THE MORAL VALUES REVEALED THROUGH SAYURI’S CHARACTER IN ARTUR GOLDEN’S MEMOIRS OF A GEISHA

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements for the Degree of Sarjana Sastra in English Letters

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Yogyakarta, 24 Juli 2019

Olivia Martha Sari
He has made everything beautiful in its time. He has also set eternity in the human heart; yet, so that no one can what God has done from the beginning even to the end.

Ecclesiastes 3:11
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ABSTRACT


This undergraduate thesis analyses a novel from written by Arthur Golden Memoirs of a Geisha. This study aims to describe the moral values of the characteristics of Nitta Sayuri, the main kind hearted character in the story. The novel presents mainly about the moral values revealed through the character Sayuri.

There are two problems formulations. The first problem is the description of Sayuri’s characteristics. The second problem is the moral values revealed by the character of Sayuri.

This study was conducted by using the new criticism and I used some theories to analyze the novel, namely theory of moral values, theories of character and characterization. The primary source of this study is the novel written by Arthur Golden’s Memoirs of A Geisha. Other sources used to make a through study of the work are books related to moral values and characters and websites from the internet.

The finding of this analysis shows that Nitta Sayuri’s characteristics are sympathetic, smart and strong. The second is moral values. There are moral values of Nitta Sayuri. They are Be kind-hearted so that one gets success, Hard working results in victory, Loyalty will make dreams come true, and Bravery will change life. During her life, Sayuri survives from her hard time by working hard to be a successful geisha.

Keywords: character, moral values, Nitta Sayuri, geisha.
ABSTRAK


*Keywords: character, moral values, Nitta Sayuri, geisha.*
CHAPTER I
INTRODUCTION

This chapter consists of four parts. The first is background of the study which covers reasons of choosing the novel and the topic. The second concerns with problem formulation, which gives general description of the problems that will be analyzed in this study. The third talks about the objectives of the study to answer the problems stated in problem formulation. The fourth describes the important terms used in the study.

A. Background of The Study

According to Collins English Dictionary “Literature is written material such as poetry, novels, essays, etc, especially works of imagination characterized by excellence of style and expression and by themes of general or enduring interest” (1819). One of fictitious literary work is a novel. Novel is a long term prose essay containing series stories of person’s with those around him by highlighting the character and the nature of each character Kamus Besar Bahasa Indonesia, 2008: 969. According to Grolier (1997: 291), Character is an important element in literature. Especially in novels, the characters were created by authors to express their ideas and feelings about something that happened in the world. Character has the power to dominate the whole story in a literary work. The author can bring these characters through many problems in different situations.

Literary work is a manifestation of someone’s ideas through a view of social environment around him by using beautiful language. For the creation of literary
works, namely as a means of entertainment that contains the messages to be conveyed to the reader. These messages are about moral educations reflected through the attitude and behavior of the characters in the story.

Novel is an interesting object to explore to get hidden messages written in it. As one of literary objects, novel has values contained in the story. The values are varied depending on the genre of the novel. The genre presents many elements of a novel. Therefore, the writer is interested to investigate the moral values contained in Novel Memoirs of a Geisha that describes moral values revealed the character is Nitta Sayuri. This novel tells story about a famous Geisha in the Gion district, city of Tokyo, Japan. At first, Nitta Sayuri’s name is Chiyo Sakamoto. She was a little girl from fishing village little town in Yoroido. Sayuri and her sister Satsu are sold by her family to Mr. Ichiro Tanaka because of their poorness. She is sold to a geisha house, okiya. She splits with her sister. In the okiya she lives with a new friend Pumpkin they compete to be a successful as geisha.

Hatsumomo who is rival, jealous with Sayuri’s beauty as her enemy and troublemaker. In the story, Mameha as enemy of Hatsumomo too. They fight over authority to be as successful geisha. She teaches Sayuri traditional Japanese arts such as dancing, singing, playing instrument, and holding tea ceremony to survive and helps her to be a successful geisha. When she becomes an adults then meets the Chairman.

Since, the long process entertaining and Sayuri debut as a geisha to bid her mizuage with high offer by many candidate of her danna. In the end, Sayuri can get her goals after all this time with the Chairman.
Geisha in this story are not a common prostitute. They are very young girls who are trained and have really intense education in histories, arts, musics, poets, singing, dancing, and many other cultural traditions, so they will attract someone wealthy and really rich to be her *donna* who will fulfill and support their needs daily for the rest of their life (it’s like a mistress).

I choose Arthur Golden’s *Memoirs of a Geisha* because of two reasons. First, I am interested in analyzing Sayuri’s character, which is formed after all her struggle in her life. Second, from Sayuri’s character it is interesting to analyze the moral values which are revealed in the novel.

This novel tells a story about the process and struggle from one of a famous Geisha to survive during her hard life. We can get influences from the moral values of the story.

**B. Problem Formulation**

Based on the background of the study above, there are two problems that will be discussed in the study. The problems are formulated in the questions below:

1. How is the character of Sayuri described in the novel?
2. What moral values does Sayuri reveal?

**C. Objectives of The Study**

This study is conducted to find out the answer to the questions that are formulated in the problem formulation. There are two objectives in this literary study. The two objectives of the study are to find out the description of Sayuri in
Arthur Golden *Memoirs of a Geisha*. The second objective is to reveal the moral values in the main character, Sayuri.

**D. Definition of Terms**

The definitions of terms are provided to avoid unnecessary confusion. The terms are as follows:

**1. Moral Values**

In theory, these Laws (1997: 386), moral come from the Latin word mores that mean manner, customs, and folkways. It means that morality is attempted to guide the action of person with sense. Value is what makes something desirable or undesirable (Shockley-Zalabak 1999, p: 425).

According to Wibawa (2013:173) moral values can be used as a reference norm for a person or a group of people to determine whether the attitudes and action are good or not. Hartmann (2009: 23) states that there is little prospect of our attaining any authoritative insight into moral values, as much, from the neighboring fields or from a general theory. It means that as a value system that sets criteria or principles underlying the assessment of response or action.

William James Earle states that in contemporary English, the words moral and ethical derive from the Greek *ethos* meaning usage, character, personal disposition or tendency. Morality and moral derive from the Latin mores, meaning customs, manner, and character (Earle, 1992: 178). As stated by *Oxford Advances Learner’s Dictionary*, moral relates to the standard or principles of good behavior (Hornby, 2010: 959). There are kinds of moral values. It includes the universal concepts such as bravery, humbleness, honesty, justice, steadfastness,
respectability, responsibility, sympathy, cooperativeness, thankfulness, trustworthiness, sincerity, and others (Hornby, 2010).

2. Character

Abrams (1985: 22) states that characters are people presented in a narrative or dramatic work, who have their own traits that make them different from others. Their traits can be seen from their dialogues and actions in the narrative or dramatic work. In this study, characters are people presented in narrative and dramatic work, whose traits make them different from others.

Rohrberger and Wood in *Reading and Writing about Literature* state that the characters must be credible so that the readers must accept them as believable people (1971: 20). Although the character is fictional character, the characteristic is usually based on the real person in the world. In other words, the characters are the imitation of human being in reality.
CHAPTER II

REVIEW OF LITERATURE


A. Review of Related Studies

In this thesis, the writer wants to analyze *Memoirs of A Geisha*, a novel written by Arthur Golden a Japanese novelist who is also a Japanese Art Specialist. He published first novel, his fictional account of a geisha's life story starting at age nine in 1929 in the Gion district of Kyoto. There are many criticisms given to the novel and the author.

The Analysis of Moral Values in Arthur Golden’s Memoirs of A Geisha by Mutaat. M. Pd entitled *Memoirs of A Geisha* in *Jurnal STBA Technocrat Online* states that there are many kinds of moral value through the personal description of Sayuri, especially seen from: others opinion on Sayuri’s personality, her speech, her past life, conversation of others about Sayuri, reaction of Sayuri in facing her problem, thoughts which Sayuri has in her lifetime, and her mannerism in every action.

*Memoirs of A Geisha* is a best seller and very phenomenon novel because the content is about moral values and education. The researcher would like to analyze the moral values in this novel. There are moral values as very prominent in society living such motivating, inspiring, strengthens, loyalty,
successful, sadness, happiness, love and so on. Hard of life and poverty are not weak her spirit to raise living up standard and works as a geisha, although in her deepest heart becomes a geisha is a choice. Moral point of view often means analyzing a character since moral has a close relationship with character, because moral is reflected by character. By analyzing this thing, the writer can also learn about the author’s feeling and the goals in the story as well as the readers which are involved indirectly through their emotional side while understanding moral values that come from the character in this novel. In this analysis, the writer will try to identify the explanation of moral values in Memoirs of a Geisha novel written by Arthur Golden through psychological approach, focuses on personality approach (Mutaat. M. Pd, 2017 : 7).

Nugraheni through The Significance of Love and Money in Geisha’s Life as Reflected Through The Conflicts and Characterization of The Main Characters in Kafu Nagai’s in the novel Geisha in Rivalry, discusses about the importance of love and money toward geisha’s life. The writer began with the five main characters in the novel. They are Komayo, Kikuchiyo, Rikiji, Hanasuke and Yoshioka. Komayo, Kikuchiyo, Rikiji and Hanasuke are described as Shimbashi geisha who are trapped in a rivalry among geisha in Shimbashi district in order to get the money and love. The writer applied sociocultural-historical approach is employed the approach in this thesis because the writer studies the social condition and cultural condition of geisha in Japan society in early 20th century. By this approach, the writer is able to get the understanding of the society’s habits and manner of the geisha in early 20th century.

Geisha has a different way of life with common people. From the very beginning, the geisha is constructed to be an entertainer that has to devote her life to entertain people and preserve the Japanese culture and they are living exclusively in special districts. The characteristics of the main characters and the conflicts undergo by the main characters in Geisha in Rivalry can show us the significance of love and money toward geisha (2010: 10).
In her study, *Searching For Freedom in Life Reflected in Nitta Sayuri As The Main Character of Arthur Golden’s Memoirs of A Geisha*, Rindu applied two approaches, the psychological approach and the sociocultural-historical approach. The writer concluded that Nitta Sayuri is longing for freedom in her life, even though the value and the meaning of freedom changes from time to time based on her needs. Nitta Sayuri, who is described in the novel as one of the most famous geishas in Japan, feels that she has to fulfill her need in such a way to find her freedom. She faces many obstacles in her search for freedom, mainly from the circumstance in which she lives. The search for freedom in her life finally has some results, which are the love that she obtains from her dreams-lover, how she becomes a famous geisha and finally becomes the owner of a Japanese bar in the United States of America.

This novel also reveals the main character’s attitude, anger, fear, happiness, love, and bravery at the time when she has to face many difficulties, rivals, and culture. In fact, the novel is based on the experienced of one of the most famous geisha in Japan (1998: 40).

Purwantoko, in *The Social Life of Geisha in Arthur Golden’s in novel Memoirs of A Geisha*, he used literary criticism approach, examines the main characters, as geisha are Nitta Sayuri, Hatsumomo and Mameha, to reveal the geisha’s social life and to describe the influence of geisha’s social life to their behavior in the novel. Beside that geisha’s social life is quiet complicated, Geisha’s social life also influenced their behavior. A girl who becomes a geisha has to adapt with her new lifestyle, survive in a competition among them and as a senior geisha they must teach the junior geisha with disciplined etiquette, and make the junior geisha famous in that geisha society. To become a geisha, a
young girl has to study the old Japanese arts. Beside that she must be pretty enough to attract her guests. Geisha’s lifestyle is crucial in the old Japanese tradition.

Compete with each other geishas, competition usually happens in every life especially in geisha’s life. It usually happens because one of the geishas is more smart and famous than the others. It also happens with Hatsumomo and Chiyo. Hatsumomo is always jealous with Chiyo, she thinks that Chiyo is her rival because Chiyo is more beautiful and famous. She also competes with other geishas to become one and famous geisha. As a geisha she demonstrates a beautiful glance, must be polite and kind. Besides that, a geisha must master the old Japanese culture and arts (2014: 55-59).

B. Review of Related Theories

This part presents the theories that are used to answer the problems, those are critical approaches, moral values, character, characterization.

1. Theory of Moral Values

In giving accounts of nature of right and wrong, good and bad, a moral theory aims to discover principles of right and wrong and good and bad that will provide (if possible) both a unified theoretical account of the nature of such things and a decision procedure that can be used to reason correctly about matters of morality.

a. Value

According to Sharma (2015) the word ‘value’ is derived from the latin word ‘valeo’ which originally meant strength and also health, and the by natural transition, it came to mean being effective and adequate. Value is a mixture of three concepts such as ide, quality and supervening. Value can be defined as the principles that quite people’s life, and varying significance. A value is the most
important word in whole science. Fundamentally, it means the esteem in which a thing is held, but under ordinary commercial condition it means power exchange. There is no contradiction between these two ideas, because the higher the esteem in which a thing is held, the greater will be its power in exchange under normal condition (Encyclopedia Americana, 1829). Values are the essence of our personality, and affect us to make decisions, trust people, and arrange our time in our social life. Values may be treated as keys to solving many world problems. Value means the worth of thing. Value in the singular is sometimes used as an abstract noun in a narrower sense to cover that to which such terms as "good" or "worthwhile" are properly applied and in the wider sense to cover, in addition all kinds of rightness, obligation, virtue, beauty, truth, and holiness (Edward, 1967). Values are generally regarded as a moral standards of human behaviors in the society. It is a kind of quality humans, which applied to human activities. It is transmitted to a circumstantial factor which depends upon the judgment of the fact (Sharma, 2015). Theory of value is third part of philosophy, knowledge theory, essence theory and values theory. Value mean cost, something has value because it is valuable. In commonly, people said that value ties on things and never tie out of things. In other side, some people said that value is out of things (Juhaya, 1997). According to Linda and Eyrc (1997) moral values are result of valuing process of comprehension implementing of God and humanity values in life. Therefore, these values will guide human knowledge and creativity appropriately.
i. **Values of being**

The value of being is a value that is within envolved human beings in to the behavior and the way we treat others. It includes; honesty, bravery, peace ability, confidence and potention, and self-discipline and moderation. Honesty is a part of value being. Honesty is one of the values of respect for a person in manner are not deceive, cheat or steal. This refers to nature of the nature of justice that requires us to treat people equally and not to discriminate. Bravery is dare to try things that either though difficult. Majority who dared to oppose the flow is moving the toward one; dare to say no to an invitation to err. Dare to follow your good heart in spite of marginalized and suffer from it.

Peace ability is calm and patient. The tendency to try to accept other people's opinions rather than deny and oppose. Understand that the differences are rarely resolved through conflict and that the obstinacy of a person indicates that he has a problem or feel insecure and therefore expect your understanding. The individuality awareness and boundaries and the uniqueness of development. Attitude is responsible for his own deed and overcoming the tendency to blame others when experiencing difficulties. Believing in the ability of self. Self-discipline is an attitude that makes up ourselves to not follow desires of the heart that lead to overturning of self-worth or companies themselves, but to pursue anything that is good for us, and to pursue healthy or positive desire in the corresponding levels.
ii. **Value of Giving**

The values of giving is that values need to be practiced or provided which would then be accepted as a given. Values of giving includes: loyalty and worthly, respect, love and affection, sensitive and not selfish, kind and friendly, and fair and humanity. Loyalty to family, to work, to state, to the school and to organization and other in situation are responsible to us. Ready to support, to serve, to help trusted and carrying out consistence promises. Another values of giving is respect. Respect is to show our appreciation of other people’s self-esteem or other stuff besides ourselves. Respect for ourself requires us to treat what is in our lives as human beings who have naturally. Respect for others required us to treat everyone even those who hate us, nature and the environment. The value of respect was cherished in the past, especially respect for elders. This is because it was assumed that elders were more knowledgeable and wiser than young persons. Respect was also given to elders as they comported themselves in manners worthy of emulation. Respect comes with honour and dignity as the individual or group of individuals are regarded as important personalities in their own rights (George and Uyanga, 2014). The third of values of giving is love and affection to themselves is more than just a loyal and respectful. Dear to friend, the neighbor, who also love hate us and emphasize the lifelong responsibility for saying to the family. Fourth are sensitive and not selfish is more care to other, learn to fell the togetherness and compassion toward other, the empathy, tolerance, and brotherhood. Sensitive to the needs of others and situations. Fifth are kind, friendly, aware that the friendly and carrying attitude is more
commendable than the rough attitude, the tendency to use instead of confrontation, the tenderness, especially on the younger and weaker, capable of making new friends and maintain friendship, light weight hand to help. Sixth Fair, human, obedience to the law, fairness in work and games, the view of the natural consequences and the law of cause effect, appreciate the generous and for giving and understand the revenge is futile.

b. Moral

According to Hurlock Elizabeth, "moral" comes from Latin word mores, meaning manners, custom and folkways. Moral behavior means behavior in conformity with the moral code of the social group. It is controlled by moral concept the roles of behavior to which the numbers of culture have become accustomed and which determine the expected behavior patterns of all group members (Hurlock; 1997). To act in a moral way means, to act in conformity to group standards of conduct. Unmoral or no moral behavior, on the other hand is behavior which, even when unfavorable to the group, is so, not because of intent harm on the part of individual, but rather owing to ignorance and lack of knowledge of what is socially approved (Hurlock, 1956). In addition, Hurlock (1956) states true morality is behavior which conforms to social standards and which is also carried out voluntary by the individual. It comes with the transition from external authority and consists of conduct regulated from within. It is accompanied by a feeling of personal responsibility for the act. In relation to the values, moral are part of values, namely is moral values. Not all of the values are
moral values. Moral values are related with human behavior about good and bad. Moral is good or bad doctrine accepted by society regarding the actions, attitudes, obligations, moral, manners, and decency (Alwi, 2008). Understanding certain good and bad thing is relative. This means that something which is in general considered good for someone or a nation, not necessarily and value are the same for other people or other nations. Someone’s opinion about moral values is usually influenced by the view of life.

c. Description of Moral Value

Moral values are taught in moral education as certain acceptable, valuable and cherished qualities that are worthwhile in developing a sound character. Osaat (2004) in Ekpiwre (2008) defines values as “things considered worthwhile, desirable, right and good and thus craved for and applied on a daily basis to enhance existence by the people”. Values determine people’s identity and cultural continuity. Moral values are essential values that determine individuals perception of morality and moral consciousness in society. Moral values include truthfulness, patience, obedience, honesty, integrity, hard work, responsibility, respect, tolerance, loyalty, public spiritedness, freedom, respect for human life and dignity of persons. Others include justice, fairness and equality. Moral values are taught to be imbibed by members of the society to enhance character development and promote good moral upbringing and moral health in individuals (George and Uyanga, 2014). According to Aminigo (2003) argues “moral health is manifested in individuals when a person becomes capable of understanding the principles of moral conduct and is committed to behaving morally in his dealings with others”.

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Principles of moral conduct can only be effectively understood and practiced when moral values are strongly adhered to by individuals in a given society. Moral values are beliefs and values people that conform to normal standards of what is right and wrong and deal with people habits of conduct. The standard of the moral values is different between one society and other society. The different standards of morals and ethics are on the basic of determining or standards measure right and wrong that used. Be based on customs or agreement that dealing with society (Kusmiyati, 2014).

Furthermore, moral values are the values are associated with customs, manners, and behavior (Zuriah, 2007). The word “moral” always refers to the good or bad people as people, so that fields of human life are seen in terms of kindness as human (Margis in Budianingsih, 2004). Overall, the moral teachings are norms and understanding determining the thing which are considered good and bad. Considerations of good or bad something is something that would generate, as generic concept. According to Linda and Eyre (1997) moral values are results of valuing process of comprehension implementing of God and humanity values in life. So, these values will guide human knowledge and creativity appropriate. According to Audi (2007) moral values are simply an important kind of instrument value. Actions and traits of character have moral value only insofar as they contribute in a certain way to happiness: to enhance pleasure or reduce pain or both, i.e., to hedonic value.
2. **Theory of Character & Characterization**

Abrams gives a definition of character in *A Glossary of Literary Terms* as a person who represents dramatic or narrative work. Character brings some qualities such as moral, intellectual, emotion, etc. The reader can understand the qualities of character through what the persons say and from what they do.

Characters are the persons represented in a dramatic or narrative work, who are interpreted by the reader as possessing particular moral, intellectual, and emotional qualities by interferences from what the persons say and their distinctive ways of saying it—the dialogue—and from what they do—the action (Abrams, 2009: 42).

In *The Mirror and the Lamp*, Abrams mentioned about the protagonist and the antagonist characters. Protagonist character is also called hero, the chief character of a work, on which our interest centers. Antagonist is the character who is pitted against an important opponent (1971: 128).

Henkle explains more about the characterization as the representatives of the human condition and the time which they live. Through characterization, the reader can understand more about the social condition, an important event occurs on the era of the work, and the issue. The purpose of writing is to teach some values for the reader can be achieved. Characters and characterizations are the way to build the communication between the authors and the readers (Henkle, 1977: 87).
Further, according to Murphy in his book *Understanding the Unseen: An Introduction to English Poetry and the English Novel for Overseas Student*, there are nine ways in which an author characterizes his/her in a novel (1972: 161-173).

a. Personal description

The author can describe a person’s appearance and clothes. The author gives the readers the details of the character, for example about the posture, the color of the skin, the hair, the face, and the clothing.

b. Character as seen by another

Instead of describing a character directly, the author can describe him through the eyes and the opinion of another. The reader gets, as it were, a reflected image.

c. Speech

The author can give us an insight into the character of one of the persons in the book through what the person says. Whenever a person speaks, whenever he is in conversation with another, whenever he puts forward an opinion, he is giving us some clues to his character.

d. Past life

By letting the reader learn something about a person’s past life the author can give us a clue to events that have helped to shape a person’s character. This can be done by direct comment by the author, through the person’s thoughts, through his conversation or through the medium of another person.
e. Conversation of others

The author gives the reader clues to a person’s character through the conversations of other people and the things they say about him. People do talk about other people and the things they say often give us a clue to the character of the person spoken about.

f. Reactions

The author can also give the reader a clue to a person’s character by letting us know how that person reacts to various situations and events.

g. Direct comment

The author can describe or comment on a person’s character directly.

h. Thoughts

The author can give the reader direct knowledge of what a person is thinking about. In this respect he is able to do what we cannot do in real life. He can tell us what different people are thinking. In the novel we accept this. The reader then is in privileged position; he has, as it were, a secret listening device plugged in to the inmost thoughts of a person in the novel.

i. Mannerism

The author can describe a person’s mannerism, habits, or idiosyncrasies, which may also tell the reader something about his character.

C. Theoretical Framework

There are two problems that are stated in the previous chapter in order to discuss the moral values as seen the character of Sayuri as geisha in Arthur Golden Memoirs of a Geisha. This study is using new criticism. There are some
theories that are needed as basic theories in this study. This study used theory of moral values, theory of character and theory of characterization. The theories applied in this study will help the writer to get understanding to the topic being discussed. It is necessary to combine the theories in order to answer the problem in this study. The theory of moral values in is used analyzing any moral values depicted through the main character. The use of theory of character is to describe and to explain characterization of the main character in Memoirs of a Geisha. To show the geisha’s life portrayed or described in the novel, it is very useful also because it supports to analysis on Sayuri’s character.
CHAPTER III

METHODOLOGY

A. Object of the Study

The object of the study is a fiction novel entitled *Memoirs of a Geisha*. This book is published by a Vintage Book a Division of Random House, Inc. New York. This novel was first published in 1957, but the writer uses the Vintage Contemporary edition, which is published in 1997. It has 499 pages and divided into 35 chapters. *Memoirs of A Geisha* has been on the New York Times Bestseller List for more than a year with more than five hundred thousand copies sold. The novel has been translated in 21 languages and the film rights have been sold for a Steven Spielberg adaptation as well as filmmakers in over a dozen other countries. An American writers who specialized in Japanese Art and history, is qualified in to write out about Japanese geisha. The author of the novel is Arthur Golden. Arthur Golden was born in Chattanooga, Tennessee, USA, and was educated in Harvard College, where he received in degree in art history, specializing in Japanese art. In 1980 he earned an M.A in Japanese history from Columbia University. He also learned Mandarin in Beijing University, China. He worked in Tokyo for a while, and after returning to the United States, earned an M.A. in English from Boston University. He resides in Brookline, Massachusetts with his wife and two children.

The story tells about geisha’s life. The main character of this story is Nitta Sayuri. The story begins in a poor fishing village in 1929, when Sayuri is nine
years old with unusual blue-grey eyes. She is sold in Okiya by his father because of their poverty. When she was child, her given name is Chiyo Sakamoto. However, when Chiyo grows older, she transforms into a famous geisha, Chiyo changes her name into Nitta Sayuri. Then Sayuri compete with beautiful Hatsumomo, whose lies and manipulations threaten to sink the beneath a mountain of debts that a lifetime in the Okiya may never pay off. Hatsumomo envies Sayuri’s natural beauty. When Sayuri grows older, she falls in love with a man called the Chairman.

Mameha is a popular geisha who takes Sayuri as her younger sister. Mameha is ordered by the Chairman to train and help Sayuri to transform to a famous geisha. When Little Sayuri has a chance to sharpen her skills, she has her own way to master all those competences. She is developed by discovering a trick for every skill provided. She works as geisha to entertain a group of men in the tea houses. Finally, Sayuri becomes a successful geisha with hard work and the Chairman becomes her danna or the men who owns her. Nitta Sayuri is the most popular geisha from Gion during the 1960s to 1970s.

B. Approach of the Study

The approach applied in this study is New Criticism. T.S Elliot states that New Criticism focus on the objectivity, impersonality, and the medium as the focal object of analysis. New Criticism opposed the prevailing interest of criticism and the concern was not the external circumstances or effects but a detailed consideration of the work itself. “The distinctive procedure of New Criticism is close reading, the detailed analysis of the complex interrelations and ambiguities
(multiple meaning) of the verbal and figurative components within a work” (Abrams, 1999: 181). New Criticism also has basic concepts such as theme, formal elements (tension, ambiguity, imagery, symbol, metaphor and simile), unity, close reading and textual evidence (Tyson 2011: 41-44).

In addition, Barnet state that New Criticism usually takes one of two forms. First is explication, which is explaining the meaning line by line or word by word. Second is analysis, which is examining the relations of part. As Holman states that there are three fundamental methods of characterization, first is the explicit presentation by the author presents through direct narration which illustrate by the action. Second is the author presents the characters by their actions and less or without the author’s comment. Third is indirect method (looking through the character’s action, other’s opinion and dialog).

According to these statements, New Criticism focuses on the text only and we should pay attention to its form elements, point of view also the speaker’s voice, not concern with context such as historical, biographical, background, and so on. The use of new criticism is to help the reader interpret the text with the evidence through the textual evidence.

C. Method of the Study

The writer used to collecting the data to support the writing of this thesis, the writer used library research. This study used the data from the source that were divided into primary sources and the secondary sources. The primary source used in the study was the novel Memoirs of a Geisha written by Arthur Golden.
The secondary data were taken from some books about theories and criticism related to the analysis.

There were some steps to in conducting the research and analyzing this thesis. The first step was reading the novel *Memoirs of a Geisha*, as the basic of the analysis to decide the topic of the research. The writer re-read the novel several times in order to get understanding of the story, so that it would be easier to analyze. The second step was finding some theories that was suitable with the novel and also with the topic in order to answer the formulated problems. The researcher used theory of moral values, characterization and character. The third step was applying the theories to answer the problem formulation about the moral values in the character Sayuri as geisha in the novel. Then, the researcher used theories of character and characterization to dig out the answer of second problem. The last step was drawing conclusion based on the answer of the discussion.
CHAPTER IV
ANALYSIS

This chapter is divided into two parts. The first part is the description of the characteristics does Sayuri revealed. The second part is discussing the moral values of Sayuri describes in the novel of the story.

A. The Description of Sayuri’s Characteristics

In order to reveal the characterization of the main character, the theory of characterization by Murphy will be applied. Murphy in this book, proposed nine ways of characterization to help the readers get the understanding of the character’s characteristic. Therefore, characteristic means something that identifies a person. Here, readers can see the main character’s prime characteristics. There are nine ways in which the author characterizes a his/ her character in novel: personal descriptions, character as seen by another, speech, past life, conversation of other, character’s reaction, direct description, thought and mannerism (Murphy, 1972: 161-173). This part discussed Sayuri’s description. There are four descriptions of Sayuri as follows:

1. Sympathetic

When she is still in Yoroido. Sayuri is a person who cares who other people and also for her surroundings. She even cries for little fish, which is fallen to the ground from the basket in Mr. Tanaka’s horse-drawn wagon.

“One of the sea bass was thrown out and hit the ground so hard it was jolted back to life. To see it flopping and gasping was more than I could bear. I turn
back around with tears in my eyes, and thought I tried to hide from Mr. Tanaka, he notices them anyway” (Golden, 1997 : 12).

In the Okiya, when Sayuri has already begun her training as a geisha, she makes a friendship with another trained-geisha called Pumpkin. Sayuri and Pumpkin are the only trained-geisha in the Nitta Okiya. They should go to geisha school to study Japanese traditional culture. Sayuri feels that both of them share the same miserable life. She takes a pity on Pumpkin, because Pumpkin is always treated as a maid by Hatsumomo, the only geisha in Nitta Okiya. Sayuri, who has a plan to run away from the Okiya since the very beginning of her arrival, shows her sympathy to Pumpkin. Sayuri knows that Pumpkin has come only six months before her, as she has mentioned. Sayuri knows very little about herself. Sayuri shows sympathy toward Pumpkin in this conversation. So she asks,

“Pumpkin, are you from Kyoto? Your accent sounds like you are.”
I was born in Sapporo. But then my mother died when I was five, and father sent me here to live with an uncle. Last year my uncle lost his business, and here I am.”
“Why don’t you run away to Sapporo again?”
“My father had a curse put on him and died last year. I can’t run away. I don’t have anywhere to go.”
“When I find my sister,” I said, “you can come with us. We’ll run away together.”
Considering what a difficult time Pumpkin was having with her lessons, I expected she would be happy at my offer (Golden, 1997 : 33).
Pumpkin sigh and goes right down the stairs, but Sayuri has to wait for Hatsumomo to return to her room before creeping down to follow. Sayuri may not have caught up with Pumpkin, except that she is so exhausted so she cannot do much more than wandering along at about the speed of mud oozes down a hill, and with about as much purpose. When Sayuri has finally found her, she looks
alarmed to see Sayuri and asks what the matter is. Sayuri needs her help, but Pumpkin does not have time because she is trying to find noodles for Hatsumomo, and she is going to make her to eat some too. Pumpkin looks so poor and tired. Sayuri helps her to buy two bowls of noodles.

“Pumpkin, you poor thing,” I said “You look like ice when it has begun to melt.” Her face was drooping with exhaustion, and the weight of all her clothing seemed as if it might pull her right onto the ground. I told her to go and sit down, that I would find the noodles and bring them to her. She was so tired she didn’t even would even protest, but simply handed me the money and sat down on a bench by the Shirakawa Stream. It took me some time to find a noodle vendor, but at last I returned carrying two bowls of streaming noodles. Pumpkin was sound asleep. When I’d set the bowls down beside her and awakened her as gently as I knew how (Golden, 1997 : 157).

2. Strong

When describing Sayuri’s characteristics, the author uses other character’s comment about her characteristic. Sayuri is described as a person with too much water in her characteristics the same as her mother’s characteristic. When she comes to the Okiya for the first time. Mother saw water in her characteristic.

“With so much water in her personality”, Mother said, “Probably she’ll be able to smell a fire before it has even begun” (Golden, 1997 : 26).

Sayuri’s sister, Mameha, also describes Sayuri’s characteristic clearly. She has her own opinion about much water in Sayuri’s characteristic.

“Waiting patiently doesn’t suit you. I can see you have a great deal of water in your personality. Water never waits. It changes shapes and flows around things, and finds the secret path no one else has thought about – the tiny hall through the bottom of a box. There’s no doubt it’s the most versatile of the five main elements. It can was away earth; it can put out fire; it can wear a piece of metal down and sweep it away” (Golden, 1997 : 82).
Sayuri’s role in society has changed from a poor child to a popular geisha. Actually, Sayuri inside herself also has changed her role in society. Sayuri has a strong motivation to become a geisha in order to meet again with the Chairman.

“With my eyes squeezed tightly shut and my hands together, I prayed they permit me to become a geisha somehow. I would suffer through any training, bear up under any hardship, for a chance to attract the notice of a man like the Chairman again” (Golden, 1997 : 74).

It is interesting to see how Little Chiyo faces the reality that both her father and her mother have passed away. She convinces her heart to accept this fact. Although she knows that she is alone without her family, she keeps on hoping. She never gives up hoping because it is all she has. She keeps it so that she can go through her days. Hope is the thing that can keep her strong during the hard time of her life.

I’d been in Gion more than six months by time I received Mr. Tanaka’s letter, and yet during that time, I’d never for a moment given up the belief that I would one day find a better life elsewhere, with at least parts of the family I’d always known (Golden, 1997 : 68).

Nitta Sayuri is sort of person who is not easily giving up before she can achieve what she wants. She always believes in her own ability to make her life better. She will never stop trying until she reaches what she wants in her life.

Every time I happened to read an account in the newspaper of some little shop that had made, say, bicycle parts before the war, and was now back in business almost as though the war had never happened, I had to tell myself that if our entire could emerge from its own dark valley, there was certainly hope that I could emerge from mine (Golden, 1997 : 258).

I won’t say I had any natural talent of any kind at all, in dance or in anything else; but I was certainly as determined as anyone who work single mindedly until I reach my goal (Golden, 1997 : 100).
3. **Smart**

Little Chiyo is a smart girl. The author tries to reveal Little Chiyo’s character through her speech. Murphy says that whenever the character states an opinion, he/ she is giving some clues to his/ her character (Murphy, 1972 : 164).

To be a geisha is about a great deal of good manner and attitude. They have to control their emotion wisely.

It is quite difficult for her to run away from the Okiya because there is always a maid who guards the front gate. Little Chiyo gets an idea when she is cleaning the roof.

The roof! I was astonished at the thought, I forgot my surroundings completely; and when the telephone near Yoko rang, I almost cried out in alarm I wasn’t sure what I would do once I reach the roof, but if I could succeed in finding my way down from there. I might meet Satsu after all (Golden, 1997 : 60).

Sayuri has an idea with trick to escape over the roof then run away from Okiya to meets Satsu.

The roof of the building next door was a step lower than ours. I climbed down onto it and stopped a moment to look for a path to the street; but despite the moonlight, I could see only a sheet of blackness. The roof was much too high and steep for me to consider sliding down it on a gamble (Golden, 1997 : 62).

Around the time of my sixty-fifth birthday, a friend sent me an article she’d found somewhere, called “The Twenty Greatest Geisha of Gion’s Past.” Or maybe it was the thirty greatest geisha I don’t remember. But there I was on the list with a little paragraph telling some things about me, including that I’d been born in Kyoto (Golden, 1997 : 68).

Sayuri is willing to work hard to learn the traditional art of geisha without giving up. She has trained to keep her good image as a geisha. This motivation supports Sayuri’s, Little Chiyo resumes geisha training (school), but her feel
begins in lessons for the very first time. Chiyo’s lessons are small drum
(*tsutsumi*), shamisen (Japanese guitar), and tea ceremony. Chiyo is having fun
when practicing with Pumpkin (Hatsumomo’s younger sister now), Hatsumomo
tells Pumpkin. The training to be a *geisha* is very hard. All of the students in
*geisha* school have to learn how to dance, play *shamisen* and sing a song
perfectly. A little mistake by the students can make Teacher Rump angry.
However, Chiyo is a quick learner and a smart geisha. She finds some tricks in
practicing the *shamisen*.

Then after that, I began to discover little trick that made everything go more
smoothly. For example, I found a way of practicing the shamisen while
running down errands. I did this by practicing a song in mind while
picturing clearly how my left hand should shift on the neck and how to
plectrum should strike the string. In this way, when I put the real instrument
into my lap. I could sometimes play a song quite well even though I had
tried playing it only once before (Golden, 1997: 100).

In the song’s class, Little Chiyo cleverly uses her trick to learn music. By
hearing the music, the brightly remembers it in the next day. In memorizing the
tune, she uses different tricks. Little Chiyo has a good ability to associate things
around her. She can associate the sound of the drum with the sound of branch
falling from the tree. She can also associate the sound of *shamisen* with the sound
of stream flowing over a rock. Her opinion about the tricks in learning the
traditional instruments and songs showing that she is a smart girl.

I used a trick of finding images to remind me of the tune. For example, a
branch falling from a tree make me think of the sound of a drum, or a stream
flowing over a rock might remind me of bending a string on the *shamisen* to
make the note rise in pitch (Golden, 1997: 100).

When the sumo match begins, Sayuri was surprised her eyes looks at
Hatsumomo. Hatsumomo infiltrates and finds Sayuri to see the funniest thing if
her closer with Nobu. Hatsumomo thinks Nobu is laughable because his skin is injured from burning wound. Mameha tells Sayuri, Nobu-san has been talking to Sayuri about sumo much more until afternoon, for all anyone knows, Sayuri adores him. Now put on a show for Hatsumomo’s benefit. Let her think Sayuri more charmed by him than you have ever been by anyone. She will think it is the laughable she has ever seen. Probably she will want Sayuri to stay on in Gion just so she can see more of it. Sayuri’s smile falls before Sayuri can stop it, just as if the strings holding has been cut. Nobu is looking for honest Sayuri in the eye. Of course, Hatsumomo sits far away but she feels certain that she is watching them.

Probably I would have laughed at nearly anything Nobu had said for Hatsumomo’s benefit, I mean. But in fact, it really was quite funny to imagine Miyagiyama squinting his eyes shut and waiting for the plank to come banging down. I held that image in my mind and laughed as freely as I dared, and soon Nobu began to laugh with me. We must have looked like the best of friends to Hatsumomo, for I saw her clapping her hands in delight. Soon I struck upon the idea of pretending that Nobu himself was the Chairman; every time he spoke, I overlooked his gruffness and tried to imagine gentleness instead (Golden, 1997: 137).

And then it occurred to me that if a geisha or a young apprentice grew teary-eyed in front of a man, wouldn’t most of anyone take it for infatuation? I might have responded to his harsh comment with and apology; instead I tried to imagine it was the Chairman who had spoken to me so abruptly, and in on a moment my lip was trembling. I lowered my head and made a great show of being childish (Golden, 1997: 137).

Sayuri is invited to the Ichiriki Teahouse again by Iwamura Electric and many times over the weeks that followed-and not always with Mameha. She warn Sayuri not to stay too long for fear of making myself look unpopular; so after a house or so, Sayuri always bow and excuse myself as though Sayuri are on my way to another party. Often while Sayuri is dressing for these evenings,
Hatsumomo hints that she may stop by, but she never does. Then one afternoon when Sayuri is not expecting it, she informs Sayuri, she has some free time that evening and would be absolutely certain to come. Sayuri feels a bit nervous, as you can imagine; but things seem still worse when Sayuri reaches the Ichiriki and found that Nobu is absent. It is the smallest party Sayuri would attend yet in Gion, with only two other geisha and four men. What if Hatsumomo should arrive and fine me entertaining the Chairman without Nobu? Sayuri will make no headway in thinking what to do, when suddenly the door slid open, and with a surge of anxiety Sayuri sees Hatsumomo there on her knees in the hallway.

Sayuri’s recourse, Sayuri decided, was to act bored, as though the company of no one but Nobu could possibly interest me. Perhaps this would have been enough to save me that night; but by good fortune Nobu arrived a few minutes afterward in any case. Hatsumomo’s lovely smile grew the moment Nobu entered the room, until her lips were as rich and full as drops of blood beading at the edge of a wound. Nobu made himself comfortable at the table, and then at once, Hatsumomo suggested in an almost of a girl enchanted. Whenever he laughed, for example, Sayuri flicked my eyes toward him as though Sayuri couldn’t men’s eyes upon her—or more likely (Golden, 1997 : 150).

Things are getting worse because the war has not over yet as what everyone has thought before. Sayuri has a feeling that something bad is coming to happen when a policeman come to Sayuri’s Okiya and asks Sayuri to see the garden in the Okiya. By that time, everyone in Japan has to change their decorative gardens into vegetable gardens for their food supply during the war. Unfortunately, the garden in Sayuri’s Okiya does not have any vegetables. It turns out that one of the Okiya in the neighborhood informs the policeman about Sayuri’s Okiya which still keeps so many food supplies and General Tottori is arrested as the result.
The unfortunate things continue to happen when the government asks to close the geisha district in Gion. All geisha should report themselves to the registry office to be placed in certain factories. Working in a factory is a frightening thing for the geisha who are used to live in glamorous kimono and parties. The geisha are forced to work hard in the factories.

“To be liked and to have true friends willing to help are two very different things,’ I said.
“Yes, so they are. What sort of help have you come to me for anyway?”
“Any help at all, General. We talk about nothing these days in Gion but how miserable life in a factory will be” (Golden, 1997 : 227).

Sayuri’s first thought over about General Tottori whom she thinks will help her to find her a job somewhere out of the factory. She rushes to the General’s inn who has managed himself to escape from the prison, and hopes that she will be the first one who asks for the job to the General.

… At the point when she came out to fetch something, she pulled me aside and told me this:
“General Tottori was taken into custody this morning. You’d better hurry and hide our best things, or they’ll be gone tomorrow” (Golden, 1997 : 225).

B. The Moral Values Revealed through The Character of Sayuri

The value of being is a value that is within envolved human beings in the behavior and the way we treat others. It includes: honesty, bravery, peace ability, confidence and potential and self-discipline and moderation. The values of giving is that values needed to be practiced or provided which then would be accepted as a given. Values of giving include: loyalty and worthly, respect, love and affection,
sensitive and not selfish, kind and friendly, and fair and human. (George and Uyanga, 2014).

1. **Be Kind-hearted so that one gets success**

Considering character by mannerisms and reaction (Murphy, 1972), it can be concluded that Mameha is a kind-hearted person. She has her own way to see the problem. Her reactions when knowing that Chiyo has put ink on her kimono and the way she gives Chiyo a piece of advice proves that she is a kind-hearted person. Chiyo apologise to Mameha for ruining Mameha’s kimono, even though Chiyo knows Hatsumomo was behind it all, then Chiyo returns to the Okiya and waits for the next of plan Mameha’s.

> “Mameha-san,” I said, I’m sure you recall the kimono of yours that was ruined . . .”
> “You’re going to tell me you’re the girl who put in on it”.
> “Well . . . yes, ma’am. And even though I’m sure you know Hatsumomo was behind it, I do hope that someday I’ll be able to show how sorry I am for what happened.”

Mameha gazed at me a long while. I had no notion what she was thinking until she said:

> “You may apologize, if you wish.”
> I backed away from the table and bowed low to the mats; but before I had a chance to say anything at all, Mameha interrupted me (Golden, 1997 : 81).

According to Murphy (1972), considering character by past life, it is by letting the reader learn something about a person’s life that the author can give us a clue to events that have to shape a person’s character. It can be concluded that Sayuri is a patient person. She proves that she waiting and still walk on then survive in her hard life until her new life begins debut as geisha. After the debut of geisha apprentice ceremony of Pumpkin become of Hatsumomo’s sisters.

I may have been no more than fourteen, but it seemed to me I’d lived two lives already. My new life was still beginning, though my old life had come
to an end some time ago. Several years had passed since I’d learned the sad news about my family, and I’d was amazing to me how completely the landscape of my mind had changed. We all know that a winter scene, though it may be covered over one day, with even the trees dressed in shawls of snow, will be unrecognizable the following spring. Yet I had never imagined such a thing could occur within our very selves. When I first learned the news of my family it was as though I’d been covered over by a blanket of snow. But in time the terrible coldness had melted away to reveal a landscape I’d never seen before or even imagined. I don’t know of this will make sense to you, but my mind on the eve of my debut was like a garden in which the flowers have only begin to poke their faces up through the soil, so that it is still impossible to tell how things will look. I was brimming with excitement; and in this garden of my mind stood a statue, precisely in the center. I was an image of the geisha I wanted to become (p. 106).

Sayuri really does not like Hatsumomo because she has caused her life to suffer. However, when she is able to throw Hatsumomo out of the Nitta Okiya, she feels pity on her because basically she always cares with others. It shows that she has good and mature personality of forgiving others, though others has bad deed to her.

“Considering how cruelly Hatsumomo had treated me over the years, and how much I hated her, I’m sure I ought to have been elated at this plan. But somehow conspiring to make Hatsumomo suffer wasn’t the pleasure I might have imagined” (Golden, 1997 : 220).

2. Hard-Working Results in Victory

Little chiyo really wants to begin her training to be a geisha so that he works hard in the Okiya. On her apprenticeship, she is very busy both learning the lesson in geisha school and doing her tasks in the Okiya. She has to do a lot of jobs in the morning without complaining at all. Little Chiyo’s dream of being adopted has faded away. She lives a very hard life, because for some weeks, she is treated as a maid in the Okiya. She has to do many jobs as how a maid does. In the mornings, she has to attend some lessons in a geisha school. Sometimes she
misses her family but she cannot do anything because of the strict rules in the Okiya forbid her to go outside. Chiyo always thinks about her sister and wonders if her sister also suffers from hard jobs.

Most of my chores were straightforward. I stowed away the futons in the morning, cleaned the rooms, swept the dirt corridor, and so forth. Sometimes, I was sent to the pharmacist to fetch ointment for the cook’s scabies, or to a shop on Shinjo Avenue to fetch the rice crackers Auntie was so fond of (Golden, 1997: 28).

Sayuri’s hard work can be seen from her way of doing all her duties. She has to work very hard as a maid before starting her training to be a geisha.

But even though I worked as hard as I knew how, I never seemed to make the good impression I hoped to, because my chores every day were than I could possibly finish; and the problem was made good deal worse by Granny (Golden, 1997: 28).

Sayuri’s characteristic is also described as a person who never gives up to reach what she wants. She believes her own ability to make her life better and she is willing to work hard in order to reach her goal.

“Now I understood the thing I’d overlooked; the point wasn’t to become a geisha, but to be one. To become a geisha…well, that was hardly a purpose in life. But to be a geisha…I could see it now as a stepping-stone to something else, … With my eyes squeezed tightly shut and my hands together, I prayed that they permit me to become a geisha somehow, I would suffer through any training, bear up under any hardship” (Golden, 1997: 74).

The training to be geisha is so difficult. The apprentice geisha must attend the lessons in the morning. They have to be on time. The teacher will be so angry if her students come late in attending the lessons. In order to be able in playing the shamisen, usually in winter, the apprentice geisha must toughen up their hands by holding them in cold water until they cry from pain, and then practice outside in the frigid air of the courtyard. After attending the lesson in the morning, the
apprentice geisha still have some works in the evening and night. They have to entertain some men in a party or the tea ceremony. It also happens to Little Chiyo. After attending the training in the morning, she has to attend the tea ceremony in the evening until early morning. It is a common thing for her to sleep no more than three or five hours every night.

What makes a geisha’s training so difficult isn’t simply the arts she must learn, but how hectic her life becomes. After spending all morning in lesson, she is still expected to work during the afternoon and evening very much as she always has (Golden, 1997: 95).

As a result, she is willing to work hard learn the traditional art of geisha without giving up. She has trained to keep her good image as a geisha. This young girl prepares for her debut as an apprentice geisha is like when a caterpillar turns into a butterfly. A caterpillar has only to spin its cocoon and doze off for a while. Finally, the day came when Mameha and Sayuri were to perform the ceremony that will bind them as sisters. The ceremony for giving Chiyo new name as “Sayuri” takes place at the Ichiriki Teahouse. Mameha wants to see the way Chiyo holds sleeve out when pouring tea for the men. Mameha and Chiyo make perhaps twenty stops at various Okiya teahouses by working hard, Chiyo chats with man and pours some tea.

Mameha and I made perhaps twenty stops at various okiya and teahouses, though we spent no more than a few minutes at most of them. At a few of the places we were asked in for tea and spent perhaps five minutes. But I was very reluctant to drink tea and only wet my lips instead. Using the toilet while wearing kimono is on of the most difficult things to learn, and I wasn’t at all sure I’d learned it adequately just yet. Soon after three o’clock we were finished. I would have liked nothing better than to go back to the okiya to fall asleep for a long while. But Mameha had plans for me that very evening. I was to attend my first engagement as a novice geisha. It was a
warm fall day, you see, and I’d been working very hard (Golden, 1997: 111-112).

There in a glass case is the new poster for that season’s Dances of the Old Capital, and Sayuri stops to have a look at it. Two weeks remain before the event. This year the theme is “The Gleaming Light of The Morning Sun”. The poster, which of course is drawn by Uchida Kosaburo—who’d created nearly every poster since 1919—shows an apprentice geisha in a lovely green and orange kimono standing on an arched wooden bridge. Sayuri is exhausted after my long trip and has slept badly on the train; so Sayuri stands for a while before the poster in sort of daze, taking in the lovely greens and golds of the background, before Sayuri turns my attention to the girl in the kimono. She is gazing directly into the bright light of the sunrise, and her eyes are a startling blue-gray. Sayuri has to put a hand on the railing to steady myself. Sayuri is the girl Uchida has drawn there on that bridge. The dance in which Sayuri is to appear as a solo performer is called “The Morning Sun on the Waves”. There are roles for geisha portraying wind, sunlight, and sprays of water.

While I waited in the wings, I had the peculiar feeling that the weight of the entire building was pressing down on me. But as I stood there trying to find the strength within myself to perform, I heard no suggestion afterward that I’d missed my cue, but all I remember clearly is watching my own arms with amazement at the sureness and evenness with which they moved. I’d practice this dance any number of times. At every performance for the rest of that month, I prepared for my entrance in the same way, by concentrating on “The Courtier Returns to His Wife,” until I could feel the sadness laying itself over me (Golden, 1997: 180). The bidding is had not been a contest between Dr. Crab and Nobu, but it has ended up a contest between Dr. Crab the Baron for Sayuri’s mizuage. For a girl who falls in love with a man, it is her dream to give her virginity to the man she
loves. But it is impossible in the geisha’s world. Sayuri falls in love with Chairman, but she has to sell her virginity or mizuage to the highest bidder to pay her debt to the Okiya. In her case, she sells her mizuage to Dr. Crab. With the price of her mizuage, it will be more than enough to repay all her debt to the Okiya. A geisha, a geisha has to sell their mizuage to support their need in order to repay the debt, and mizuage is the point to define how the career of the geisha will be. The higher the mizuage is sold the better career the geisha will get.

Having a danna is really important part in the life of geisha because it gives them the respect from others, and of course they will be rich from the danna’s support. The important thing is not for the money, but it has changed the way she look at her surroundings. Mizuage leads Sayuri to see her world differently. She gives more respects to other girls who have experienced mizuage and she feels more experienced than the girls who have not done it.

In her case, she sells her mizuage to Dr. Crab. With the price of her mizuage, it will be more than enough to repay all her debt to the okiya. In the end, Dr. Crab agreed to pay ¥11,500 for my mizuage. Up to that time, this was the highest ever paid for mizuage in Gion, and possibly in any of the geisha district in Japan. Keep in mind that in those days, one hour of a geisha’s time cost about ¥4, and an extravagant kimono might have sold for ¥1500. So it may not sound like a lot, but it’s much more than, say, a laborer might have earned in a year (Golden, 1997: 187-188).

However, Sayuri never gives up. Finally, she works in Mr. Arashimo’s workshop. Mr. Arashimo’s family treats Sayuri with a great kindness during the eyes she lives in their home. Sayuri is the lucky one because only a few can survive during the war. She works very hard with Mr. Arashimo just for food, which is difficult to find. In all the daytime, she works with the Arashimo family.
sewing parachutes and soldier uniforms. However, working with Mr. Arashimo makes Sayuri more indebted to Nobu.

Every one of the hundreds of geisha in Gion was struggling to find a nest from the war in those final weeks, and only a few were lucky enough to find one. So you see, everyday I lived with the Arashimo family, I felt myself more and more in Nobu’s debt (Golden, 1997 : 233).

During Sayuri’s life at Arashino’s home, they treat her with great kindness. They sell a kimono from his collection to Mother in order to raise cash. He hopes Mother forgets her profit and holds his kimono a few years later until he can buy then back again to change. In January 1944, Japan is in the great depression because of the Second World War. As the result, the government has announced the closing of the geisha districts. Many geisha are struggling to find a way to survive. Only a few are lucky enough to find good job and Sayuri is one of them. Sayuri gets a job from Nobu by making parachute and soldier uniform in Mr. Arashino’s house. Sayuri lives with the Arashino family and works hard with them. Until 1946, a year after Japan surrender to America, Sayuri starts to hope that someday all the geisha districts in Japan will be reopened.

I worked very hard during those years. But every night when I went to bed, I thought of Gion. All the geisha districts in Japan had reopened within a few months of the surrender; but I wasn’t free go back until Mother summoned me. She was making quite a good living selling kimono, artwork, and Japanese swords to American soldiers (Golden, 1997 : 236).

3. Loyalty Will Make Dreams Come True

Loyal to family, to work, to state, to the school and to organization and other institution on are responsible to us. The struggles that Sayuri put up are for two purposes. The first purpose is to ensure her good career and the second is to
catch her dream to live with the Chairman. She finds out that the only way to get the Chairman is by becoming a good geisha. So, she fights to become a popular and respectable geisha. But, when she is already a popular geisha, obstacles come to her that again fail her effort to be the Chairman’s. Yet, she continues her eliminate to omit the obstacles.

The first time Little Sayuri meets the Chairman on the way back from Geisha school for returns Hatsumomohair ornaments to Hatsumomo, he gives her money into the center of the handkerchief from him for buying sweet plum cherry ice, and she keeps the handkerchief. She is very happy then she rushes to a shrine in Gion and gives the money which she gets from the Chairman as the offering. She prays to God that she really wants to be a geisha so she will meet the Chairman again in the future.

I rushed to Shijo Avenue and ran all the way to its end at the eastern edge of Gion, where the Gion Shrine stood. There I threw the coins into the offertory box-coins that might have been enough to take me away from Gion and announced my presence to the gods by clapping three times and bowing. With my eyes squeezed tightly shut and my hands together, I prayed that they permit me to become a geisha somehow. I would suffer through any training, bear up under any hardship, for a chance to attract the notice of a man like the Chairman again (Golden, 1997: 74).

Sayuri is obsessed with the Chairman. She was starts by searching his identity and history from news magazine and articles about the Chairman is founded of Iwamura Electric. It seems that Iwamura Electric has celebrated its twentieth anniversary in April of 1931. It astonishes Sayuri even now to think of it, but this is the same month when Sayuri same worth, Sayuri met the Chairman on the banks or the Shirakawa Stream; Sayuri would have seen his face in all the magazines, if only Sayuri would look in them. Now that Sayuri knows a date to
search for, Sayuri manages over the course of time to find many more articles about the anniversary. Most of them come from a collection of junk that have been thrown out after the death of the old granny who lived in an Okiya across the alley. She has already known the identity of that man and tries to find all information all about the man by looking at the old newspapers and magazines.

Now that I knew the identity of the Chairman, I began that very night to read every discarded news magazine I could find in the hopes of learning more about him. Within a week I’d accumulated such a stack of them in my room that Auntie gave me a look as if I’d lost my mind. I did find mention of him in a number of articles, but only in passing, and none told me the sorts of things I really wanted to know. Still, I went on picking up every magazine I found poking out of a trash basket, until one day I came upon a stack of old papers tied in a bundle behind one of the teahouses. Buried in it was a two-year old issue of a news magazine that happened to feature an article on Iwamura Electric (Golden, 1997: 139).

Fortunately, Sayuri’s decision to seduce the Minister can make Chairman realize that actually the Chairman also has the same feeling. Since her childhood, Sayuri has dreamed that one day the Chairman would tell her that he cares for her, and yet she has never quite believed that it would really happen. Finally, the Chairman proposes himself to be Sayuri’s danna. The Chairman wants Sayuri to withdraw herself from Gion, especially the Okiya. Finally, Sayuri leaves Gion and no longer works as a geisha in the Okiya. She is willing to leave Gion, especially geisha life because she has accomplished her dream to win the affection of the Chairman.

Because I’d set my sight on becoming a geisha only to win the affection of the Chairman, probably I ought to have felt no sense of loss in withdrawing from Gion (Golden, 1997: 285).
The Chairman purchases a luxurious house in the northeast of Kyoto after Sayuri becomes his mistress. In that house, the Chairman and Sayuri spend their evening together three or four nights a week, sometimes even more. Sayuri wishes that it would last forever, being together with the person she loves the most.

I expected that it would be my life, entertaining the Chairman in the evening and occupying myself during the daylight hours in any way I could (Golden, 1997: 286-287).

Some years later, Sayuri and the Chairman move to New York City and set up a small teahouse for Japanese businessmen. Finally, Sayuri’s struggle during the years in dealing with the hard life is not in vain. She can make her dream of being together with the Chairman come true. Sayuri loves the Chairman very much and she accompanies him until the rest of his life.

…and I took the Chairman’s hand, fearing that I would never be able to live without him when he died and left me. And yet when his death happened only a few months later, I understood that he left me at the end of his long life just as naturally as the leaves fall from the tress (Golden, 1997: 290).

4. **Bravery Will Change Life**

Bravery is dare to try things that either though difficult. Majority who dared to oppose the flow is moving the toward one: dare to say no to an invitation to err. Dare to follow your good heart in spite of marginalized and suffer from it (George and Uyanga, 2014).

Little Chiyo’s dream of being adopted has ended as Mr. Bekku leaves her in an Okiya to be trained as a geisha. She cannot describe her felling instead of crying. Moreover, when Mr. Bekku and Satsu leave her alone in the Okiya. Chiyo has no other choice but stay in the Okiya and begin her training to be a geisha, but
she always believes that someday she will find a way for her and her sister to run away together.

During those first few days in that strange place, I don’t think I could have felt worse if I’d lost my arms and legs, rather than my family and my home. I had no doubt life would never again be the same. All I could think of was my confusion and misery; and I wondered day after day when I might see Satsu again (Golden, 1997 : 27).

Little Chiyo finally gets information from Hatsumomo that Satsu is looking for Little Chiyo some days before. She finds out that her sister lives in jorou-ya called Tatsuyo in the district of Miyagawa-cho. One day, Chiyo is sent for an errand by Mother to give the hair ornaments to Hatsumomo and she tries to find a way to meet her sister in the prostitution district of Miyagawa-cho. Finally Little Chiyo can find a way to go there and tells owner that she is Satsu’s sister.

The two sisters meet and seem to miss each other that they cannot help their tears falling from their eyes. After talking for sometimes, they begin to discuss a way to run away together.

“I have to run away, Chiyo. I can’t stay here in this place any longer.”
“I’ll come with you!”
… “Tuesday. We’ll run away Tuesday late at night, five days from now. I have to go upstairs, Chiyo. A man has come for me.”
“But wait, Satsu. Where will we meet? What time?”
“I don’t know … one in the morning. But I don’t know where.”
I suggested we meet near the Miyagawa Theater, but Satsu thought it would be too easy for people to find us. We agreed to meet at a spot exactly across the river (Golden, 1997 : 55).

When Little Chiyo delivers Shamisen to Hatsumomo in Mizuki Teahouses while she uses chance to find Satsu in Tatsuyo., she has plan with her sister Satsu to run away at Tuesday night. The front door is locked to prevent Little Chiyo from going out. In Tuesday night, Little Chiyo finds to escape from Okiya by
climbing onto the roof. Little Chiyo knows the consequences if she runs away from the Okiya. She knows that life after running away will surely be more than a struggle. She wonders whether she has the strength to do it. Her reaction to this situation shows that she is a brave person.

If I hadn’t already resolved to run away, I’m sure I would have been terrified to think of the suffering that probably lay in wait for me in Gion. Surely it would make me into the sort of old woman Granny had become. But I comforted myself with the thought that by the following day I could begin forgetting even my memories of Gion. I already knew how I would reach the roof; as to how I would climb from there to the street . . . well, I wasn’t at all sure. I would have no choice but to take my chances in the dark (Golden, 1997 : 61).

Little Sayuri catches Hatsumomo after getting back to the Okiya, Hatsumomo tells mother that she stole her emerald brooch and sold it to raise money. Sayuri turns mother about she had a boyfriend to the okiya. Mother turns telling Hatsumomo had a boyfriend in the Okiya then mother slaps Hatsumomo across the face, leaving streak of moisture.

The moment I was alone with mother, I looked up at her from where I knelt on the floor and whispered, “Mother, it isn’t true. . . Hatsumomo was in maid’s room with her boyfriend. She’s angry about something, and she (Golden, 1997 : 59).

Mameha teaches Little Chiyo to be more expressive with her eyes and gives her example. Mameha challenges Chiyo to make a boy drop a tray only with a single look.

First, the young man was already eyeing me as a hungry cat might eye a mouse; and second, most of the streets in Gion didn’t have curbs, but this one did, and the delivery boy was walking in the street not far from it. If I could crowd him—so that he had to step up onto the sidewalk and stumble over the curb, he might drop the tray. I began by keeping my gaze to the ground in the front of me, and then tried to do the very thing Mameha had done to me a few minutes earlier. I let my eyes rise until they met the young man’s for an instant, and then I quickly looked away. After a few more steps
I did the same thing again. By this time he was watching me so intently that probably he’d forgotten about the tray on his arm, much less the curb at his feet. When we were very close, I changed my-course ever so slightly to begin crowding him, so that he wouldn’t be able to pass me without stepping over the curb onto the sidewalk, and then I looked him right in the eye. He was trying to move of my way; and just as I had hoped, his feet tangled themselves on the curb, and he feel to one side scattering the lunch boxes on the sidewalk (Golden, 1997 : 105).

Sayuri needs to ask a favor to Pumpkin. She needs to direct her explicitly to bring Nobu to the old theater then opening the back door and only to see Sayuri and the Minister., For heaven’s sake, is not the Chairman. Sayuri then takes the Minister walk back down to the village together then they arrive at the old theater. The brave decision Sayuri makes in her life is when she decides to seduce the Minister. The author tries to reveal Sayuri’s character by placing her in the situation when Nobu really wants to propose himself as her danna. She wants to do that thing in order to hurt Nobu’s heart so that he does not propose himself as her danna. Sayuri decides to make Nobu angry because it is a chance to set herself free from Nobu. Sayuri really wants to make Nobu stay away from her.

I was desperately afraid Nobu will engage me in a conversation I’d be unable to escape, but in fact, he went directly over to the table and began talking with Mameha. I had no idea as yet how I would lure the Minister to the theater with me, and even less idea how I would arrange for Nobu to finds us there (Golden, 1997 : 271).
CHAPTER V

CONCLUSION

The first conclusions is based on the analysis of the first question of the Problem Formulation: How Nitta Sayuri is the moral values describe. The description of Sayuri's the moral values is sympathetic. She makes a friendship with another trained-geisha called Pumpkin. Sayuri shows her sympathy to Pumpkin. Sayuri engage Pumpkin to join of her plan to run away with her sister Satsu.

Nitta Sayuri is also strong person. She is described as a person with too much water in her characteristics the same as her mother’s characteristic. She has a motivation to become a popular geisha in order to meet with the Chairman again. She is a sort of person who is not easily to gives up before she can achieve what she wants. She never stop trying until she reaches what she wants in her life.

Nitta Sayuri is smart person. Sayuri had idea with trick to escape over the roof then run away from okiya to meet Satsu. She finds some tricks in practicing the shamisen. Sayuri cleverly uses her trick to learn the traditional instruments and songs. Hatsumomo think Nobu is the funniest thing because his skin injured of burn. Sayuri shows for Hatsumomo’s benefit. When Hatsumomo arrives in the Ichiriki Teahouse by Iwamura Electric, Sayuri feels nervous of her attitude. Sayuri would made no headway in thinking what to do. She flicked my eyes toward him as though Sayuri couldn’t men’s eyes upon her on more likely. When the unfortunate things continue to happen, the government asks to close the geisha
district in Gion. Sayuri’s first thought is over General Tottori whom she thinks will help her to find her a job somewhere out of the factory.

The second conclusion is based on the analysis of the second question of the Problem Formulation: the moral revealed by the character of Sayuri. Be kind hearted to produce a successful Geisha, She apologize to Mameha for ruining Mameha’s kimono, even though she know Hatsumomo was doing that behind. She is patient person, she proved that waiting to still walk on and survive in her hard life until her debut a geisha. Sayuri really does not like Hatsumomo because she has caused her life suffer. Sayuri feels pity on her. It shows that she has good and mature personality for forgiving others, though other has bad deed to her.

Hard working to get victory in Sayuri’s life. She really wants to begin her training to be a geisha so that he works hard in the okiya. She is very busy, both learning the lesson in geisha school as apprenticeship. She hard working can be seen from her way of doing all her duties. Sayuri usually training to be geisha in the morning and she stills have some works in the evening and night. After Sayuri debut as an apprentice geisha, she and Mameha made perhaps twenty stops at various okiya teahouses, she works hard, she chats with man and them. Sayuri was to appear as a solo performer was called “The Morning Sun on the Waves”. She works very hard with Mr. Arashimo’s family sewing parachutes and soldier uniforms.

The Loyal to makes get her dreaming together with her first love. She prays to the Gods that she really wants to be a geisha so she will meet the Chairman again in the future. Sayuri is obsessed with the Chairman.
Sayuri start with searching his identity and history from new magazine, articles about the Chairman is founded of Iwamura Electric. She has already known the identity of that man. She is willing to leave Gion, especially geisha life because she has accomplished her dream to win the affection of the Chairman. The Chairman purchase a luxurious in the northeast of Kyoto after Sayuri becomes his mistress. Sayuri wishes that it would last forever, being together with the person she loves the most. Sayuri loves the Chairman very much and she accompanies him until the rest of his life.

Bravery to be repair Sayuri’s life. She dreams of being adopter has ended Mr. Bekku leaves her in an okiya to be trained as a geisha. She always believes that someday she will find a way for her and her sister to run away together. Sayuri meet her sister Satsu when she sent the hair ornaments to Hatsumomo. She begins talking about to run away together. She plan to run away with Satsu’s sister at Tuesday late at night. She find to escape from okiya with climbing onto the roof. Sayuri catch Hatsumomo after back to the okiya. Hatsumomo tell mother than her stole her emerald brooch and sold it to raise money. Sayuri turns tell to Mother, telling her had a boyfriend in the okiya then Mother slapped Hatsumomo across the face. Sayuri doing challenge to be more expressive with her eyes and give. She make a boy drop the tray only with feminine ways by simple eye contact. Sayuri makes in her life is when she decides to seduce the Minister. Sayuri takes the Minister walk back down to the village together then they arrived at the od theater. She wants to do that thing in order to hurt Nobu’s heart and angry so that he does not propose himself as her danna.
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