

**EMANCIPATION GAINED THROUGH EDUCATION  
IN ANDREA HIRATA'S *RAINBOW TROOPS***

**THESIS**

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DEPARTMENT OF LANGUAGES AND LITERATURE  
FACULTY OF CULTURE STUDIES  
UNIVERSITAS BRAWIJAYA**

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**THESIS**

Presented to  
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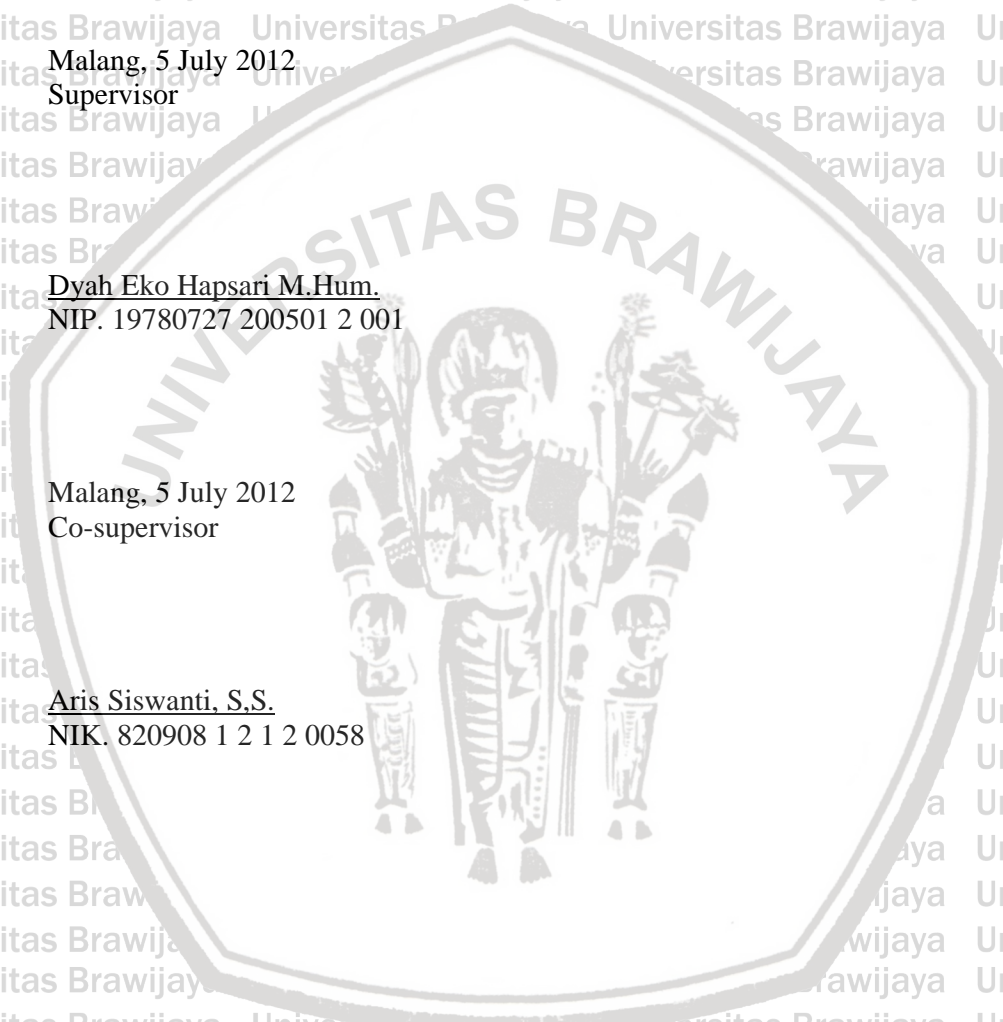
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## ABSTRACT

Kristiana, Dian. 2012. **Emancipation Gained through Education in Andrea Hirata's *Rainbow Troops***. Study Program of English, Faculty of Culture Studies. Department of Languages and Literature, Universitas Brawijaya. Supervisor: Dyah Eko Hapsari; Co-supervisor: Aris Siswanti.

Key words: emancipation, education, poverty, underestimation, *Rainbow Troops*

Poverty is a common problem that exists in our country. This can happen due to the lack of education and low quality of human resources. Therefore, the writer tries to examine this phenomenon through *Rainbow Troop*, a novel by Andrea Hirata. This novel seems relevant to the education bureaucracy in Indonesia which is still ignored.. The writer focuses on how emancipation is gained through education in Andrea Hirata's *Rainbow Troops*. The writer analyzes the fact found in the novel that relate to emancipation from constraints that they face, and the achievement they gain.

The study results indicate that there is an economy gap which led to social gap in Belitong social construction caused by PN Timah which has dominated the economy so that PN Timah school which belongs to this company may have the best standard of facilities, intelligence and quantity. The people in the Muhammadiyah school do their emancipation which is in purpose to against poverty and underestimation. The role of teachers is not only to raise student's spirit in studying and optimism about their future but also to raise self respect in the society. The writer also learns from *Rainbow Troops* about that education which is still ignored, so that people can learn some value of life and get the inspiration from the emancipation which is done by the the people in the Muhammadiyah school.

## ABSTRAK

Kristiana, Dian. 2012. **Emansipasi yang Dicapai Melalui Pendidikan dalam Novel *Rainbow Troops* karya Andrea Hirata**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: (1) Dyah Eko Hapsari (2) Aris Siswanti.

Kata Kunci: emansipasi, pendidikan, kemiskinan, dan *underestimation*, *Rainbow Troops*

Kemiskinan merupakan masalah yang terdapat di negara kita. Hal ini terjadi karena lemahnya pendidikan dan kualitas sdm yang rendah. Oleh karena itu, penulis mencoba meneliti fenomena ini melalui *Rainbow Troops*, sebuah novel yang ditulis oleh Andrea Hirata. Novel ini nampaknya relevan dengan birokrasi pendidikan di Indonesia yang masih tidak dipedulikan. Penulis memfokuskan diri pada emansipasi dalam bidang pendidikan dalam novel *Rainbow Troops* karya Andrea Hirata. Penulis menganalisa fakta yang ditemukan dalam novel *Rainbow Troops* tentang kendala yang dihadapi oleh setiap tokoh dalam emansipasi yang dilakukan dan pencapaian yang mereka dapatkan.

Hasil studi menunjukkan bahwa telah terjadi kesenjangan sosial di dalam masyarakat Belitong yang disebabkan oleh keberadaan PN Timah yang telah mendominasi perekonomian masyarakat tersebut, sehingga sekolah yang dimiliki oleh PN Timah ini memiliki fasilitas, kecerdasan dan kuantitas dengan standar terbaik. Emansipasi ini bertujuan untuk melawan kemiskinan dan kondisi sosial dimana mereka melihat diri mereka ada pada kelas kedua dalam masyarakat. Peran guru tidak hanya menjadi penyemangat para siswa sehingga mereka menjadi optimis terhadap masa depan mereka tetapi juga dapat meningkatkan harga diri mereka dalam masyarakat. Penulis juga belajar dari *Rainbow Troops* tentang pendidikan yang masih diabaikan di daerah terpencil sehingga orang lain bisa belajar mengenai nilai kehidupan dan mendapatkan inspirasi dari emansipasi yang telah dilakukan oleh orang – orang di sekolah Muhammadiyah dalam novel ini.



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Malang, 27 July 2012

The Writer



## TABLE OF CONTENTS

INSIDE COVER.....	i
DECLARATION OF AUTHORSHIP.....	ii
APPROVAL PAGE (ADVISORS).....	iii
CERTIFICATION PAGE (BOARD OF EXAMINERS).....	iv
ABSTRACT.....	v
ABSTRAK.....	vi
ACKNOWLEDGEMENTS.....	vii
TABLE OF CONTENTS.....	viii

### CHAPTER I INTRODUCTION

1.1 Background of the Study.....	1
1.2 Problems of the Study.....	4
1.3 Objective of the Study.....	4

### CHAPTER II REVIEW OF RELATED LITERATURE

2.1 Emancipation.....	5
2.1.1 Definition of Emancipation.....	5
2.1.2 Marxism in Emancipation Context.....	6
2.1.2.1 Class Emancipation as the Character of Marxism.....	8
2.1.3 Emancipation as Empowerment.....	10
2.1.3.1 Emancipation through Education.....	10
2.2 The Educational Ideological State Apparatus.....	11
2.3 The Synopses of Rainbow Troops.....	13
2.4 PN Timah.....	15
2.5 Previous Study.....	17

### CHAPTER III FINDING AND DISCUSSION

3.1 Emancipation in Education against Poverty.....	25
3.1.1 Lintang' father.....	26
3.1.2 Lintang.....	28
3.1.3 Pak Harfan.....	30
3.1.4 Bu Muslimah.....	33
3.1.5 All the Students and Teachers of the Muhammadiyah School.....	35
3.2 Emancipation in Education Against Underestimation.....	39
3.2.1 Defending Against Closing the Muhammadiyah School.....	40
3.2.2 Winning Academic Challenge and the August Festival.....	43

## CHAPTER IV CONCLUSION AND SUGGESTION

4.1 Conclusion..... 47

5.2 Suggestion..... 48

## REFERENCES..... 49

APPENDICE..... 51





## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Poverty is a social phenomenon that is not only experienced by developing countries but also by countries which are economically well - established. This phenomenon has basically been a concern and become one of the main problems which have been faced by any countries especially by developing country.

Ulimwengu (2008) defines poverty as lack of access to necessities such as food, shelter, and medical cure. The problem of poverty itself has long existed since ancient times. In the past, people were generally poor not only because of lack of food, but also lacked of material. Similarly, people do not enjoy the facilities of education, health care, and other conveniences available in the modern era. There is an inequality in the distribution of national income and development, and education as the problem of population growth rate and unemployment.

On the other side of the issue, there are some rich group of people who increasingly do not care about the surrounding circumstances. This is one of reasons which create a gap between the rich and the poor. According to Avishai (1996), relative poverty is humiliation, because relatively poor people have reason to see themselves as second class citizens, which gives them a reason to see their respect undermined. The poor people will recognize being poor as humiliation because of the unfair and inequality in society.

This condition raises a movement called “emancipation”. Consistent with this definition, Alvesson and Willmott (1992) define emancipation as the process through which individuals and groups become freed from repressive social and ideological conditions. The repressive social and ideological condition may come from the economic gap in society which led to be a social gap and raise inequality.

So, the emancipation must be gained through education because as Hake (2006) defines, education has a great significance for the economic, social and cultural development of the community. The aim of educational policy is to give every person the chance of developing his inherent potentialities. Through educational policy, people strive to create equality in society.

The statement above shows us that education has an important role in doing emancipation to get better life and functions as an effort to create equality in society. Education may play an important role in order to repair economic condition through ideology which can develop people’s mind to think more creatively and innovatively. This thinking process may help people to change the old mindset into modern culture which can help the life of society to grow in terms of social, cultural and economic.

This is reflected in one of the best seller novels in Indonesia entitled *Rainbow Troops* (a translation version of *Laskar Pelangi*) by Andrea Hirata. *Rainbow Troops* is a novel inspired by the life of the author. Hirata wrote *Rainbow Troops* as a his childhood memoir. Born and raised in Belitung, an island with a long history of tin-mining, Andrea portrayed his childhood story as a story of a marginalized people. Indeed, Belitung is a portrait of a beautiful island which later



got impoverished by destructive effects of mining. *Rainbow Troops* is a story of little Andrea with his childhood friends and teacher struggling for education and better life among the marginalized island and society. *Rainbow Troops* is one of the biggest success in Indonesia in the last decade. It is easy to see why: on one hand, it narrates in autobiographical form of the wish for emancipation through education of a large part of the Indonesian people who lived, and still live, under the poverty. The novel tells about the true story of ten children in the village in Belitong Island. They attend a primary school that the building almost collaps.

The school is almost closed due to students are not until ten as minimum requirement. But before the school is closed, there is one student who registers himself, namely Harun. Finally this school can come to existence and continue to educate the students. From this fact, we can conclude that education becomes a luxury that must be gained. Students who wish to learn have to wait for an opportunity to study in schools.

In this particular study, the writer chooses to analyse this novel because it seems relevant to the education in Indonesia for example education in suburb areas is less developed than in big city as cited from Arifi (2012) who states that the facilities of education, such as building, school properties and teachers are not completely provided in suburb areas. This condition happens because some teachers are eager to teach in a big city in order to have a higher salary and also it is less of care from the government. This condition must be repaired due to the future of the next better generation. By learning the emancipation through education, the writer hopes that this study may give some inspirations the

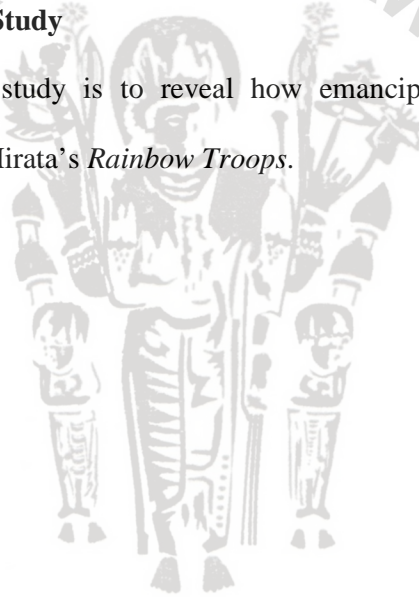
teachers, government and students to realize about the benefits of education for a better society, economy and culture in Indonesia. Therefore, the writer decides to give the title of the study as “Emancipation Gained Through Education in Andrea Hirata’s *Rainbow Troops*”.

### **1.2 Problem of the Study**

Based on the background of the study, the analysis will focus on the process of gaining emancipation through education in Andrea Hirata’s *Rainbow Troops*.

### **1.3 Objective of the Study**

The purpose of study is to reveal how emancipation is gained through education in Andrea Hirata’s *Rainbow Troops*.





## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter, I would like to present review of literature which consists of the use of review of literature which provides the theoretical framework and useful information for the researcher in doing research

#### 2.1 Emancipation

The introduction of emancipation can be seen on some explanation includes: definition of emancipation, Marxism in the emancipation and emancipation as empowerment.

##### 2.1.1 Definition of Emancipation

Emancipation is defined as the process of being set free from constraints which deliverance from physical, intellectual, moral or spiritual fetters. Booth (1991, p. 319) has found the following :

Emancipation is the freeing of people (as individuals and groups) from those physical and human constraints which stop them carrying out what they would freely choose to do. War and the threat of war is one of those constraints, together with poverty, poor education, political oppression and so on. Security and emancipation are two sides of the same coin. Emancipation not power or order, produces true security. Emancipation, theoretically is security.

Based on the previous citations, universally, emancipation may mean as process of movement to get freedom and be secured in areas like economy, ideology, social life, education and politics. In economy, people have their chances to live

healthily and live prosperously. In ideology, people are allowed to have and express their beliefs or religion. In social life, people have to get acknowledgement and respect for their existence without any discriminations.

Also, people should be able to get good education. Oppresions may come from other subjects which call themselves as the major power in a society and have the authority to manage the rule of social life. This condition may raise some emancipation when the society of the minor power does not feel comfort with the rule. So, emancipation also means changing the rules of the social construction in case of any social imbalances.

The arguments of emancipation are complex and heterogeneous, but in simplified form, the focus of many of these arguments is that emancipation works on important movement of social construction which leads a person or group to struggle for their right to be safe, free, educated, healthy, and well-fed as human being without any ideological oppression.

### **2.1.2 Emancipation in Marxism Context**

Emancipation appears in many kinds of contexts. This is based in the context of gender, politic, and social. In order to analyze the novel, the writer uses emancipation context which is based on social aspect. This may use theory of Marxism, a social critical theory which based on economy of class emancipation.

An alternate view of emancipation stated by Wright (1994) defines that in term of Marxism, emancipation means eliminating power differences linked to the social relations of production and inequality in income that go beyond different needs.

The needs can motivate people to struggle for security, freedom and equality in



society. Marxism explains that the existence of major power is based on materials (rich) and has the authority to maintain the rule of social construction in society.

On the other hand, the minor power which has less material (poor ) must follow the rule which have been made by the major power (rich). The rules can be about ideology, social states, education, culture or economy. When the major power (rich people) monopolizes all the rules in the society's systems, this makes the major power grow the upper class, and the minor power will be the lower class.

Also, the standard of values in life such as high education, sufficient economy, life style and ideology are decided by major power. This condition creates some oppressions on the way of thinking of the minor power that being lacked of materials, they will not get education, low in economy, ideology and culture. Therefore, emancipation comes from the condition where they need freedom to choose a better life in gaining standard as the same level of the major power. This emancipation is created to change the condition in the social construction which have been colonized by the major power.

Another principle of emancipation in marxism is found in Wright (1971,p. 238), who states that:

The heart of the emancipatory theory of Marxism is the idea that full realization of human freedom, potential, and dignity can only be achieved under conditions of "classness" – the vision of radically egalitarian society in terms of power and material welfare within which exploitation has been eliminated, distribution is based on the principle "to each according to need, from each according to ability," and the control over society's basic productive resources is vested in the community rather than in private ownership.

This shows how emancipation which is based on Marxism wants the social construction to change to be based on productive of skill which are related to education quality, work potential, and ability controlled by community than private ownership of the major power. Material distribution is supposed to be based on their individual skills. So, the domination by major power which usually held by upper class must be eliminated.

In Marxist emancipation, the writer will give some explanation of the making of class emancipation which is an important background of the struggle of minor power to gain their equality in society.

#### **2.1.2.1 Class Emancipation as the Characteristic of Marxism**

Class Emancipation is one movement created in any classes resulting from the gap between the major power and minor power and is one characteristic of Marxism emancipation. Class here means the classmaking of major power (bourgeoisie) and minor power (proletariat) will go through the class emancipation analysis because it gives any influences on the motives of the struggle for equality in the society.

Wright (1971) states that in the strongest versions of the Marxist emancipatory vision, classlessness is treated as the necessary and sufficient condition for the realization of emancipatory goals. This statement supports the fact that classlessness is one important goal of the emancipation itself. The society has to realize that social segregation itself is the main problem which generates oppressions in ideology, culture, identity, economy, social, and education. So, the class emancipation may work for supporting the classlessness in society and



justice in social life. Another opinion comes from Okoro ( 2000,p. 45) who states that :

Emancipation from oppression is not an easy task. The oppressor cannot emancipate the oppressed, because he is the “author of violence”. The oppressor practices a system which dehumanizes and creates a very deep dichotomy between the oppressor and the oppressed. It is the duty of the oppressed to emancipate himself from the oppressor.

This states that liberty and freedom are not gained from the oppressor (major power) but truly comes from the oppressed class who really wants to get freedom.

The power is not given from oppressor but is created naturally by the oppressed class in their own way. So, the oppressed class must struggle and emancipate themselves to gain equality. This emancipation will be analyzed and explored more in this analysis.

The writer sees that *Rainbow Troop* describe the emancipation done by the characters to narrow the gap. So, the students who are called Rainbow Troops have great motivation to reach their dreams despite their poor condition. Here, teachers and students in Muhammadiyah school are working together to improve the quality its teaching and learning to be equal with PN Timah School.

### **2.1.3 Emancipation as Empowerment**

Emancipation may also mean as empowerment in the same aspect. When emancipation is a struggle to gain equality in class as social context, the empowerment is the act of the emancipation itself. Kreisberg (1992) suggest that empowerment is a process through which people and communities increase their control or mastery of their own lives and the decisions that affects their lives. This



means that individuals in society (minor power) must have a power which control their own live and affect their environment. The changing environment may mean the condition or the fact of social construction which have been formed into some classes. Kieffer (1981) also notes that empowerment involves individuals gaining control of their lives and fulfilling their needs, in part, as a result of developing the competencies, skills, and abilities. In developing the competencies, skill, and abilities, individuals must act for a change through education. So, empowerment is the first steps of emancipation in procees which start from individuals in society (the minor power) to improve them in having skills and abilities in their life in order to empower themselves and increase their control of their own lives that affects their live.

#### **2.1.3.1 Emancipation through Education**

Based on Brennen (1999), the word “education” comes from the Latin *educare*, which means to draw out. In a broad sense, it means not only to elicit creative thought and knowledge from the student but also to draw humankind out of the predicament. So, it may mean that education enables humans to achieve their fullest personal, spiritual, mental, social, and physical potentials. Education transforms an individual and allows the person to help to change in the environment. In this process, humans are taught to learn how to develop their skill and ability to be part of better society in the future.

In *Rainbow Troops*, education is one important aspect which is the best way to emancipate in the society. Okoro (2000, p.45) prescribes a genuine key to emancipation that: “...authentic emancipation should be done through the means

of education....” This explains that education holds an important role in emancipation. Education can be the basic structure of the society to improve and develop their skill and ability in struggling to gain equality against the oppression from the major power.

## 2.2 The Educational Ideological State Apparatus (ISA)

To support the theory of emancipation as empowerment, it is very important to know how the spread of domination itself has been constructed in society. The domination which is formed in people’s mind could be spread through the environment. It called how to spread some ideologies into society. The spread of ideology and construction of norms in the society does not occur naturally. It must happen through something which influences the subject of society to develop themselves as the followers of the ideologies which have been chosen and standarized by its society. The Educational ISA is one example of Ideological State Apparatus, which is the most important way to get a lot of ideologies and has a great power to maintain the ideology itself through many regular activities .

Based on Althusser (1970, p. 155), “nevertheless, in this concert, one Ideological State apparatus certainly has the dominant role, although hardly anyone lends an ear to its music : it is so silent ! This is the school.” This defines that school is the main institution in ideology spreading . Allthusser (1970, p. 132) also adds that

What do children learn at school ? They go varying distances in their studies, but at any rate they learn to read , to write and to add – i.e. a number of techniques, and a number of other things as well, including elements ( which may rudimentary or on the contrary throughgoing) of ‘scientific’ or ‘literary culture which are directly useful in the different jobs in production ( one instruction for manual workers, another for technicians, athird for engineers, a final one for



higher management, etc). Thus they learn know-how. But besides these techniques and knowledges, and in learning them children at school also learn the 'rules of good behaviour, i.e. the attitude that should be observed by every agent in the division of labour, according to the job he is 'destined' for ; rules of morality, civic, and professional conscience, which actually means rules of respect for the order established by class domination. "

In other words, children's perspective are easy to shape by their teachers at schools. This puts a teacher in a position as the main actor who has big responsibilities for maintaining the school's high quality in education. For example, in *Rainbow Troops* , the teachers have the roles to teach students any knowledge, and schools are realized to be the best place to learn about rules and norms in society. This is how ideology can influence the way of thinking and inspire the students. This really happens in PN Timah School which has structured their modern education system. The education system is based on complete financial support and facilities that make the teachers and the students argue that standard of education must be valued on how much money students argue how many facilities the school has. This standard shows how important facilities and money are in education. PN Timah teachers could also be one example of how this standard exist. The teacher must be smart, and skillfully, and of course they earn a lot of money in PN Timah School. So, it seems that the spread of domination is based on education as the fundamental aspect to create a person that the person expects to be.

The example of Muhammadiyah school works on the ISA theory is when students are being supported and motivated by Pak Harfan as a teacher who convince the students that life could be happy even in poverty, so long as, with

spirit, one gave, rather than took, as much as one could. In morality, teachers give strength to his students to be not selfish and have self confidence even in poverty.

### 2.3 The Synopsis of *Rainbow Troops*

Based on the Adioska (2008), *Rainbow Troops* is a phenomenal novel in Indonesia. Novel written by Andrea Hirata tells of a group of children and teachers who want to change their fate from poverty and fight social inequalities that exist in the social construction of society in Belitung. This novel tells the story of the of children are called Laskar Pelangi consist of Ikal, Lintang, Mahar, Harun, and their friends and also some parents and teachers such as *Bu Mus* and *Pak Harfan* in reaching their dreams and struggle for life through education which is difficult to reach on the very rich famous island, Belitung. This is because of discrimination of education by PN Timah (one of the companies that process the tin mining on the island) by limiting the scope of facilities and economic domination of the island. School is such an expensive item for the people. In such circumstances, children of the Rainbow Troops, have an interesting story about the adventures in a hard life living as poor students but they have a high spirit to learn more about new knowledge and life lessons. On the other hand, there are the figures of the ideal teacher, *Bu Mus* and *Pak Harfan*, who are described as inspirational teachers who never stop giving motivation to their students to reach their dreams.

The story starts when teachers and students must defeat the rich people in PN Timah School (rich people) in school carnival and student competition so they do some effort to win. The ending story tells that they can defeat PN Timah



school and this is such phenomenon that poverty does not really means the poor cannot do great things. This story has two characters who are mainly discussed. They are Ikal, who is a portrait of poor tin-miner's son, with average intelligence yet high spirit, who later can continue his education. Lintang is a fisherman's son, who is naturally genius but his steps stopped by the circle of poverty.

Besides the two main characters, the story also set around about Harfan, Muslimah, other members of Rainbow Troops, and Belitong society. All of them give glimpses to readers about the life of Belitong people in the 70's era. Laskar Pelangi is truly an inspiring story about poor students pursuing dreams and education, revealed in exciting combination of adventures and literary style by Andrea Hirata.

#### 2. 4 PN Timah

PN Timah is a state company which is located in Belitong Island. This company is the main trigger of the economy gap which leads to social gap in Belitong society, the setting of place of this novel. PN Timah exploits great natural resources and stands for *Perusahaan Negeri*, or state – owned which can be defined as domestic firm. Timah means tin. PN Timah operated 16 dredges. The enterprise absorbed almost the entire island's workforce. It was a pulsing vein with a complete power monopoly over the whole island of Belitong. The setting of time is about era 1970s.

Based on the summary of Hirata (2009, p. 31), it is stated that PN Timah is one company which is operated in luxurious life and has its own world. The states “No Entry for those without the Right” means discrimination to Native Belitong

people because they are not allowed to enter those luxurious area. This condition may raise gap in the social contruction which leave Native Belitong people in poverty without any right to be equal with PN Timah's white collars. Another discrimination also comes from education which is stated in Hirata (2009, p. 33) that

The PN School was in the Estate area , and it was a center of excellence a place for the best. Hundreds of qualified students competed at the highest standard at this school. The PN School classrooms were adorned with educational cartoons, basic math tables, the periodic table, world map, thermometers, photos of the President and Vice President, and the heroic national symbol. PN schools have three different uniforms for the students and every morning bus pick up them to the school. The PN School was Belitong's most discriminating club. That school only accepted children of the Staff who live in the Estate. There was an official rule that regulated which rank of employee could enroll their children at the PN School. This meant that the children of fishermen, pipe carriers daily paid laborers or hard laborers softin tin and especially native children of Belitong did not have the least opportunity to receive a good education. If they wanted to go to school, they were forced to join Muhammadiyah village school which if caressed by just a little bit of strong wind, could be apart.

PN Timah also discriminates people through the education system in Belitong Island. Education is just available for rich people .The school has luxurious facilities and of course have a high quality for the students and also the teacher. It may create standard that perfect life is found in PN Timah area, but not in all area in Belitong.

Erman (2011) also states PN Timah role is inherited from Dutch Colonialism which usually discriminate people due to their social class. For example, native Belitong will get hard punishment if they are caught keeping tin without permission from government. It means that government has a big control to PN



Timah at the time and may influence PN Timah school which also discriminate students due to their social class.

Based on Abiku (2008), this company exists until now. However it went down in 1985 when there was an International Tin global crisis ,but it started to be any reconstructed and is owned by government until now in form of Persero. This company is one of the largest tin mining companies in the world and still progresses to develop its company in foreign countries.

## 2. 5 Previous Study

In order to find more references which are related to this analysis, the writer has reviewed some recent studies. The first is *Brief Study of Characters in Andrea Hirata's Novel LaskarPelangi* by Rizky Amalia. Amalia (2009), in her thesis about the characters in Laskar Pelangi, she uses theory of intrinsic element of the novel which cover theme, characterization, and point of view. This also inspires the writer to learn about the characterization in relation to emancipation to against discrimination by PN Timah to Native Belitong Society. By learning some the characters of *Rainbow Troops* such as Lintang, Mahar, Ikal and their friends and also Pak Harfan and Bu Mus as their teachers, we can know about characters who struggle and have high motivation to do emancipation. Amalia uses study of character to analyse her thesis, but the writer uses emancipation theory to reveal the struggle of *Rainbow Troops* through the character and their effort.

The other reference is *Emancipation through Modernist Pursuits*, a thesis by Tandy D.Chalmer (2006) about emancipation which is related to consumer theory

and research which focus on modernist pursuits. Tandy's thesis is in the field of economic, while the writer's thesis works on the field of literature.





### CHAPTER III

#### FINDING AND DISCUSSION

In order to analyze emancipations through education in *Rainbow Troops*, the writer uses the background setting in *Rainbow Troops* for the beginning of the analysis. Hirata (2008) describes about PN Timah, which is a company exploring tin in the Belitong island, the setting of the place in *Rainbow Troops*. This company is the main trigger in making economy gap which leads to social gap in Belitong society. This company has staff, estates and also a school named PN Timah School but the treatment of PN Timah to its employee is based on social class. The social class consists of white - collar staff and blue collar staff. The white-collars are the workers who are in top position especially perform professional, managerial and administrative jobs. They may live in the estate that built in Victorian style (luxurious architecture) which is protected by security, fences, and high walls. Warnings are also posted everywhere saying “No Entry for those without the Right.” This means that the houses are luxurious and have expensive properties inside. So, that the houses need guardians in order to keep the valuable properties from thieves. The blue collars mean the workers who do not belong to the Estate residents and work in lower position such as pipe carriers, hard laborers sifting tin or daily paid laborers. The different lives and social classes between them may raise some gaps in society. This is described in Hirata (2008, p. 40) as the following:

From our yard, we could see the Estate’s walls. Our yard, overgrown with shrub, velvet, and shoe flower was boring. Our

crisscrossed fence, which leaned over the edge of ditches filled with still, brown water and mosquito nests, was also boring.

From statement above, the environments of the blue - collars worker houses are dirty and of low standard of healthy environments. PN Timah also provides school for the white collar staff which is called PN Timah School. PN Timah school is located inside the estate. This school is of the highest standard of the qualification among hundreds students who are smart. This school has classrooms designed with educational cartoons, basic math tables, the periodic table, world maps, thermometers, photos of the President and Vice – President. This school has a lot of teachers. Each teacher teaches one subject, so that each subject has its own teacher. This school also provides three different uniforms and a school bus for the students. On the first day of enrollment, there will be a lot of students registering for this school ( Hirata ,2008, p. 2).

This differs from people who live outside the Estate. The blue collars choose to send their children to the Muhammadiyah school, which is a poor school. This school may collapse at any moment because its door frame is crook and the old wooden beams are slanted, unable to endure the weight of the heavy roof. It can be said that the building of the school does not follow proper architectural principles. The window and door cannot be locked because they are not symmetrical with the frames. The classrooms are very poor to be used because there is no equipment which can support studying activities. They only have teachers and student desks, and a blackboard. It also described that the class used to be a goat farm at night. So in the morning, children must usher the goats out of the room, (Hirata, 2008, p 19).



The Muhammadiyah school used to have a lot of teachers, but the condition gradually changes because of PN Timah's existence. PN Timah school is not only for elementary school but also junior and senior high levels. PN Timah offers education with good in facilities which make people in Belitong society believe that only the children of PN staff can be successful at school and get the chance to study in university. The Muhammadiyah teachers also lose their respect in their job as a teacher because they do not get enough salary as PN Timah teachers.

This make most of them move to PN Timah School in order to get better salary.

Because there are only a few teachers in the Muhammadiyah school, the village children are dropping out of school one by one and some of them may become PN coolies or fishermen. However, there are only few teachers like *Pak Harfan* and *Bu Muslimah* who have strong will to teach students despite the poor condition.

The students are some children of the blue collars. Some of them whose parents work for PN Timah as coolies are Ikal, Sahara, Kucai, Trapani, Harun and Mahar.

Lintang is the son of a fisherman, Borek is the son of a dam keeper, Syahdan is the son of a boat caulker, and A Kiong is the son of a Chinese farmer. They have to study in the Muhammadiyah school because of PN Timah School only accepts

children from the white-collar staff who live in the estate. So, their parents do not have the opportunity to register their children to PN Timah School. The making of two groups like the white - collars staff and blue - collar staff in PN Timah are appropriate with this statement cited in Simon (2011,p.1):

The economy is at the center of Marx' sociological theories; he considered society to be the result of an economic base and a social superstructure; it is the economic base which determines all other social structures including ideology, politics, and religion.

The two different conditions between PN Timah and Muhammadiyah schools remains based on economic (properties) which influences wealth, power and social status in social construction. This could be seen on Hirata (2008, p. 43) that:

The economic strength of Belitong Island was dominated by the Staff living in the Estate. The businessmen receiving concessions from the tin exploitation lived in Jakarta, and the conspirators receiving bribes were none other than the politicians. They sat prosperously on the highest throne in the most exclusive class. They were the biggest benefactors of the riches of our island.

That statement can be an example how strong the economic condition may be dominated by white collars. On the other hand, in the same island called Belitong, there are blue collars who have a life far away from a prosperous one.

It is presented in Hirata (2008, p. 44) as cited below :

The bitter reality of their wages meant only one thing: there was no room for a child's education in the plan of coolie's family. And if that wasn't enough to discourage them, the educational discrimination practiced by PN further destroyed the spirits of the coolies to send their children to school.

The reason of making the white-collar staff, a dominant power is because of the wages for the blue collars are lower than those of the white collars. That makes the blue collars unable to get enough money to provide good education for their children like the other children that can get in PN Timah School. This may prevent the blue collars from getting equal to the education with the white collars does.

Allthusser (1970, p. 132) states that school is the best place for children who are easy subject to learn knowledge such as science and literary culture which are useful in the different job in production. Beside these technique and knowledge,



they also learn rules of good behavior and the attitude that should be observed as an agent of labour to the job they are destined for. The rules may consist of rules of morality, civic, and professional conscience which actually means rule of respect for the order established by class domination. This means that school is a place how ideology can be spread to the students from learning rules which have been taught by the teacher. This makes teacher become an actor in influencing the ideology for the students. The teacher is an example in student's mind. In the dominant class, PN Timah School can also be an example of how ideology can spread to the students which is cited from Hirata ( 2008, p. 37) that:

The PN School was a center of excellence, a place for the best. Hundreds of qualified students competed at the highest standard at this school, The PN School classrooms were adorned with educational cartoons, basic math tables, the periodic tables, world maps, thermometers, and etc.

Not only that they have facilities, but they also have a lot of smart teachers. Those facilities make students in Muhammadiyah school think that the standard of good education is always based on complete facilities, smart teacher and social classes.

They become to believe that only white-collar children can get good education and then good jobs in their future. For parents and some students of Muhammadiyah school, good education is what PN Timah school's standard of education. That is all about complete facilities, highest school standard, smart teachers and having a lot of money to fund all of them. This is suitable with

Allthusser's statement that :

Reproduction of labour power requires not only a reproduction of its skills, but also, at the same time, a reproduction of its submission to the rules of the established order, i.e. a reproduction of submission to the ruling ideology for the workers, and a

reproduction of the ability to manipulate the ruling ideology correctly for the agents of exploitation and repression, so that they too will provide for the domination of the ruling class 'in words.' (Allthuser, 1971, p. 132)

From the explanation above, the white collars in PN Timah who have dominant power in social construction may get the power not only from the wages but also in ideology which can influence the rules of thinking on blue collars workers.

This situation makes blue - collars feel desperate because they do not have the opportunity to gain good education and better job as white collars do. This makes them live in poverty environment and it continues until to their future. This is can be seen at Hirata (2008, p. 37) ;

The PN School was Belitong discriminating club. That school only accepted children of the Staff who lived in the estate. There was an official rule that regulated which rank of employees could enroll their children at the PN School. And of course, on the gate hung that warning not to enter unless you had the right.

This meant that the children of fishermen, pipe carriers, daily paid laborers or hard laborers sifting tin, like our parents, and especially native children of Belitong didn't have the least opportunity to receive a good education. If they wanted to go to school, they were forced to join the Muhammadiyah village school, which if caressed by just a little bit of strong wind, could fall apart.

The social gap in society between the white collars and blue-collars can be presented by PN Timah School and the Muhammadiyah school. That is all because education is the basic and important element which can shape people's mind in society. The mindset is formed in the childhood and continues to adulthood. What makes children follow is what they learn from the teachers who

are the leader in learning knowledge in regular meeting every day at school

In facing the gap, Muhammadiyah school which is the education center in blue collars staff need to struggle to be equal with PN Timah School. This is



called emancipation. According to Booth (1991, p. 319), emancipation can mean a process to free people from the human constraints which include: poverty, poor education, political oppression and so on. Emancipation happens when people start to feel depressed because of some constraints. They need to change the circumstance so that they can be free people.

*Rainbow Troops* can be one of some Indonesia literary works which tells about how people who are living in poverty with many constraints can survive and find the way to free themselves from the constraints. This novel tells how the students and teachers in the Muhammadiyah school try their own way to face the social gap with PN Timah. Teachers, students and also parents of the student of the school emancipate themselves from many constraints in their life through education. So, it is important to know how emancipation may works on their struggle based on their constraint. Emancipation includes idea how constraints may works so that it must be faced and change into good circumstance helping them to get equality with PN Timah. There are some constraints which prevent Muhammadiyah school from being equal with PN Timah School including to overcome poverty and underestimation. So, there are some efforts to struggle against them. They are called emancipation against poverty and emancipation against underestimation.

### 3.1 Emancipation in Education against Poverty

Poverty is a common problem for developing countries such as Indonesia.

Ulimwengu (2008) defines poverty as lack of access to necessities such as food, shelter, and medical cure. Similarly, people do not enjoy the facilities of

education, health care, and other conveniences available in the modern era.

Poverty may become a basic constraint so that people are not able to have a good education. This phenomenon related to blue-collar staff presented by people in Muhammadiyah school. They are some student's family and teacher in Muhammadiyah school such as *Pak Harfan* and *Bu Muslimah* also live in poverty circumstance.

### 3.1.1 Lintang's Father

Lintang's family is an example showing poor family condition. Lintang's father works as a fisherman, who does not have his own boat. So, each day he waits for a neighbor with boat to give him work. He does not get a percentage of the catch but is paid based on how much he catches that day. Lintang's family is from Tanjong Kelumpang, a village which is 40 km far from the school. It can be said that Lintang's village is the most isolated and impoverished part in Belitong Island. Lintang's house is on the edge of the beach, roof is made from sago palm leaves and the walls are *miranti* wall. None of the windows or door locks because the bark walls are already dozens of years old broken and cracked. Lintang's maternal and paternal grandparents live in that house. Their living could be seen on page 81:

Both Lintang's maternal and paternal grandparents lived with them. Their skin was so wrinky you could grab it in handfuls. Each day, the four grandparents bent over a winnowing tray to pick maggots out of their third – class – rice, the only kind they could afford. They spent hours on that arduous task – the rice was that putrid.



Living by collecting and consuming stale rice is far below from the life standard and belongs to poverty because the foods they consume are not healthy. This reality must also be shared with Lintang's father's two younger brothers; a young man who wander around all day because he was mentally ill, and one who cannot work because he suffers of nutrition deficiency. But, poverty encourages Lintang's father to struggle for a better life for his family. Indeed, difficult life seems to force him to give up, but he does not think that his family should continue living in poverty. He starts to lift up the condition by sending Lintang to school.

Without a doubt , all previous generations of men from this pine tree man's family were unable to lift themselves from endemic cycle of poverty, inevitably becoming fishermen in the Malay community. These fishermen were unable to work for themselves – not for lack of sea, but lack of boats. This year, Lintang's father wanted to break that cycle. His eldest son, Lintang , would not become a fishermen like himself. Instead, Lintang would sit beside the other small boy with curly hair - me – and would ride a bike to and from school every day. If his true calling was to be a fishermen, then the 40- kilometer journey over a red gravel road would break his determination. (Hirata, 2008, p.11)

From the citation above, Lintang's father realizes that education is one important thing which can free his family from poverty. He decides that Lintang should be one who will lift their family from poverty by getting education. He also believes that education may bring them to live decently and get better future. This also means that parents have responsibility to emancipate their family to have better future for his children because as a fisherman seems unable to improve their family's life. Emancipation appears through the way which has been chosen by

Lintang's father on sending Lintang to school. However it is about 40 kilometer journey from his village.

### 3.1.2 Lintang

Lintang, as a Muhammadiyah student, has different way to challenge the poverty faced by him and his family. As the result of his father's decision, Lintang must pedal a 80 kilometer roundtrip every day. This could be seen in

Hirata (2008, p. 120) that :

For Lintang, the city district of our school was like a metropolitan city to get there he had to begin his bicycle journey at subuh, early morning prayer, around for o'clock a.m. Ah ! A child that small...

And if school activities last until late in the afternoon, he will not arrive home until after dark. In the raining season, he must pass the chest - deep water flooding the road by swimming as fast as he can with his pants, shirt and books in a plastic bag to avoid being attacked by a crocodile. It is difficult to find empty space in Lintang's house because it is crowded and they have to share oil lantern.

Yet, Lintang still has a time to study late at night. He loves studying and likes reading so much that he becomes a smart student. Some books are given by *Pak Harfan* from his office.

Lintang had no choice but to study diligently. Consequently, his first quarter report card in the fifth grade was truly fantastic. The number nine filled the slots from Faith Studies, Al-Qur'an, Fiqh, Islamic, history, Geography, all the way to English. For mathematic and other such subjects – Geometry and natural Science - Bu Mus dared to give him a perfect score : 10 (Hirata, 2008, p.108)

Lintang's effort indicates emancipation, in line with Bo (2012, p. 4) who states that the idea of emancipation also means the process of students to recognize



problem in order to adapt the difficult situation by viewing situation from other opportunities. This defines that emancipation can help students in solving problem. In the difficult situation, Lintang can find the best way where he is able to empower himself through choosing to study at night regardless of the crowded house and to pedal his cycle through the long journey to school. From this citation, emancipation does not only work on effort and struggles but also by viewing the other opportunity in gaining equality. The role of opportunity is more like finding the right time to do the emancipation. The time management which is done by Lintang, show how good he is in adapting time problem for studying. Moreover, Lintang also raises his self respect through education cited from Hirata (2008, p.354) that

Lintang, stared at me. He said slowly, “ I will not disappoint my mother and father, Ikal. They want me to continue my schooling. We have to have dreams, high dreams, Boi, and school is the road we start on. Don’t give up, Boy,. Don’t ever give up.

The statement appears when Ikal feels desperate to study because of the school condition is poor, and Lintang tries to convince his friend not to give up because he still believes that school is the place where they can reach their dreams. This means that school gives Lintang a hope to have a better life in the future. Not only that Lintang can realize his dreams but, he can also inspire Ikal not to give up. This shows how education in the Muhammadiyah School can raise spirit to have dreams as Lintang has.

Poverty does not only happen in some of Belitong families, but also in Muhammadiyah School. In the beginning of the story, this school is known as having only ten students who are known as the Rainbow Troops. The building

almost collapses and has lack of facilities, except for student and teacher's desks and also blackboards. It also does not have a toilet. The students do not have uniforms. The students only have two teachers for all subjects and grades. They are *Pak Harfan* and *Bu Muslimah*.

### 3.1.3 *Pak Harfan*

The condition of the Muhammadiyah school which is poor does not bring the students and especially for teacher to be desperate. Actually, teachers have important role in encouraging their student to study despite their poverty. Teachers are the motivator for the students to empower themselves so that education may work on its value in their life although difficult condition stresses them. *Pak Harfan* has been teaching for more than 51 years since he was a teenager. He himself has cut and chopped the wood from the forest in order to build that school. This may show how well he dedicates himself to education. This may be called emancipation because *Pak Harfan* realizes that school is the best place for children to learn about knowledge which can help them make their future better than their parents', especially to free them from poverty. This can be seen in Hirata (2008, p. 323):

But *Pak Harfan* never tired of trying to convince those children that knowledge was about self- respect, and education was an act of devotion to the creator, that school hadn't always been tied to goals like getting a degree and becoming rich. School was dignified and prestigious, a celebration humanity, it was the joy of studying and the light of civilization. That was *Pak Harfan's* glorious definition of education.

Education for *Pak Harfan* is an act of devotion to the Creator. The creator means God who has creates human beings and has authority in life. According to *Pak*



Harfan, the purpose of education is not gaining a degree or becoming rich but it is more about humanity and devotion to God. *Pak Harfan's* endless efforts to convince the students about knowledge of humanity and the joy of studying are described in such moments like when he even brings the students to the sea, when they are studying floodplains of the rivers. *Pak Harfan* does not only teach theories to his students, but he also practices the theory itself by inviting his students to study outdoors, showing how joy can come from nature. One other example of *Pak Harfan's* emancipation through giving knowledge for the students could be seen on page 26:

Through humble words, as powerful as raindrops, he brought to us the very essence of the simple life's righteousness. He inspired us to study and dazzled us with his advice to never surrender in the face of difficulties. Our first lesson from *Pak Harfan* was about standing firmly with conviction and a strong desire to reach our dreams. He convinced us that life could be happy even in poverty, so long as, with spirit, one gave, rather than took, as much as one could.

The statement “ Life could be happy even in poverty, so long as, with spirit, one gave, rather took, as much as one could” means that the process to free people from poverty is being happy in poverty and giving is better than taking. This may raise point that most people think that people living in poverty which lack of food, health care and poor education are difficult to be happy. But *Pak Harfan* states that life could be happy. It could be the example of how *Pak Harfan* encourages the students not to give up. *Pak Harfan* may teach his student to see poverty in positive way so that it cannot be any constraint for them to get good education and reach their dreams. It also can be knowledge about self – respect. This is also suggested by Bo (2011) who states that the idea of emancipation also declaims

that education should be full of human brilliance. It should help students create the meaning of life instead of training them to find job only. There are always many conflicts of truth and fallacy, good and evil, beauty and ugliness in human nature, but education holds on belief of leading human to be beautiful and meaningful life. Human brilliance is not all about how well a person understands about science, but a teacher should maintain the other knowledge about meaning of life as *Pak Harfan's* idea about viewing difficult experience in a positive way.

The idea of being happy in poverty also means that education teaches students to believe that although they live in poverty, there is a beauty inside the experience.

This gives a new spirit to the students so that they can be inspired to study harder.

*Pak Harfan* also gives chance for students to borrow his book in the office.

Lintang was very excited whenever it was his turn to sweep *Pak Harfan's* office. When he was there, he read about geometry, biology, geography, civics, history, algebra and various other subjects. For Lintang, *Pak Harfan's* decrepit office was like an arsenal and the weapon was information – it fed his never ending hunger for knowledge. Some of the books were in Dutch and English. *Pak Harfan* patiently guided Lintang and often let him borrow the book. (Hirata (2008, p.105)

It shows how *Pak Harfan* lets the student go to his office and allows his students to read his books. He does not only let students borrow his book but he also guides them in order to make them more understand in learning. This could be the example that he loves to give knowledge for his student than keep it just for him.

This also could be an example on how emancipation process is done together by teacher and the students. Bo (2011) also adds that idea and belief could be wrong.

It also needs an open mind and rethinking any of conclusions supplied by teachers and book. So, it could be realized that education should not be a course of



delivering truth but a process of exploring the world. Students must be active in gaining various ideas and to help them to find answer. This means *Pak Harfan* as a teacher has an open mind that he gives *Lintang* a chance to study by himself.

The application of this theory can be counted as emancipation which gives solution to the students by working together with the teacher in order to gain knowledge in open minded thinking. This method could help *Lintang* as the student in learning to get education not only based to teacher's teaching but also from books as the source, so that the knowledge can also empower himself in gaining good education as students of the PN Timah School get.

### 3.1.4 *Bu Muslimah*

The other stories also come from *Bu Muslimah*. She is graduated from SKP (Vocational Girl's School), not a teacher-training school but a school that prepares young women to be good wives. *Bu Muslimah* learned skills of cooking, embroidery and, sewing. After graduating from SKP, she was offered job with PN as the rice warehouse head secretary – a very promising position in order to get enough salary. She also had been proposed to by the son of a business owner. But the two attractive offers is refused. She determines to become a teacher in Muhammadiyah school despite of no one want to teach at this school because there was no payment. This action shows how cares she is to the education for poor people in Belitong society. In order to get money, *Bu Mus* receives sewing orders.

One moment when students are studying in class, it is raining hard from the sky into the classroom. It happens because the roof in class is leaking so large.

The students and the teachers do not stop the studying because they do not want to. The students study while holding the umbrella and *Bu Mus* covers her head with a banana leaf. This show how great the spirit of the teacher and students to study despite of the fact the school building is lack of properly. Another story of the same condition could be viewed in Hirata (2008, p.21)

Imagine the worst possible problems for an elementary school classroom; a roof with leaks so large that students see planes flying in the sky and have to hold umbrella while studying on rainy days; a cement floor continually decomposing into sand; strong winds that rattle the nerves of the students who want to enter the class but first have to usher goats out of the room. We experienced all of things. So, my friend, talking about the poverty of our school is no longer interesting. What is more interesting is the people who dedicated lives to ensuring the survival of a school of a school like this. Those people are none other than our school principal, Pak Harfan , and *Bu Mus*.

The citation above describes how difficult it is to study in the Muhammadiyah school because of the building condition. Yet, teachers like *Pak Harfan* and *Bu Mus* are able to emancipate their school unconditionally through teaching. It is not only the building condition which does not support learning activities but also the facilities. When the school does not have enough money to buy chalks, *Bu Mus*, as a teacher brings the students outside the classroom and writes on the ground as her chalkboard. This trial makes *Bu Mus* learn new things how to adapt a deficiency condition in studying. *Bu Mus* decides not to give up to the condition, but she tries to think more creative so that studying activities will not stop. This may means that education must be championed together. Teacher has an important role in school as giving knowledge to students. Without teacher, students cannot study alone. From this trial, *Bu Mus* has taught the students about



the value of life that being in poverty does not mean difficult to study; the students should learn how to gain many ways in learning and make them to be not constraint. The emancipation of *Bu Mus* is suitable with the statement from Bo (2011) who says that the class should be a place in doing research where students as subject and teacher as facilitator. When teacher gives idea to the student, the idea may come from practicing the idea in reality, so that it is possible to promote innovation of knowledge and new life style. The new trial of *Bu Mus* in choosing yard as the blackboard means that *Bu Mus* has found new life style in method in teaching and learning. This is also called an innovation. *Bu Mus* can be as facilitator and students as the subjects of practicing the new method of learning from *Bu Mus*'s idea.

### 3.1.5 All the Students and Teachers of the Muhammadiyah School

The other constraint comes when Independence Day Carnival comes. *Bu Mus* and *Pak Harfan* have actually been pessimistic due to the funding. The school is poor so that it cannot support a good carnival performance. Every year, PN Timah School always win the carnival, it is not surprised because this school is fully sponsored by PN Timah.

The PN School typically snatched 1<sup>st</sup> to 3<sup>rd</sup> place in all categories. Occasionally, state school from the regency's capital, Tanjong Pandan, took some third place rankings. Village school like ours were never awarded any prizes because we were just there for show, nothing more than cheerleaders. The state school could afford to rent traditional costumes that made their performance charming. The PN School was even more impressive. Their parade was the longest, their position the most strategic, and their formation the biggest. (Hirata, 2008, p. 175)

PN Timah has the longest parade which consist of colorfully decorated bicycles, cars decorated as boats and airplanes, future professionals where students wearing outfits inspired by their aspiration likes doctors, scientist, astronomers, pilots, stewardesses and ship captains, and a marching band. All of these make a beautiful performance. This may raise assumption to Belitong society that those who have a lot of funding in the festival could be the winner in all categories. The carnival for PN School is such a time to show how good the school is in Belitong.

For the Muhamadiyah School, the carnival is an unpleasant event because it is simple performance. The two teachers hold the banner with the symbol of Muhammadiyah. The banner is made of very cheap fabric and dropped between two bamboos. There are two rows of students stand behind them by wearing sarongs and traditional Muslim caps and Islamic outfits (represented of the founder of *Sarekat Islam* and the founding of Muhammadiyah). The students also wear their outfits of their aspirations. Some of them use their parents' outfits because they do not have enough money to rent Carnival custom and they were the only carnival-ready costume they had. They dressed as dam gatekeeper's uniform, a gong keeper of *shaolin temple*, a low-level PN laborer, and etc.

On the carnival every year, Trapani, Sahara, and Kucai suggest not to participate because they think that simple costumes and performance make them embarrassed as other schools perform better than they do. Also, they think that funding is important. Due to the school's financial problem and poor condition, the Carnival becomes a thing which raises underestimation. It surely makes some



students feel embarrassed to join the Carnival again. But *Pak Harfan* and *Bu Mus* have a different idea.

The carnival is the only way to show the world that our school still exists on the face of this earth. Our school is an Islamic school that promotes religious values! We must be proud of that!" *Pak Harfan* said optimistically, "We must participate in the carnival! No matter what ! if we pull off an impressive performance, who knows, Mister Samadikun might be pleased and reconsider trying to close down our school. This year, let's give Mahar a chance to show us what he's got. You know what? He is a very gifted artist. (Hirata,2008, p. 180)

*Pak Harfan's* idea shows how important the carnival for the school. The students must join it because it is the right time to show that their school still exists and to promote religious values. From this idea, *Pak Harfan* raises the spirit of his students to accompany the carnival by choosing Mahar as the important person who can bring them into the changing of the carnival design. The decision of *Pak Harfan* in giving chance to Mahar states that this school not only based on teacher role in giving idea to the carnival but also students may have their own right to choose and discover what kind of performance they have. This is also a form of emancipation because the people are struggling together to free their own life from some constraints which can make them stop on reaching their wishes to be equal with the PN Timah school which has the best performance in every year.

Emancipation by *Pak Harfan* as teacher related to Bo (2011) who says that in realizing students as human, it needs to emancipate through knowledge. So, teachers need to build the creative education environment by rebuilding the relationship between educator and students. In this case, *Pak Harfan* gives a chance to Mahar, his student, to think and find an idea for the Carnival. By giving

this chance, *Pak Harfan* could rebuild the creative education environment. This states that educator like *Pak Harfan* is a cooperative person; he is not selfish as a teacher, but he may believe that education does not only come from teacher but also from student may emancipate through their knowledge and teamwork.

One day, thinking for some time, *Mahar* explains that there are no farmers, no PN laborers, no Koranic teachers, or no dam keepers for this year's carnival. He says that all power of *Muhammadiyah School* will be united for one thing in performance. They will perform a choreographed dance of the *Masai tribe* from Africa with fifty dancers, thirty *tabla* drummers. *Pak Harfan* and *Bu Mus* suggest adding the performance with tassels and manes. This idea is suitable with the condition of the students in *Muhammadiyah*. They do not have enough money to rent carnival costumes but they have their own way to adapt the lack of funding by changing the costume with tassels and manes. The emancipation comes when *Mahar* and his friend get together to practice every evening after school, they work very hard practicing a dance new for them. They really like *Mahar's* energetic choreography. Their hard work could be seen in *Hirata* (2008, p. 184) :

After that, every evening after school, we worked very hard practicing a strange dance from a faraway land. *Mahar's* choreography was difficult but full of artistry. Fun to dance, and a healthy exercise too.

It shows how good *Mahar's* idea is for them. For example, *Ikal* states that his happiness is when practicing the dance performance with his best friends. This shows how well *Mahar* makes the emancipation in order to give the best performance for the carnival. He does not only try to find a creative idea but also leads his friend to feel the joy in practicing his dance. The feel of happiness in



process of getting dignity is the most important think students can learn about happiness even in poverty. Happiness comes when they get together in practicing the dance and feel united as the children playing the game. The role of *Pak Harfan* and *Bu Mus* in giving a chance to Mahar in trying his own way in leading the concept of the performance is the main terms of emancipation, which is stated by Bo (2011, p. 5) that emancipation through education is to promote human's free development, so it should be open and creative. The idea of Mahar is one example of the implementation of emancipation through education. Education method which has been taught by *Pak Harfan* and *Bu Mus* may set Mahar to develop his creative thinking.

When the day of the Carnival comes, the performance of the Muhammadiyah students gets spectacular applause from the audience and of course they win the trophy for “ Best Art Performance” – the trophy they have always dreamed of. It is the first time that trophy is taken home by a village school. The trophy also can prevent the school from ever being mocked. This moment shows that living in poverty cannot reduce the student's happiness of in their struggle to be equal with the students PN Timah School. The disparagement from the Belitong society which underestimates the quality of the Muhammadiyah School cannot stop the teacher to convince their students to perform their best in the Carnival. Gaining the trophy also shows that this school can be in the same level of quality with the other. They can even be better. Their emancipation is gained through being happy and feeling the spirit of unity.

The role of *Pak Harfan* and *Bu Mus* in their teaching also is suitable with Allthusser's statement that in limited condition, teachers attempt to turn to be an agent who find solution to free themselves from the perception that they are inferior (1971). The ways of *Pak Harfan* and *Bu Mus* in convincing their students to be optimistic despite their poverty are aimed at opposing the ideology. This ideology that states a good school must be on condition which have good and complete facilities is spread by the teachers in PN Timah school.

### 3.2 Emancipation in Education against Underestimation

Underestimation comes from the word "underestimate". According Oxford Dictionary, underestimate means to guess that amount of something lower than it really is. The underestimation may come from the society of Belitong and PN Timah School. One example of underestimation could be seen in Hirata (2008, p.85) that:

One problem after another struck our school. For years, financial difficulty was our constant companion, day in and day out. Plus, people always assumed our school would collapse within a matter of weeks. However, we were able to hold on, thanks to winds of determination blown our way every day by Bu Mus and Pak Harfan. We came to see school as the best thing that could have happened to us – it was much better than becoming coolies, coconut graters, shepherds, pepper pickers or shop guards.

The word "people" in the statement "People always assumed our school will collapse within a matter of weeks" can be referred to Belitong society. So, it can be said that the poverty in Muhammadiyah School is known in its environment so that pessimistic from the society about the future of this school may raise in common. Despite of that, the students still stand on their confidence that going to



school is much better than becoming workers such as coolies, coconut graters, and etc. The students are grateful to have teachers like Pak Harfan and Bu Mus. This shows how well the students learn about Pak Harfan's ideas that education is about self – respect and living in poverty is not all so bad. People's assumption does not make them shut down the school or give up. It just makes them diligent to study.

### 3.2.1 Defending against Closing the Muhammadiyah School

One day, there is a school superintendent called Mister Samadikun who comes to Muhammadiyah school.

Mister Samadikun himself once bragged to his superior, “ Ah, let me take care of the Muhammadiyah School problem. With one kick, I could bring them down. I wouldn't even even have to do that – a strong wind could finish off the school. In no time at all, it'd be flattened to the ground.” (Hirata, 2008, p. 87)

In his decision, a school principal can be fired, a teacher can be kept from being promoted until the day of his or her retirement, or a teacher he dislikes can be exiled to an isolated island. The truth tells that there is trouble in some extra work for the officials in the administration office of the Department of Education and Culture. Those officials repeatedly ask Mr Samadikun to close the Muhammadiyah School because it only has ten students, moreover, one of its students, Harun, is mentally retarded. Mr. Samadikun decides that these students have to take their examination at another school because the Muhammadiyah School is considered as incapable of administering its own examination. He also becomes unhappy because it does not win any competitions. Mister Samadikun also checks the condition of the property inside the class.

Mister Samadikun took out the facility inspection form. He sneered and shook his head repeatedly to make his disappointment known. In the column for chalkboard and furniture he was forced to add a new choice : below E) Bad, he added F) Extremely Bad. In the column for national symbols – photos of the President and Vice President and the Garuda added F) Nonexistent. In the toilet and lighting facilities column, he added F) Natural. (Hirata, 2008, p. 89)

He finds how poor the condition is from chalkboard, national symbol, aid kit, completeness of the student uniform, and also for student equipment like calculator, compass and crayons. After checking all items, he talks to Bu Mus about closing Muhammadiyah school and sending the children to another school.

Mister Samadikun turned to Bu Mus.” Bu Mus! I have never seen a classroom as appalling as this. You call this a school?! This place is no different than a livestock pen!” “Your children look like mouse deer hunters, not students” There’s no other choice, this school must be closed! “ Bu Mus was shocked. She could sit back and take the insults, but there was no way she would let her school be shutdown. She said “Impossible, Mister. We’ve have been studying here for five years.” (Hirata ,2008, p. 90)

The citation above implies that Mister Samidikun also is determined to close Muhammadiyah School by mocking the children who look like “mouse deer hunter”, not like students because of their lack of uniform and facilities, it is also stated that :

“What about these village children?” Bu Mus continued. Mister Samidikun was furious. “That’s your problem, not mine! Move them to other schools.” And then Bu Mus added “Other school? The closest public school is all the way in Tanjong Pandan. It’s impossible to separate these small children from their parents. They can’t afford to go to school there. The PN School is nearby, but they are not willing to accept children this poor.” We have already met the ten student requirement. If it’s only a matter of the first aid kit, we can.” “It’s not just that!” Mister Samadikun cut her off. “ It’s also Harun!”( Hirata ,2008, p . 90)



Mister Samadikun asks *Bu Mus* to send Harun to special school. *Bu Mus* refuses to close the school and her attitude shows that she is willing to sacrifice anything for her students who are completely happy to study in Muhammadiyah, especially for Harun. She believes that being in a normal environment is what special children like Harun need.

Mister Samadikun was very powerful and *Bu Mus* was just a village school teacher. In this power struggle, with the difference in status being so great, we were sure to lose. *Bu Mus*' face got puffy," Mister," *Bu Mus* said weakly," this school is the best place for Harun. He is very diligent in his school work and very happy so study with his friends. Please, don't send him away." (Hirata, 2008, p. 92)

It shows how much *Bu Mus* loves her students and never gives up to struggle for their education. Finally, Mister Samadikun still gives her one more chance to make improvement in the Muhammadiyah School. This can be viewed from: "You have only one more chance, and if there's no improvement, you're finished!" Mister Samadikun bluntly threatened *Bu Mus*, (Hirata, 2008, p. 99)

The final statement from Mister Samadikun can be an example of how *Bu Mus* struggles to provide education for her students, including Harun, who has special needs but cannot attend a special school in the city, which is far from the village and it charges expensive tuition fee. This condition makes Harun have to stay in the Muhammadiyah School. This can be in line with Bo (2011) who stated that the ideas of emancipation which always mean that rethinking and criticizing the rules are needed. It means that the rules should be flexible due to the condition. Mr Samadikun shows to be a person who sticks to the rule of rationally thinking when he wants to shutdown the school because it does not meet the

standards. In contrast, *Bu Mus* does not want that to happen because when it does, her students, especially Harun, will lose their opportunity to study. The role of Mister Samadikun in arguing also clearly reflects that he becomes an agent who maintains the ideology of upper class, which is also stated by Allthusser (1971) that most teachers who live under a rule of the upper class perform the ideology with the most advanced awareness. These teachers assume that their devotion contributes to maintain the ideological representation of the upper class.

### 3.2.2 Winning the Academic Challenge and the August Festival

The next challenge for the Muhammadiyah School is the Academic Challenge. The Academic Challenge is an open arena to demonstrate intelligence. PN Timah School also joins the competition. Their Academic Challenge team members are the best. They are specially chosen based on academic skill in class.

The PN School Academic Challenge team members were the best of the best. They were specially chosen according to very high standards. This year, they were prepared more thoroughly and scientifically than normal by a young teacher famous for his intelligence. He was a new teacher. He used to work in the research and development unit for multinational corporation. He graduated *cum laude* from the faculty of mathematic and Natural Science at a well-known state university. He taught physic, and Drs. Zulfikar was his name. (Hirata ,2008, p. 299)

A complete library and modern laboratories also support the student academic achievement. This can be seen in the citation below.

We didn't know the progress of the PN or state school students with their high educated teachers, great books, visual aids, libraries and modern laboratories – not to mention their sufficient nutrition. Only the Academic Challenge next week would assuage our worries while proving who Lintang really was. We couldn't wait to learn the truth. Hirata (2008, p. 293)



In order to participate in the Academic Challenge, *Bu Mus* from Muhammadiyah school chooses Lintang who is strong in math, natural science and English, and Ikal and Sahara, who are pretty good in civic, history of Islam, and fiqh (Islamic term meaning “deep understanding and comprehension) for the Academic Challenge team. The worry comes to the students due to the fact that PN Timah School will be hard to defeat,

The risk here was higher than the one we faced in the carnival. The Academic Challenge was an open arena to demonstrate intelligence or, if you were unlucky, an unthinkable amount of stupidity. All the bad luck would be borne by me, Sahara and Lintang. We were team F in this button- pushing competition. What if we couldn’t answer and came home with no points? It would be humiliating! Ah, the classic problem of self-confidence. This was the main issue for those from marginalized environments trying to compete (Hirata ,2008, p.297)

The problem for the school is self confidence. It is rightly true because the people may assume that a marginalized school trying to compete with state school is a common rare phenomenon. This indicates disparagement because a poor, marginalized school is doubted to join the competition. The students may be worried that their school will be humiliated if they lose the competition.

In order to encounter the competition, there must be some preparation to compete with PN Timah and raise their self confidence. This can be seen in Hirata (2008, p. 298):

We had been through painstaking preparation with *Bu Mus*. She had high hopes for this competition, even higher than for the carnival. She collected example problems and worked hard training us from morning until evening. For her, succeeding here was the perfect way to convince Mister Samadikun not to condemn our school.

*Bu Mus* is the teacher who guides her students to prepare for the competition.

She thinks that if her teams win in the Academic challenge, there will be a possibility to convince Mister Samadikun who really wants to shutdown Muhammadiyah School. This shows that her struggling is not only for winning the competition but also for protecting the school from Mister Samidikun's plan.

One of the disparagements also comes when the Academic Challenge is happening, the teams of PN Timah and Muhammadiyah School are in a close tie.

But, in the final session, when the Muhammadiyah team is winning, Drs Zulfikar, a smart teacher from PN Timah School gives his argument about the last question from the jury. He seems to provoke the jury by asking some question to challenge the team of Muhammadiyah School. This can be viewed in Hirata (2008, p .312):

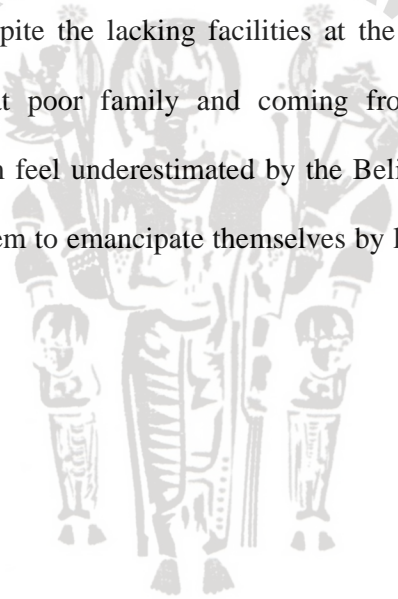
He had gone too far! That was completely uncalled for. Drs Zulfikar only wanted to disparage our intellect and bring down the prestige of the jury. He believed that none of us knew nothing about Descartes, and if that was the case then it would annul the question or prove our answer wrong. And if our answer was wrong, then we would lose 100 points and the PN School would win. What hurt the most was he said *Muhammadiyah*, deliberately emphasizing it into remind everyone that we were just an unimportant village school.

Drs Zulkifar tries to give the impression that he is the most knowledgeable to trick the poor who are silent and unable to find the words to argue. This underestimates the Muhammadiyah School, which belongs to poor school and makes students feel humiliated that their school as unimportant. Yet, in order to face the Drs. Zulfikars's unfriendly challenge, Lintang as the genius boy from the Muhammadiyah School gives brief explanation wisely about his answer. Drs. Zulfikar realizes then that Lintang has proven his answer as correct, so the teacher



is embarrassed at the end. And the Muhammadiyah School's team wins the Academic Challenge.

By winning the two trophies, August Carnival and Academic Challenge, the Muhammadiyah School proves that the poor school and living in marginalized environment cannot be underestimated again by Mister Samadikun and PN Timah School. This reveals how successful the process of their emancipation is in gaining equality with the PN Timah School. Even though there is still a gap between them, the Muhammadiyah School can learn something new about how happy they study despite the lacking facilities at the school. The trophies also become the sign that poor family and coming from a poor school, which previously make them feel underestimated by the Belitong people, are not to be any constraints for them to emancipate themselves by learning to adapt with their environment.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

The conclusion and suggestion as the last part of this study are taken. This chapter contains of conclusion for the analysis done in the previous chapter and also suggestion to other researches who are interested to the same area.

#### 5.1 Conclusion

In this study, the writer finds that there is a social gap in Belitong. This gap appears because PN Timah company dominates the economy system in Belitong so that there is a social stratification in Belitong. This social stratification can be seen through blue – collar workers (poor people) as presented by the Muhammadiyah school and white - collar workers (rich people) in the society who are presented by PN Timah school. PN school is a school which is owned by PN Timah company and known as having smart students and teachers and also complete facilities. On the other side, the Muhammadiyah school lives in poverty and feel depressed of living in poor circumstance. Therefore, the Muhammadiyah school tries to emancipate themselves to be equal with PN Timah School through education. The emancipation must be done through education because school is the best place for students in gaining self respect and equality in order to get better job and better future. This emancipation is purposed to against poverty and underestimation. The process of emancipation is done by the teachers through finding new teaching method in adapting environment due to the lack of facilities.

By using some creative teaching methods, students can understand well about



value of life and learn that there are always some good ways to face difficult life.

The family of the students also emancipate in sending their children to school, this remain that education is important for better future. The students also work harder in unity to study and gain creative ideas adapting to their environment. Through this method, Muhammadiyah does not only can raise self respect in society by winning two trophies in August Festival and Academic Challenge but also the role of teachers can raise student's spirit in studying and they become optimistic about their future.

The writer also learns from *Rainbow Troops* about education in marginalized area in Indonesia that many schools are in poverty and lack of facilities and teachers. By learning from emancipation which is done by Muhammadiyah school, people can learn the value of life and get inspiration from the Muhammadiyah school's efforts in order to raise self dignity and become optimistic to get better future. Also the writer finds that the success of education does not always depend on good facilities but it relies more on the spirit of the students and teachers.

## 5.2 Suggestion

The writer suggests other researchers to find out psychological aspect of Lintang character in *Rainbow Troop*. This is important to reveal how Lintang can be one example of the students who has high spirit to study even though he lives in poverty. The writer also suggests another researcher to see this work from the feminist perspective because in this novel there is a woman character, named Bu Mus, who has significant role in the children education.

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## Appendix 1: Berita Acara



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6. Tanggal Selesai Revisi : 19 July 2012
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No.	Tanggal	Materi	Pembimbing	Paraf
1.	01 Maret 2011	Persetujuan judul skripsi	Pembimbing I	
2.	01 Maret 2011	Persetujuan judul skripsi	Pembimbing II	
3.	06 Maret 2011	Penyerahan draft BAB I	Pembimbing I	
4.	21 Maret 2011	Penyerahan BAB I	Pembimbing I	
5.	12 April 2011	Revisi BAB I	Pembimbing I	
6.	20 April 2011	Konsultasi revisi BAB I	Pembimbing I	
7.	03 Mei 2011	Revisi BAB I	Pembimbing II	
8.	27 Mei 2011	Penyerahan draft BAB 2	Pembimbing I	
9.	22 Juni 2011	Revisi BAB II	Pembimbing I	
10.	02 Agustus 2011	Konsultasi revisi BAB II	Pembimbing I	
11.	03 September 2011	Revisi BAB II	Pembimbing II	
12.	15 September 2011	Revisi BAB II	Pembimbing I	
13.	18 September 2011	Revisi BAB II	Pembimbing I	
14.	3 Oktober 2011	Revisi BAB II	Pembimbing II	
15.	15 Oktober 2011	ACC Seminar Proposal	Pembimbing II	
16.	15 Desember 2011	Seminar Proposal	Pembimbing I	

*Lanjutan tabel*



No.	Tanggal	Materi	Pembimbing	Paraf
17.	12 Januari 2012	Menyerahkan BAB III	Pembimbing I	
18.	13 Februari 2012	Revisi BAB III	Pembimbing I	
19.	21 Februari 2012	Revisi BAB III	Pembimbing I	
20.	04 April 2012	Revisi BAB III	Pembimbing II	
21.	18 April 2012	Penyerahan BAB III dan IV	Pembimbing I	
22.	22 Mei 2012	Revisi BAB III dan BAB IV	Pembimbing I	
23.	28 Mei 2012	Revisi BAB III dan BAB IV	Pembimbing II	
24.	1 Juni 2012	Revisi BAB III dan BAB IV	Pembimbing II	
25.	15 Juli 2012	ACC Seminar Hasil	Pembimbing I	
26.	18 Juli 2012	Konsultasi Seminar Hasil	Pembimbing I	
27.	20 Juli 2012	Konsultasi Revisi	Pembimbing II	
28.	24 Juli 2012	ACC Ujian Akhir	Pembimbing I	

Telah dievaluasi dan diuji dengan nilai:

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