Ontosoroh.

Finding information became the second step in writing this study. In finding the background information, the researcher searched for articles, books, notes, and reading related to the topic. The researcher then summarised them all.

The next step was finding some sources and theories related to the study. The sources were in the form of books, journals or online articles. The researcher then listed them down. The theories used in the study were; the theory of literature, the theory of character and characterisation, the theory of psychology
included the theory of psychological approach, the theory of motivation, and the theory of needs.

The last two steps were evaluating the findings and the sources that have been gathered. The researcher then made a relation between them and two problems formulated in this study. Lastly, the researcher started writing her thesis.
CHAPTER IV
RESEARCH RESULTS AND DISCUSSION

This chapter aims at analysing the work of the novel and answering the problems presented in the study. The analysis firstly focuses on the description of Nyai Ontosoroh, as one of the main characters, described in Pramoedya Ananta Toer’s *This Earth of Mankind*. Secondly, the analysis concentrates on the motivation changing for breaking her expected roles as a Dutch concubine in Pramoedya Ananta Toer’s *This Earth of Mankind*.

A. The Character Description of Nyai Ontosoroh

In accordance to that, to have the deeper understanding related to the physical description and the character description of Nyai Ontosoroh in the novel *This Earth of Mankind*, the theory of character and theory of characterisation should be applied in this study. The first one is the theory of character. In the previous chapter, characters are described as the imaginative person with the emotional, moral and intellectual values as what can be seen from the way they are saying, doing and behaving (Abrams, 1999, p.33).

Furthermore, Rohrberger and Woods (1971) state that each character has different personality and outlooks from one and another (p.20). Therefore, the theories help this study to analyse the emotional, moral and intellectual values of Nyai Ontosoroh which make her different from any other characters in the novel *This Earth of Mankind* written by Pramoedya Ananta Toer.
Koesnosoebroto (1988) as explained in the previous chapter argues that there are two types of character which are major and minor character. In accordance to that theory, in the novel *This Earth of Mankind*, Pramoedya Ananta Toer presents a character named Nyai Ontosoroh as one of his major characters. The first reason is because the plot of the story is related to her also. She is mentioned for many times from the beginning until the end of the story. The second reason is because Nyai Ontosoroh also plays an important role in the novel *This Earth of Mankind*. It is because some parts of the stories are emphasised from her life experience.

In addition to that, using the argument about the dynamic and static character as what explained in the previous chapter, Nyai Ontosoroh can be said also that she is a dynamic character (Perrine, 1974). It is because her character is developed from the beginning until the end of the story. It can be seen also from the novel that Nyai Ontosoroh herself also experiences changes in some aspects of her character or her personality.

Despite of that, Nyai Ontosoroh whose real name is Sanikem is concubine of Mr. Herman Mellema, a Dutch administrator whom Nyai Ontosoroh often refers him as “the Great Powerful Tuan”.

“He even went as far as using a dukun magic man and ascetic practices to cast a spell on the tuan administrator, the Tuan Besar Kuasa, the “Great, Powerful Tuan,” to come to the house. (p.80)

However, since she is the concubine of Mr. Mellema, people in that era call her or refer her as *nyai*. The definition of *nyai* is a native who is bought and
becomes the concubine, a “wife” who is not married officially. In the colonialism era, a nyai’s level is higher than a slave. They are wearing the the songket which is embroidered in the gold and silver spun as well as wearing the ear stud from diamonds (Depdikbud, 1989).

Referring Mr. Mellema as her Tuan Besar Kuasa, Nyai Ontosoroh knows her position very well. She knows that she has no control over her life anymore. It because her master will decide everything for her and decide the life she is going to have. Nyai Ontosoroh has also to obey what her master says no matter what. It is often worst because a nyai has no right also as human beings. Nyai Ontosoroh herself has ever commented her life as a nyai in This Earth of Mankind novel.

“Life as a nyai is very, very difficult. A nyai is just a bought slave, whose only duty is to satisfy her master. In everything! (p.87)

She admits that being a nyai is difficult. It is because a nyai is almost the same as the slave. Once her master has done with her or bored, she may be kicked out with her children who are going to be unrecognised by the laws because a nyai will never be married legally. It is supported by Nyai Ontosoroh’s comment in the part of the novel;

“Then, on the other hand, she has to be ready at any moment for the possibility that her master, her tuan, will become bored with her. And she may be kicked out with all her children, her own children, unrecognized by Native society because they were born outside wedlock.” (p.87)

The second theory used in this study is the theory of characterisation from Murphy (1972) in which he clarifies how an author presents his characters in the
story through nine important things, which are; personal description, character as seen by others, speech, conversation of others, past life, reactions, direct comment, thought and mannerism. Those aspects will help the researcher to analyse the appearance and the personality of Nyai Ontosoroh in the novel.

In simpler terms, by applying those two theories in this study, the researcher will be able to find out the answer of the first problem formulation, that is how Nyai Ontosoroh as one of the main characters described in the story. Therefore, in order to give the clear and better understanding, the description of Nyai Ontosoroh will be divided into two parts, which are; the physical and appearance of Nyai Ontosoroh and the description of her personality written in the novel.

1. The Physical Descriptions of Nyai Ontosoroh

In describing the physical condition of Nyai Ontosoroh, the researcher described the character of Nyai Ontosoroh herself from the way she looks and her appearance. The researcher uses the application of theory of characterisation by Murphy (1972). Based on that theory, the researcher can analyse Nyai Ontosoroh’s physical appearance as what it is written below;

a. Well-dressed

Nyai Ontosoroh is described as an elegant neat person in the beginning of the novel. The way she looks can easily attract people’s admiration at her. She is a beautiful woman with a good taste of dressing. She is the example of an elegant
nyai. This kind of admiration about Nyai Ontosoroh’s elegance looks can be seen from Minke’s impression when he sees Nyai Ontosoroh for the first time in the Boerderij Buitenzorg.

“A Native woman entered, wearing a traditional Javanese wrap skirt and a white blouse embellished with expensive lace, perhaps the famous Dutch lace made in Naarden, which we have been told about in E.L.S. Her neat attire, her clear face, her motherly smile, and her simple adornments made a deep impression of me.” (p. 29 par. 2)

It can be interpreted from Minke’s opinion that Nyai Ontosoroh’s attire is neat with clear face, motherly smile that makes everyone close to her comfortable and also simple adornment that raises the good impression from the people who see her. It is also said that even her blouse is made in Naarden and is not only local fabric products which are normally used by most of the native women in her era. Even though, she comes from the middle lower class family but her entire appearance when she is a nyai shows a distinctive feature of a high class Javanese woman even though she is only a nyai.

“…With signs he ordered me to brush my teeth…Again, with signs, he ordered me to bathe and to scrub myself with scented soap…He put the sandals on my feet…” (p. 86, par 3-4)

It can be interpreted also from the quotation that she also learns how to treat her body carefully after being brought home and being asked by Mr. Mellema. It can also be an addition to indicate that Nyai Ontosoroh is from the
low middle lower class Javanese family because in the past, only the have who can afford a sandal.

b. Charming

It is told also that Nyai Ontosoroh is a mother of two adults in the novel. Even though, she is a mother of two adult children, she still looks very young and lovely even with the smooth and light-coloured skin like a langsat fruit. Because she treats herself well, she is also very charming and it attracts a good impression to those who have ever met her. It can be seen also from Minke’s thought in his first encounter with Nyai Ontosoroh.

“…She looked lovely and young; her skin was smooth and light-colored like the langsat fruit. So this was what she looked like, this Nyai Ontosoroh who was talked about by so many people, whose name was on the lips of everyone in Wonokromo and Surabaya, the nyai in control of the Boerderij Buitenzorg.” (p. 29, par 2)

On the last sentence of Minke’s quotation, it can also be seen that Nyai Ontosoroh is also a famous figure. It is because she is well-known by her charms. She is well-dressed and well-educated. She is not only dressing herself in the finest clothes but also is able to take a good care of her body. She treats herself well otherwise Minke will not say that she looks young even with two children. People in Wonokromo and Surabaya often talk about her because they are amazed with her ability in controlling the Boerderij Buitenzorg, the big family cattle company.
2. The Personality Description of Nyai Ontosoroh

The women in the colonialism era are often considered as those who are inferior from men, especially in the Javanese culture in which men play the important role and are considered as the leader in the society, religion as well as in the family. Women are only obliged to stay at home, to take care of the family and to do the domestic home works as a housewife (Budiman, 1985, p. 1). However, Nyai Ontosoroh represents the contrary of most of the Javanese women in that era. The personality description of Nyai Ontosoroh can be seen in the further explanation below;

a. Well-educated

Nyai Ontosoroh in the novel *This Earth of Mankind* represents the Javanese woman who has been influenced by the western culture that is European culture. It is started after her Tuan Besar Kuasa teaches her many things about his culture. It is also because Nyai Ontosoroh encourages herself and is motivated to learn what her “master” wants her to learn like what has written in her quotation.

“...I studied everything possible about my master’s wants: cleanliness, Malay, making the bed, ordering the house, cooking European food. Yes, Ann, I would have revenge upon my parents. I had to prove to them that whatever they had done to me, I would be more worthy of respect than they, even if only as a nyai.” (p.88 par 1)

What Nyai Ontosoroh has said shows a fact that she is well-educated because she is highly motivated in learning. Nyai Ontosoroh shows herself as a Javanese woman who is influenced by the European culture since her Tuan Besar
Kuasa has taught her many things about the European culture, its literature and some other things. She also has a big curiosity of what becomes the latest news.

“Minke,” Nyai said, “is it true people can now make ice? Ice that is really cold, as the books say?” (p.34)

Due to her curiosity and her hobby in reading, Nyai Ontosoroh becomes a well-educated and intelligent woman. She reads not only the Malay literature but also the European literature. She speaks Dutch with the correct pronunciation like the Dutch themselves and that is what makes a big impression to Minke. She is not like other ordinary Javanese women who often do not know how to read in that era nor having a proper education. It often raises a question to other people who know her especially Minke because a nyai can be well-educated and well-mannered.

“She was amazing, this nyai: The people and everything around her were indeed in her grip, and I, myself, too. From what school had she graduated that she appeared so educated, intelligent? And she was able to look to the needs of several people at once, with a different manner for each. And if she did graduate from a school, how was she able to accept her situation as a nyai? I couldn’t understand any of this.” (p.49)

In addition to that, those quotations about Nyai Ontosoroh have shown the readers that she is a well-educated person. Minke himself even has been questioning himself of Nyai Ontosoroh, her education background, how can people just bow themselves to her and to what she wants. Nyai Ontorosoh’s
intelligence also raises an admiration from Magda Pieters, Minke’s teacher in HBS who finds her as a unique person.

“A person who is used to giving orders, running things, after giving everything proper consideration, Minke. She could run a much bigger business. I’ve never met a female entrepreneur like her. A degree from a Business Academy would not guarantee ability such as hers. You’re right, Minke, she is a successful, self-educated person. And I’ve only talked about the business side. God! That’s what’s called a historical jump, Minke, for a Native. (p.233)

The most amazing thing is that she has never had any formal education like school but she learns from her experience as well as her self-taught. It means that she has courage to study on her own. With her intelligence, she can run a very big company and control many people there.

She may not also be born from the high-middle class rank family in the society, but she is succeeding in teaching herself from her experiences throughout his life. In contrast of herself being a concubine, she knows how to carry herself as an educated woman. That is what also makes Dr. Martinet, Nyai Ontosoroh’s family doctor admires her and refers her as an extra ordinary woman.

“She feels herself a Native, a genuine; real Native…Nyai is indeed extraordinary. I think everybody acknowledges that. I’ve said before to you that she has unconsciously self-educated herself?” (p.249-250).

b. Straight-forward

The way Nyai Ontosoroh speaks and states her opinions also shows that she is unlike any other Javanese women. She is not afraid to be wrong in stating
her opinions. It can be said also that Nyai Ontosoroh is a straight forward person. She has her own opinions and instead of having someone speaks for her like any other nyai's, she dares to speak for her own. It is what also raises an admiration from Minke’s teacher.

“In literary matters she could still learn from you, but even there she is, all the same, amazing. But you know what I found most amazing about her? She dared state her opinions! Even though there was no guarantee they were correct. She was not afraid of being wrong. Determined, with the courage to study from her own mistakes. God!”(p. 233)

Nyai Ontosoroh is definitely an amazing and overwhelming character. She creates herself differently from any other nyai's or any other natives Indonesian women. Another example of her being straight-forward can be seen from her strong will in defending her daughter’s right in the Dutch court.

“Who turned me into a concubine? Who turned us all into nyai's? European gentlemen, made masters. Why in these official forums are we laughed at? Humiliated? Or is it that you gentlemen want my daughter to become a concubine too?” (p. 288)

c. Dominant

Aside of being intelligent and well-educated, Nyai Ontosoroh also shows a very different aspect from any other Javanese ladies in her era. She is brave and strict because she knows what she wants to do in her life. The part of the story in which Nyai Ontosoroh yells at her husband for not warmly welcoming Minke at his first visit can be an indication that she is also a dominant person.
“Close your mouth!” shouted Nyai loudly in Dutch, “He is my guest.”
Mr. Mellema’s eyes shifted dully to his concubine. And must something happen because of this uninvited Native?” (p.48)

In that era, women are always inferior to the men (Budiman, 1975), yet, Nyai Ontosoroh who is only a concubine of Mr. Mellema can shout and yell at him. Mr. Mellema who is her master does not even say a thing back. Nyai Ontosoroh’s hatred and anger throughout the years to her husband is also showed by argumentation with her husband.

“A mad European is the same as a mad Native!” Her eyes burned with hatred and disgust.” You have no rights in this house. You know where your room is.” The nyai pointed to a door. And her pointed finger was clawed.
Mr. Mellema still stood in front of me, hesitant.
“Do I need to call Darsam?” she threatened.” (p. 48)

Nyai Ontosoroh does not only yell at her master but also able to threaten her husband by saying that she is going to call her bodyguard when Mr. Mellema disrespects Minke who at the time is Nyai Ontosoroh’s guest. Nyai Ontosoroh is also dominant as a mother. After finding out that her husband has another son named Maurits Mellema and is still in legal marriage with Ms. Amelia Mellema-Hammers, she forces her husband to react and do a thing related to it but her husband does not even give any reaction. It is what drives Nyai Ontosoroh into an arguing with her husband over and over. She even gives a warning to Robert Mellema, the first son of Nyai Ontosoroh and Mr. Mellema not to greet nor even speak to his father.
“Don’t speak to him. Don’t greet him,” Mama ordered. (p.102)

Another example of her as a dominated woman can be seen when Annelies says that she will look after her father when he is getting older because she feels pity of him, Nyai Ontosoroh is also strict and bravely says:

“Shhh! Pity is only for those who are conscious of their condition. You need pity, not him—the child of someone likes him. Ann, you must understand: He is no longer a human being. The closer you are to him, the more your life is threatened by ruin. He has become an animal who can no longer tell good from evil. He’s no longer capable of any service to his fellow human beings. It’s over, don’t ask about him again.” (p.78)

Nyai Ontosoroh urges that Annelies does not need to feel pity for her father who becomes a stranger to them. Instead, people should be pity for her for having such a father who has lost his sanity after the arrival of his legal son from the Netherland.

d. Caring

Despite of those things she has said to her children, she is basically a caring and a motherly one. She is a caring person and it is not only to her children but also to Minke. A few days after his visit to Nyai Ontosoroh’s mansion, Minke is surprised once he comes home and he finds a package for him from Nyai Ontosoroh.

“There is a package. For Young Master Minke”—I heard a man’s voice—“milk, cheese, and butter. There is also a letter from Nyai Ontosoroh herself.” (p.52)
Nyai Ontosoroh is also an affectionate mother to Annelies. It can be seen from what she wishes for Annelies. She wishes Annelies to be happy and to get married to one she loves which is unlike her. She says that she is not going to be like her father and she will not force Annelies to marry someone she does not like (p.82).

However, Nyai Ontorosoh who has experienced the bitterness in life knows that it is necessary for her children especially Annelies to be happy. She does not want her children to end up like her. Therefore, she also encourages Annelies to find their own happiness because she does not want her to experience the same thing like her.

“Yes, Mama wants to see you happy always. Nor even to feel the pain I once did. I don’t want you to suffer the loneliness I suffer now: without acquaintances, without friends, let alone really close friends…” (pp. 75-76)

Nyai Ontosoroh’s affection to their children especially Annelies can be seen also from the way she defends her daughter’s right to remain in Indonesia in the court. She knows that she is only a native who cannot have any rights in defending anything. However, it can be seen that Nyai Ontosoroh is a strong hearted person also because she does not give up easily. She is enthusiastically trying to defend the right of her daughter for not being returned to the Netherland even she knows that her chance to win is only small (p.322).

In the end, Nyai Ontosoroh loses the battle to defend her daughter’s right to remain in Indonesia, but her motherly side can be seen from the part which she
really loves her daughter; therefore she does not want her daughter to be sent back to the Netherland.

Those things mentioned can be an indication that Nyai Ontosoroh is a dominant person also. After she experiences the bad thing and goes through the entire chaotic situation with her husband and her husband’s first legitimate son, she decides not to bother anymore about her husband. In addition to that, even though Nyai Ontosoroh succeeds in managing her big company and controlling her employees, she faces a big failure in managing her own family and in controlling her two children.

Her eldest son, Robert Mellema does not think that she is capable in controlling the company because she is a Native Indonesian. He also considers her as his enemy because she takes a side against his father and asks him as well as Annelies not to pay attention on his father anymore. Annelies, on the other hand is a dependable woman without any initiative because she is modelled by Nyai Ontorosoh to be her second image. She is always being under her mother’s shadow and is incapable in dealing with the hardships in life because she knows that her mother will always stand and protect her.

“And because of that she failed in another field? She doesn’t understand how to bring up her children. She has placed them in the middle of her own personal conflicts. It’s not just a deficiency—it’s a failure, Mr.Minke.”(pp.249-250)

It is also a big contradiction in her life because she is basically a loving caring mother. Despite her position as a controller in the company, she fails in
controlling her own family. Her son, Robert Mellema leaves the house in the end because of her dissatisfaction with the condition at their house. Her daughter, Annelies cannot fight back for her life most of the time because she always depends to her mother. The main reason of her behaviour is because she places the children in the middle of her conflict with her husband.

B. The Motivation Changing of Nyai Ontosoroh

In order to answer the second problem which deals with the reasons of Nyai Ontosoroh’s motivation changing, the researcher applies the theory of motivation. Adair (2006) argues that motivation embodies the reasons of why an individual reacts negatively or positively. In accordance to that, Huffman and Vernoy (2000) add that motivation consists of needs, desires and also interest which encourage a particular behaviour. Therefore, the researcher also uses the theory from Maslow; that is theory of needs. It is expected by using his theory, the researcher can have better understanding about Nyai Ontosoroh’s needs in her life. In this part, the study analyses the needs, desire and also interest that force Nyai Ontosoroh to act positively or negatively.

To make it easier to be understood, this study also uses the theory of Ryan and Deci (2000). By using their theory, the analysis of Nyai Ontosoroh’s motivation changing can be divided into two parts that focus on the intrinsic and extrinsic motivation. Therefore, the researcher will have to analyse the events happen in Nyai Ontosoroh’s life that cause her motivation changing from Sanikem, the kampong girl to Nyai Ontosoroh, the concubine of Dutch.
administrator. To sum up, the cycle events of Nyai Ontosoroh’s motivation changing can be seen in figure 4.1 below;

Figure 4.1 The Cycle Events of Nyai Ontosoroh’s Motivation Changing

1. The Intrinsic Motivation of Nyai Ontosoroh

Intrinsic motivation is dealing with the doing of an activity for one’s satisfaction rather than for any other purposes. Therefore, it is something that pushes somebody from within to do something or to lead one to such behaviour. If a person is motivated intrinsically, he or she will react or do his action willingly and it is for his own pleasure which is so different than doing things because of the external pressure (Ryan and Deci, 2000, p.57).
First Motivation Changing: Revenge

Sanikem whose later becomes Nyai Ontosoroh is only a native lady from Tulangan. She has an elder brother named Paiman and a father whose name is Sastrotomo. Sanikem’s father is a very industrious person and works as a clerk in a sugar factory in Sidoardjo. It is well-known also that her father is an ambitious person. He once offers a girl to Tuan Besar Kuasa in order to be promoted (p.78-79). People often scoff at Sastrotomo that one day he will offer his daughter to Tuan Besar Kuasa. It is also because Sanikem is considered as a beautiful lady and the flower of Tulangan (p.81).

Therefore, once one night Tuan Besar Kuasa comes to the Sastrotomo’s house, Sastrotomo sees that as a chance to offer her own daughter Sanikem to him in order to get a raise and promotion at work. It is proved because three days after Tuan Besar Kuasa’s visit, her father sells her to Tuan Besar Kuasa, Mr. Mellema. At the same time, her mother is protesting against her father’s will to sell her to Mr. Mellema but her father takes no notice. It can be seen from the part when her father said that the house the family lives in is no longer Sanikem’s house (p.83). In other words, Sastrotomo has said that it is because Sanikem now belongs to Mr. Mellema, she will have to live with Mr. Mellema by being her nyai. Since then, she is referred as a nyai, the term of unofficial wife of a pure blood. It is important to be noted that a nyai is considered the property only.

Being sold to somebody she does not know by her own parents somehow gives a big heartache to Nyai Ontosoroh. She even swore that by the time she takes her roles as a nyai, she will never look upon her house or her parents
anymore. As a lady, she will for sure have a dream of marrying one she loves but because of the pressure of the father, she then becomes a nyai.

She does not want to experience any humiliation from her family anymore and it is because her family who makes her a nyai. She decides to take her role seriously. She decides that she must become a nyai, a bought slave, and the very best nyai. That realisation is finally what has changed her motivation from Sanikem who does not know anything and who is so domesticated becomes Nyai Ontosoroh who wants to study everything especially those that her master wants to learn: the cleanliness, Malay, making the bed, ordering the house, and also cooking the European food. She is motivated that even though she is only a nyai, she will be more worthy of respect of what she is when she is capable to learn things than her father or her family (p.88).

According to Maslow (1971), it is important also that one will feel that she is secured financially, emotionally and also physically. Knowing also her position of a daughter of Sastrotomo, she cannot defend herself for not being sold as a nyai. Therefore, when her father decides to sell her to raise his position in the factory, Sanikem has no choice except to accept the destiny.

Depart from that point, it can be seen the first motivation changing in the character named Nyai Ontosoroh. She is at first the flower of Tulungan with an original name Sanikem. She feels that she is humiliated by her father when she was young and her father sells her to Mr. Mellema. Therefore, she makes a promise to take revenge to her family not to look back at her past as her Sanikem,
her first motivational changing occurs from Sanikem who only wants a simple life to a motivation in which she has to try her best to be the very best *nyai*.

b. **Second Motivation Changing: Disappointment**

Nyai Ontosoroh promises herself that she is going to do her best to become the very best *nyai*, she knows that her husband can just leave her any moment to the Netherlands; she prepares herself precisely to be more independent. She knows that when Tuan Besar Kuasa goes away or leaves her back to the Netherland, she will not be able to come home back to her father in Tulangan. She finally realises that she needs to have a saving. Therefore, she starts to save some money by sparing them from the shopping money Tuan Besar Kuasa gives to her. She is alert that once Tuan Besar Kuasa leaves her and goes back to the Netherlands; she is all secured financially to take a good care of herself and starts her life over.

Maslow (1971) also emphasises the cognitive needs in which somebody will feel the desire to know and to understand something. It can also be seen in the case of Nyai Ontosoroh. Bringing the understanding that her master can leave her anytime, she is also motivated to learn about how to read and write, to speak and to put the Dutch sentences together as well as pronounce the words correctly. She is also eagerly learns about how to look after the cattle of Mr. Mellema. The progress she has made is going a little bit far from the normal Javanese ladies in that era.
It is also after her father’s several unexpected visit to her new house in Wonokromo, she bravely says to her master that she does not want to meet her father anymore and considers him as someone who has no relationship with her.

“I did indeed have a father, once, not anymore. If it wasn’t Tuan’s guests, I would have already thrown him out. It’d be better to leave here than meet him.” (p.89)

Being dragged from her feeling of being humiliated by the family, she is bravely threatening Tuan Besar Kuasa about leaving him than being forced to meet her family. By the time, Tuan Besar Kuasa answers her by saying that none will take a good care of their cattle because the cattle only knows her, she begins to realise that she is not dependent on Mr. Mellema. On the contrary, it is Mr. Mellema who definitely depends on her. It later drives Nyai Ontosoroh to take the higher responsibility in the family business and in the family itself. In the end, she turns out to be the controller of the family and the business and gain respect not only from her employees but also from the people there even she is only a nyai.

In that point, Nyai Ontosoroh has fulfilled her needs in the belongingness and love needs. It can be seen from the novel that she lives happily at first as a mother of two children even with the predicate nyai of Mr. Mellema. She experiences the feeling that for once in her life, she really belongs to a place and she is needed by the people around her especially her husband. She also experiences the fulfilment of her cognitive needs by experiencing the time when she can develop herself by learning about things. Her esteem needs is also
fulfilled because she can gain and reach an achievement as the controller of the family business.

However, things have changed when the husband’s legitimate son named Maurits Mellema comes and confronts Mr. Mellema for not taking a good care of him and her legal wife in the Netherland. Nyai Ontosoroh who only knows that Mr. Mellema is a bachelor is surprised and she asks Mr. Mellema to reach and do an action related to it, yet he does not even notice anything. He turns out to be a stranger for her and her family. He starts not to come home and spends most of his time at Babah Ah Tjong’s brothel. Nyai Ontosoroh has experienced the disappointment and the humiliation towards herself as a woman and as a wife.

Since the second humiliation she experiences, Nyai Ontosoroh’s motivation changes also. She knows that she cannot depend on her husband to take a good care of her family and her business; she is highly motivated to become the breadwinner of the family. She is not Sanikem, the flower of Tulungan or Nyai Ontosoroh, the concubine of Mr. Mellema and the mother of two children anymore. Her motivation has changed into a nyai, a mother, and also a wife who has to afford her family because her husband is incapable in doing it.

2. The Extrinsic Motivation of Nyai Ontosoroh

Extrinsic motivation deals with all the activities which are done because of a condition or one else’s pressure (Ryan and Deci, 2000, p.58). Human beings basically blessed with the instinct to survive once he or she is being pressed by the condition surrounding. It is when they will normally have to adapt with the new
situation or condition. In the process of adapting himself, one will normally change his behaviour in order to survive. His goal in living a life also changes together with his motivation. Therefore, the researcher will have to find out the factors outside Nyai Ontosoroh herself that press her to act or react differently. The purpose is also to find out what cause her motivation changing from one time to time.

a. Third Motivation Changing: Oppression of the Society

Somebody who is only called as nyai in Nyai Ontosoroh era is basically not as high as the slave. They are normally are not well-education and are only being used as the sexual objects only. Once they have the children from their master, the children will not also be considered as pure or also as a native. They are going to be unrecognised by the society because they are born outside the legal marriage.

Therefore, when Nyai Ontosoroh carries a status as a nyai of the Dutch administrator, she feels the dissatisfaction and feels the inequality from the way the society treats her and her children. It is getting worst when the court has decided that her daughter, Annelies should be exiled back to the Netherlands. It changes also Nyai Ontosoroh’s motivation, from a breadwinner of the family to become a mother who has to fight against the injustice she experiences.

Nyai Ontosoroh wants to fight for her daughter not to be exiled to the Netherlands; she has lost the battle because she is just a native. It is unfair because a daughter should not be separated from the mother no matter what. It seems like
the society closes their eyes to what happen in this kind of case that era. Therefore, Nyai Ontosoroh bravely shouts in the court about the phenomenon of the nyai and demanding for the equal rights in the court.

“I, Sanikem, am only a concubine. Out of my concubinage my daughter Annelies was born. Nobody ever challenged my relationship with Herman Mellema. Why? For the simple reason he was a Pure-Blooded European. But now people are trying to make an issue of Mr. Minke’s relationship with Annelies. Why? Only because Mr. Minke is a Native? …Between Mr. Mellema and me there were only the ties of slavery and they were never challenged by the law. Between Mr. Minke and my daughter there is a mutual and pure love. Indeed there are no legal ties between them.” (p. 287)

She points out the reality that happens in that era in which a pure blood is considered higher than the native or the mix blood. She bravely says that none interferes on the affairs between her and Mr. Mellema just simply because Mr. Mellema is the pure blooded European and she is the native and is considered lower. Therefore, Mr. Mellema has the right to purchase her like a good. She argues also in the case of Minke and Annelies, people start the intervention because Minke is native and Annelies is mix blood and does not belong either to native or pure.

“Who turned me into a concubine? Who turned us all into nyais? European gentlemen, made masters. Why in these official forums are we laughed at? Humiliated? Or is it that you gentlemen want my daughter to become a concubine too?” (p. 288)
Nyai Ontosoroh emphasises on one important fact that none of the native women want to be taken as a concubine. She points out the facts that ones who turn the native women into nyais are the European gentlemen and made masters. Her speech is not acceptable in that era regarded she is only a concubine. In addition to that, she bravely speaks out her mind to continue speaking in the forum in the flawless Dutch even the court asks her to speak in Javanese.

It is an indication that Nyai Ontosoroh cannot fulfil her self-actualisation needs. She is acknowledged as someone who is well-educated and the controller in the society but she is not being acknowledged as a wife and as a mother of mixed children. It is also of what motivates Nyai Ontosoroh in changing herself from Sanikem who is not even well-educated into a nyai who gains the respect from the people because she is the breadwinner of the family and is able to speak her mind out in a forum in front of the Dutch court and finally into a nyai who fights against the injustice in the Dutch court because her daughter is going to be exiled from the country.
CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter consists of two parts which are the conclusion of the study. It deals with the final answers in the formulated problems mentioned in the previous chapter. The second part is the suggestion for the future researchers as well as the English lecturers.

A. CONCLUSIONS

The conclusion part deals with the analysis part of the chapter IV. There are two answers and conclusion that can be drawn from the two problem formulations. The first one is to answer how Nyai Ontosoroh is described in the novel This Earth of Mankind written by Pramoedya Ananta Toer. Based on the theories from Perrine and Koesnosobroto which have been explained in the previous chapter, it can be said that Nyai Ontosoroh is a dynamic and major character of the novel because her character keeps changing from the beginning of the story until the end of the story.

In the novel This Earth of Mankind, Nyai Ontosoroh physically is described as a representation of high-class beautiful well-dressed Javanese woman with good taste in dressing. She is mentioned to wear a traditional Javanese wrap skirt and a white blouse embellished with expensive lace made in Naarden. She is
also considered as an elegant woman with the neat attire, clear face and motherly smile. In addition to that, Nyai Ontosoroh is also described as a charming lady with the smooth, light-coloured, *langsat* skin even though a mother of two children.

In the terms of personality, Nyai Ontosoroh is described as a well-educated Javanese woman who has a big curiosity towards the recent news or issues in the world. She can speak in the flawless Dutch with correct pronunciation. She even read the Malay and European literature.

Nyai Ontosoroh is also described as a caring mother. She wants the best for her children especially her daughter Annelies for not experiencing the same thing like what she has. She wants to see her daughter happy by marrying someone she loves. She also at first cares with her son, Robert Mellema, but in the end, she decides not to. In the contrary, it is such a contradiction to know that in the end, the relationship between Nyai Ontosoroh and her son is falling apart and she unconsciously is shaping or forming her daughter to be like her.

Personally, Nyai Ontosoroh is a dominant and a straight-forward person also. It is because the bad experiences and the disappointment she had in the past. She bravely forces her husband to leave the dining table once her husband becomes rude to Minke. She also asks Robert Mellema to pick between her or her husband. Her characteristic either physically or personally can be analysed with the Murphy’s theory of characterisation which are through her speech, thought, mannerism, and her character as seen by other people.
The second problem is to find out the motivation changing of Nyai Ontosoroh. The theories from Huffman, Vernoy, Adair and Maslow about motivation and needs are used for analyse and to answer the second problem because generally. It is because they give the clear and simple definitions of what motivation is. The motivation changing of Nyai Ontosoroh can be seen in the figure 4.1. in the previous chapter at chapter IV with the analysis and discussion.

Basically, there are three kinds of factors that encourage Nyai Ontosoroh to have her motivation changing from Sanikem, the girl from the kampong into a dedicated nyai for Mr. Mellema and later to become an independent nyai with a strong personality. The first one is her intrinsic motivation to take revenge to her father who has sold her to become a nyai. The hatred she experiences about her father becomes the first trigger to change her motivation as a kampong girl who lives a simple life into a nyai. It is supported by her promise to herself that she will take revenge and will become nothing but a very best nyai. She cannot fulfil her security needs. Therefore, her motivation changes from Sanikem who only wants a simple life to Nyai Ontosoroh who wants to fulfil her promise to take revenge on her father by being the very best nyai whose jobs are to please her master and to take a good care of her family.

The second intrinsic motivation is the disappointment she experiences from her family and her husband. At first, Sanikem who later becomes nyai experiences the happy moments with her husband. She has already accepted her fate as a nyai and she tries to be a good nyai, a good wife for her husband and a good mother for her two children. She tries to please her husband by learning
whatever he asks her to learn, from doing the domestic house works to learn how to read and the European literature. It suddenly changes after the visit of her husband’s legal son from the Netherland. She experiences the bitterness and the disappointment from her husband’s dishonesty. It is worst because after the legal son’s visit, her husband starts to be someone else and starts to lose his sanity. He spends his nights outside the house at Babah Ah-Tjong’s brothel. His infidelity is what disappoints Nyai Ontosoroh.

As a woman, for sure Nyai Ontosoroh longs a figure to love and she also longs to be loved. Hence, experiencing those things, being sold by his father and the infidelity of her husband is finally what makes her motivation change, from a motivation of a dedicated wife and caring mother to be a breadwinner who is also a dominant controller of the family.

The last one is the extrinsic motivation. It is mentioned in the novel that living a life as a nyai is hard. They are like a mannequin for their masters. They will have to obey what their master says. She has no right as a human. As for her children, her children do not belong to the pure white or even the native. Nyai Ontosoroh has experienced these things.

Her condition and her life are getting worse because of the oppression from the society in the colonial era which considers women lower than men. Her husband’s legal son from the Netherland takes whatever she has, the company she builds from her own hands, the property and the family wealth. She loses the battle in defending the right for her daughter, Annelies who is mix-blooded lady in the Dutch court just because she is a native and she is a concubine. Her
daughter is taken away by the court from her hand. She slowly sees that the world is falling apart on her knees and there is nothing she can do about it because she is considered as a *nyai* with no rights. She cannot have her self-actualisation needs in which she wants to be acknowledged as a wife and as a mother fulfilled. Therefore, her motivation changes from Sanikem, the flower of Tulungan to a dominant breadwinner of the family then to a mother as well as a human who wants to fight against the injustice in the Dutch court.

From the conclusion of the analysis result, the readers are expected to be able to learn the struggling life during the colonial era especially a life of a *nyai*. It is important to treat other with the humanity aspects. Another thing to point out is that the readers can also learn that love and happiness are the most important factors in living a life as a human.

**B. SUGGESTIONS**

The suggestions in this section will be divided into two parts. The first one is the suggestions for the English lecturers who teach the Prose class and the second one is dedicated to the future researchers who want to conduct a research on the same novel.

1. **Suggestion for English Lecturers**

The English lecturers can use this novel as one of the materials in Prose class. It is because this novel does not only offer the historical value but also a humanity value. Therefore, there are four aspects that are needed to be reached by
the end of the course. The first one is for the students to know and understand the literary elements of a literary work (competence). Secondly, the students are able to understand and to analyse the literary criticism (competence). Another aspect that is needed to be reached is for the students to understand the connection among the literary works for instance a novel towards their own life (conscience). The students can also reflect on the story written by that author. The last one is for the students to realise that each of the literary works carries different aspects of humanity (compassion).

In order to get the achievement mentioned, the lecturers in prose class can use the novel *This Earth of Mankind* written by Pramoedya Ananta Toer as the teaching material. It is because by using this novel, there are some achievements that the PBI students can get. The first one is that it will enable them to understand better the literary elements such as the characters, plot, themes, symbol, and meaning that lie in this novel. Second benefit that the students can get is that it will also enable them to have deeper knowledge about the historical and psychological criticism that is used to analyse this novel. The third one is to enable the students to understand the connection between Pramoedya Ananta Toer and this novel especially to the character of Nyai Ontosoroh who is written as anomaly woman in this novel *This Earth of Mankind*. Lastly, it also sharpens the students’ compassion of others by being emphatic understanding that this novel is written in the post colonialism era when women only have a very limited chance for getting their happiness in life and their freedom.
The lecturers can also use this novel to conduct an interesting teaching and learning activities. The lecturers can conduct the guessing game in the beginning of the class in order to know the students’ understanding about the novel. The guessing game question’s topic will only be around the characters or the events that happen in the novel. The lecturers later can know also whether their students have finished reading this novel or no by doing this activity.

The next step is to gain the students’ understanding more on the novel. The lecturers can divide the students in the prose class in groups. Each group later will be given some questions related to the novel and related to its literary work. The students will also be given the question related to their personal impression about this novel. It is expected later that the students will read and dig more information about this novel as well as knowing their personal impression about this novel on their own. The lecturers will have to walk and spend some time with each group to check their understanding and stimulate them to work on this novel more. The students later will have to perform their work in front of their class. The last activity can be done by giving the students an assignment that is to make a summary or a mind map to re-tell this story in their own language.

2. Suggestion for Future Researchers

The second one is the suggestion for future researchers. Pramoedya Ananta Toer’s *This Earth of Mankind* is rich in the humanity values. Therefore, there are many aspects existed in this novel to be analysed by the future researchers.
Firstly, future researchers can analyse the relation of Pramoedya Ananta Toer’s life and the story in the novel. In most of his novels, Toer always describes his major female character as a strong woman for instance the characteristic of Nyai Ontosoroh in the novel *This Earth of Mankind*. Firstly, it is because of his love to her grandmother who takes good care of him since his parents passed away. His grandmother has to struggle in her life in order to afford the young Pramoedya Ananta Toer. As an honour to his grandmother, he normally describes his heroines with a strong character. Therefore, future researchers can use this subject on the correlation between Toer’s personal life that influences him in describing his heroines with the strong character like an image of his grandmother.

The second one, the character of Nyai Ontosoroh is described as a superwoman who started from nothing to something. Toer provides the reader also with the life in the colonial era back in 1880’s especially a life of a *nyai*. The future researchers are still able to analyse the character of Nyai Ontosoroh as an anomaly towards the society condition back in the colonial era.
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APPENDICES
APPENDIX A: SUMMARY OF THIS EARTH OF MANKIND

SUMMARY OF THIS EARTH OF MANKIND

Set at the turn of the century in the waning days of Dutch colonial rule, *This Earth of Mankind* is the first of the four books that comprise Pramoedya Ananta Toer’s Buru Quartet. A powerful story of oppression, injustice, and one young man’s political, emotional, and intellectual awakening. Pramoedya Ananta Toer wrote *This Earth of Mankind* while confined on the prison island of Buru, where prisoners did hard labor, clearing jungle with the crudest tools, and suffered starvation diets, beatings, and torture. Much of Pramoedya’s work has in fact been written under such circumstances. “I happen to be pretty productive when I am in jail,” he has said. “When you are in jail, you have to spend more time with yourself.”

The narrator of *This Earth of Mankind* is Minke, the first native Javanese boy to attend an elite Dutch colonial high school. A brilliant student, descendant of Javanese royalty, and an acutely sensitive observer of the complex and dangerous world around him, Minke’s life is disrupted when he is invited to live with a highly unconventional family. Here Minke meets an extraordinary cast of characters who will force him to confront the entrenched antagonisms of a society built upon racial and gender oppression. The household is headed by Nyai Ontosoroh, a native concubine who runs the family’s dairy business, and her half-European children, the beautiful Annalies and the treacherous Robert. Minke falls in love with Annalies, arouses the murderous hatred of Robert, and through his relationship with Nyai takes his first steps on the path that will lead him to become an outspoken opponent of Dutch colonial rule.

Minke and Nyai are both proud, highly educated, strong-willed individuals, who refuse to accept the hierarchy that parcels out freedom and power according to the
amount of European blood running through one’s veins. In developing the novel primarily through the consciousness of these two characters and their confrontations with injustice, Pramoedya casts a stark light on the hypocrisy of European civilization. Nyai, though a concubine with no legal rights over her children or the business she has made successful, emanates a moral authority unmatched in the novel. And Minke, though his native limitations are regarded as self-evident to many Europeans, proves through his writings and his behavior that he is the equal of anyone.

When Nyai discovers that Minke wants to be a writer, she tells him to “Write always about humanity, humanity’s life, not humanity’s death. Yes, whether it’s animals, ogres, gods, or ghosts that you present, there’s nothing more difficult to understand than humanity. That’s why there is no end to the telling of stories on this earth. *This Earth of Mankind* is one such story. An unflinching portrayal of both the suffering caused by colonialism and of human dignity trampled upon, it is also a story of a valient struggle for freedom. It is one of the most compelling political novels of the twentieth century, and an unforgettable attempt to understand humanity in all its complexity.


Copyright: 1998
Arguably Indonesia's best-known writer, Pramoedya Ananta Toer, also known as Pramoedya or Pram (1925–2006), was the author of novels that chronicled much of that Southeast Asian country's turbulent history. His writing had special force because he lived that history, doing much of his best work while imprisoned as a result of his dissident activities.

First it was Indonesia's Dutch colonizers who put Pramoedya in prison, then the independent country's first two rulers. For a 10-year period beginning in 1969 he was held in a notorious prison camp on the island of Buru, writing four novels while he was imprisoned, or narrating them orally when he had no access to writing materials. He later documented his experiences in a memoir, Nyanyi sunyi seorang bisu (The Mute's Soliloquy, 1995, translated 1999). Pramoedya has often been compared with Russian author Alexander Solzhenitsyn and other dissident writers around the world.

**Father Was Independence Activist**

Pramoedya Ananta Toer (Prah-MOU-dia ah-NAHN-ta Tour) was born in Blora, in central Java, on February 6, 1925, when Indonesia was still a colony of the
Netherlands. He was one of nine children. Pramoedya's father was an educator and a member of a pro-independence group called Budi Otomo. In The Mute's Soliloquy, Pramoedya described his father as "a Javanese who had a near-mystical feeling about words" and explained that the name Pramoedya was constructed from the syllables of a revolutionary slogan, "Yang Pertama di Medan," or "First on the Battlefield." The phrase was not in Pramoedya's native language of Javanese but in Indonesian, the language used to unify the numerous ethnic and linguistic groups of the huge Indonesian archipelago. Pramoedya wrote his books in the Indonesian language. His father was a charismatic independence campaigner, "a lion at the rostrum," Pramoedya wrote, but he also suffered from a gambling addiction. In order to attend a broadcasting vocational school in the larger city of Surabaya, Pramoedya had to save money by working with his mother as a rice trader.

Pramoedya graduated from the school in 1941, just as World War II broke out. Japanese naval forces quickly defeated the combined "ABCD" (American, British, Chinese, Dutch) forces in Southeast Asian waters and occupied Indonesia. Pramoedya, like many other Indonesians, initially welcomed the Japanese as liberators from Dutch colonial occupation, and he worked during the war for Japan's Domei news agency. Later in the war, however, many Indonesians were conscripted by the Japanese into forced labor brigades. In the power vacuum that followed Japan's surrender in 1945, Indonesia, led by the country's first president, Sukarno (many Javanese Indonesians use only one name), declared independence. The Netherlands launched a four-year war to recover its colony, and Pramoedya fought for a time in a guerrilla group.

He later moved to Jakarta, Indonesia's largest city, and edited a pro-independence journal. For these activities he was imprisoned by Dutch authorities between the summer of 1947 and the end of 1949, when the Dutch, under international pressure, ceased hostilities. While he was in prison, guards gave Pramoedya a copy of John Steinbeck's epic novel Of Mice and Men, which Pramoedya used as a way to learn the English language. He also began to combat the despair of prison life by writing, a practice he would likewise follow during later stretches in prison, and he completed his first novel, Perburuan (The Fugitive, translated into English in 1990). Published in 1950, it was set during the last days of Japan's occupation of Indonesia in World War II. The book earned Pramoedya widespread recognition and confirmed his gift for weaving historical events into compelling narratives of characters with complex personal motivations.

Pramoedya was fond of saying that he became a writer because he had no other marketable skill, and his reception of the young country's Balai Putaska literary prize helped stabilize his financial situation. He married for the first time, eventually fathering eight children during two marriages. Pramoedya wrote several novels, including Keluarga Gerilya (The Gerilya Family), set during the war of Indonesian independence. He also penned short stories that were collected into several books;
one of these, Cerita dari Blora (Stories from Blora, 1952), featured settings from his home region. The novel Korupsi (Corruption, 1954), written after Pramoedya spent a year in the Netherlands on a cultural exchange program, was aimed at corruption in Indonesian society. Pramoedya also traveled to China in 1956, and over the course of the 1950s he gradually moved leftward politically. Many of his writings of the late 1950s were nonfiction essays on themes of social criticism.

Championed Cause of Ethnic Chinese

Pramoedya began to speak out about the conditions facing ethnic Chinese in Indonesia, a prosperous but often persecuted minority in the country. This earned him the enmity of Sukarno, whom Pramoedya generally admired, and in 1960 he spent another nine months in prison. Between 1962 and 1965 he edited the cultural section of the leftist-oriented Bintang Timur (Eastern Star) newspaper. In 1965, however, chaos broke out in Indonesia. A group of army officers was assassinated under murky circumstances, and Indonesia's Communist Party was blamed.

An Indonesian general, Suharto, seized power from Sukarno and ruled Indonesia as strongman of the country's "New Order" government until 1998. The country's military launched a brutal program of repression against members of Communist organizations, resulting in hundreds of thousands of deaths. Pramoedya, whose works had already begun to appear in foreign language editions, was not killed, but he was arrested in October of 1965 and again imprisoned. A beating he received from soldiers left him partially deaf for the rest of his life, and his entire library was destroyed. "For the first few months," he wrote in The Mute's Soliloquy, "torture was the prisoners' constant diet." In 1969 he was sent to a prison camp on the island of Buru, where new horrors awaited him.

Working rice fields on a penal farm, Pramoedya and his fellow prisoners suffered from extreme malnutrition. Pramoedya began to eat rats and lizards, and worse. "In 1949 I wrote a story about a refugee who tried to keep her children alive by feeding them stray animals, cats included," he wrote in The Mute's Soliloquy. "Now I found myself doing the same thing. Eating snakes was common. Some of the men ate wood worms, too, disposing of the head first and then eating the fatty lower part of the body, sometimes raw. Dogs, too, found their way into our stomachs.... The humiliation, the beatings, the forced labor: these things made the situation more worrisome."

Grim as the situation was, Pramoedya managed to recount some episodes with a dry detachment. The government sent Islamic clerics to the island to minister to the prisoners. "I have no doubt that this year, just as in previous years, at the beginning of the fasting month my mates and I will be treated to a lecture by a religious official specially brought in from the free world, on the importance of fasting and controlling one's hunger and desires. Imagine the humor of that!" To hold himself together mentally, Pramoedya turned once again to writing. At first he was not allowed to have pencils and paper, and he formed his stories by telling them aloud to
the other inmates. Later, prison regulations were relaxed slightly, and Pramoedya's fellow prisoners worked to provide him with writing implements.

**Penned Quartet of Books**

In 1979 Pramoedya was released from prison, partly as a result of intercession by the administration of U.S. President Jimmy Carter, and placed under house arrest in Jakarta. Although his writings were mostly banned, he was allowed to write, and he turned his prison stories into a linked series of four novels, known as the Buru Quartet. The four books were *Bumi Manusia* (translated as *The Earth of Mankind*, 1991), *Anak Semua Bangsa* (*Child of All Nations*, 1993), *Jejak Langkah* (*Footsteps*, 1993), and *Rumah Kaca* (*House of Glass*). These books, especially the first one, were hailed internationally as masterpieces and were translated into some 20 languages. Set in Indonesia in the early twentieth century, they traced the mechanisms of colonial repression through the interlocking tales of an Indonesian and a Dutch family. The central character, an Indonesian named Minke who narrates several of the books, was based on an actual figure, a journalist named Tito Adi Surya who was influential in early Indonesian nationalism.

Despite the acclaim Pramoedya was receiving, his books, including the Buru Quartet, remained banned in Indonesia through the 1990s. Asked by *Michigan Today* why the Quartet books were banned even though they dealt with Dutch colonial power in Indonesia, Pramoedya replied, "Well, apparently Suharto identified with the target!" Indeed, Pramoedya became an international symbol of creative freedom, and he was given the prestigious Freedom-to-Write Award by the international PEN writers' organization in 1988. With the rise of Internet technology, scanned copies of Pramoedya's books began to find their way into Indonesia and to circulate clandestinely. Although the ban on his works was never formally listed, copies of the Buru Quartet were available in some Jakarta bookstores by the early 2000s.

The Suharto dictatorship was faced with rising dissent in Indonesia in the 1990s, especially after the country faced hardships resulting from the Asian economic crisis of 1997. Pramoedya penned a series of newspaper essays supporting the efforts of dissidents. His works of the 1990s, in addition to the memoir *The Mute's Soliloquy*, included the historical novel *Arus Balik* (*Turn of the Tide*, 1995). It was the publication of *The Fugitive* in 1990 that drew attention to Pramoedya in the United States. He also translated a variety of Russian and American novels into Indonesian, and many of his earlier short stories were translated and issued in collections in the West. Pramoedya signed a multi-book publishing deal with the large Morrow publishing house, which promoted his works in the United States.

After Suharto's fall in 1998, Pramoedya was officially liberated and allowed to travel freely. He visited the United States in 1999 and received an honorary doctoral degree from the University of Michigan. Although Indonesian politics were liberalized in the early 2000s, leading to the inception of free presidential elections,
Pramoedya viewed such developments skeptically, pointing to the continuing influence of the country's military. He was likewise skeptical of the infusion of Western capital into the developing country, telling Matthew Rothschild of *The Progressive* that "now is the absolute victory of the multinationals. Now, in reality, the whole of the Third World hopes for the aid of capital.... There is an alternative. That's what Sukarno taught. Do not invite capitalism, but if you want to develop, it's OK to borrow money. I'm against capitalism but not capital."

Pramoedya continued to write and to develop innovative ways of incorporating Indonesian history into his work. His 2001 book *Perawan Remaja dalam Cengkraman Militer* (Young Virgins in the Grip of the Military) dealt with the sex slavery imposed during the Japanese occupation of Java; although documentary in nature, it was written in the form of a novel. Discussions about filming the Buru Quartet story stalled, Pramoedya told *Michigan Today*, after "an American filmmaker told my editor in this country the movie would have to be based on Minke's fair-skinned first wife Annelise rather than Minke. Otherwise, he said, there would be too many little brown people running around for an American audience!"

Pramoedya was often mentioned as a candidate for the Nobel Prize for Literature, but never won. He suffered from health problems, brought on partly by a lifetime of smoking Indonesian clove cigarettes, and he died in Jakarta on April 30, 2006.

**Books**


**Periodicals**


*Financial Times*, May 1, 2006.


Online


Taken from: http://www.notablebiographies.com/supp/Supplement-Sp-Z/Toer-Pramoedya-Ananta.html#ixzz3h93mtUYZ

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APPENDIX C: LESSON PLAN

LESSON PLAN

University: Sanata Dharma University, Yogyakarta
Faculty: Faculty of Teachers Training and Education
Study Program: English Language Education Study Program
Course: Prose
Class/ Semester: - / III
Topic: This Earth of Mankind
Credit: 2 credits
Time allocation: 3x50 minutes class meeting

A. Learning Objectives
1. Students are expected to comprehend the literary works and its literary elements. (Competence)
2. Students are expected to understand the literary theories and criticism in order to analyse the literary work. (Competence)
3. Students are expected to understand the connection among the works, authors, readers and the meaning to them. (Conscience)
4. Students are expected to showing empathy by having a better understanding that literary work is written on different aspect of humanity and condition that are different from time to time. (Compassion)

B. Learning Outcomes
1. Students are able to comprehend the knowledge in the novel titled This Earth of Mankind.
2. Students are able to apply the psychological and historical criticism in analysing the literary work.
3. Students are able to understand the connection among Pramoedya Ananta Toer, his novels, his characters, the readers and also what it means for them
4. Students are able to show empathy in understanding the different humanity aspects in the era of colonialism.

C. Learning Method

1. Communicative Language Teaching that can be seen from the assignments given to the students.
2. Cooperative Language Learning that can be seen from the group discussion in which the students can work with others in a group and learn from one to another.

D. Learning Sources

1. Module
2. Power Point
3. Dictionary

E. Instructional Media

1. Laptop
2. Viewer and power point slides
3. Speaker

F. Learning Activities

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<thead>
<tr>
<th>Activity</th>
<th>Description</th>
<th>Time Allocation</th>
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<tr>
<td>Opening</td>
<td>• Greeting and Introduction</td>
<td>5”</td>
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<tr>
<td></td>
<td><em>Good morning class? How are you today? Is</em></td>
<td></td>
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<tr>
<td>Activity</td>
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<tr>
<td>Checking students’ attendance and introduction</td>
<td>everything is good?</td>
<td>5”</td>
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<tr>
<td>Setting induction</td>
<td>Asking students to mention what they have learnt last meeting</td>
<td>20”</td>
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<tr>
<td>Mentioning the topic will be discussed.</td>
<td>Ok, today we are going to learn about a novel entitled <em>This Earth of Mankind</em></td>
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<tr>
<td>Trying to gain students’ attention by playing the guessing game</td>
<td>“What is the name of the main male character in the novel?”</td>
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<td>“Where did the setting take place?”</td>
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<td>“What do you think of .... (mention one character in the novel)?”</td>
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<td>Core</td>
<td>Observing</td>
<td>20”</td>
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<td></td>
<td>Teacher gathers more information that is known by students related the novel.</td>
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<td></td>
<td>Furthermore, teacher completes students’ knowledge by some information relation to the novel.</td>
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<td></td>
<td>Questioning</td>
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<td></td>
<td>Teacher delivers the question list and ask the students to work in group.</td>
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<td><em>(see the worksheet in appendix E)</em></td>
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<tr>
<td>Activity</td>
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<td>20”</td>
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<td></td>
<td>25”</td>
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<tr>
<td>Experimenting</td>
<td>Teacher provides some good information for the students about the novel. The teacher also walks around and spends some time with the students checking their understanding in the group discussion.</td>
<td>25”</td>
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<tr>
<td>Associating</td>
<td>Each group is asked to read the result from their group discussion. One group is responsible to evaluate other’s group. <em>Group 1 is evaluated by group 3. Group 2 is evaluated by group 4.</em></td>
<td>25”</td>
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<tr>
<td>Communicating</td>
<td>Some of the students are asked to share their experiences as the writer and the evaluator. Teacher gives feedback.</td>
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<tr>
<td>Closing</td>
<td>Teacher and students summarise what they have learnt. Teacher gives students homework about writing the summary of the novel.</td>
<td>10”</td>
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APPENDIX D: Example of Worksheet

THE IMPLEMENTATION OF TEACHING PROSE WORKSHEET

LIST OF QUESTIONS

Discuss these questions in your group (to be presented)

1. Who is the author of the novel This Earth of Mankind? Do you think there is any connection between the novel and the author’s life? If yes, explain why.

2. What is the background (social and historical) background of the novel?

3. What are the elements (intrinsic and extrinsic) of the novel?

4. Are there any conflicts in the novel? If yes, please explain.
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<tr>
<td>5.</td>
<td>How do the characters in the novel solve their conflicts?</td>
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<td>6.</td>
<td>What is the theme of the novel? Explain in your own word.</td>
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<td>7.</td>
<td>How many symbols can you find in this novel? What are they? Give your own explanation.</td>
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<tr>
<td>8.</td>
<td>What are the moral values of the story? In your opinion, do the moral values still have any relation with today’s era? Give your reasons in your own words.</td>
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