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Kampus I : Jl. Ngagel Dadi III-B/37 Telp. (031) 5053127, 5041097 Fax. (031) 5662804 Surabaya 60234  
Kampus II : Jl. Dukuh Menanggal XII Telp. (031) #281181, #281182, #281183 Surabaya 60234

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### THESIS REVISION FORM

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Examiner 1 : Dra. Wahyu Bandjarjani, M.Pd.  
Examiner 2 : Dr. Siyaswati, M.Pd.

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Examiner 1,

Dra. Wahyu Bandjarjani, M.Pd.  
NIDN 0722105601

Examiner 2,

Dr. Siyaswati, M.Pd.  
NIDN 0724086601



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Examiner 1,

Dra. Wahyu Bandjarjani, M.Pd.  
NIDN 0722105601

Examiner 2,

Dr. Siyaswati, M.Pd.  
NIDN 0724086601



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Kampus II : Jl. Dukuh Menanggal XII Telp. (031) 8281181, 8281182, 8281183 Surabaya 60234

<http://kip.unpa-sby.ac.id/>


## RECORDS OF THESIS SUPERVISION SESSIONS

Student's name : Dewi Wulan Sari  
Student's Reg. Number (NIM) : 155300090  
Department : English Education  
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Acknowledged by:  
Dean of FKIP,

  
Dr. Sahat, S.H., M.Si  
NIP. 196801031992031003

Advisor,

  
Dr. Siyaswati, M.Pd  
NIDN. 0724086601



## APPENDIX

<b>No.</b>	<b>Quotation</b>	<b>Description of Minke</b>
1.	<p>People called me Minke. My own name . . . for the time being I need not tell it. Not because I'm crazy for mystery. I've thought about it quite a lot: I don't yet really need to reveal who I am before the eyes of others.</p> <p style="text-align: right;">(Toer, 1996:15)</p>	<p>From this paragraph, the researcher can analyze how Minke's identity, he hiding his real identity is. He doesn't want anyone knows about his real name when he introduces himself, he really proud with his initial name.</p>
2.	<p>I was still very young, just the age of a corn plant, yet I had already experienced modern learning and science: They had bestowed upon me a blessing whose beauty was beyond description.</p> <p style="text-align: right;">(Toer, 1996:16)</p>	<p>By this paragraph the researcher knows about the identity of Minke, he is very arrogant with his knowledge that he gets from his school in H.B.S. Because he feels that the science of western school is higher level than Indonesian school itself.</p>
3.	<p>But because it pleased me, I decided to believe him. And, further, all my teachers had been born and educated in Europe. It didn't feel right to distrust my teachers. My parents had entrusted me to them. Among the educated European and Indo communities, they were considered to be the best teachers in all of the Netherlands Indies. So I was obliged to trust them.</p> <p style="text-align: right;">(Toer, 1996:16)</p>	<p>He prefers to believe in his teacher from Netherland. He tries to apply their knowledge and European culture in all of his life. From here, Minke begins to be a Dutchman with their credibility about western culture is more wonderful in his life.</p>

<p>4.</p>	<p>This science and learning, which I had been taught at school and which I saw manifested in life all around me, meant that I was rather different from the general run of my countrymen. I don't know. And that's how it was that I, a Javanese, liked to make notes—because of my European training. One day the notes would be of use to me, as they are now.</p> <p>(Toer, 1996:16-17)</p>	<p>He feels different from the general countryman from his culture because he has more science from his school than he learns. He starts to lose his Javanese culture in himself. He wants to adopt and apply the western culture in his language, his style, and his behaviorism to keep he differentiate with his general countryman.</p>
<p>5.</p>	<p>“Who said I shall become a bupati?”</p> <p>(Toer, 1996:23)</p>	<p>From this quotation, the researcher can be analyzed that he doesn't want to be a Regent like his father. He only wants to be an intellectual person with western education.</p>
<p>6.</p>	<p>“It seems you still look upon me as an uncivilized Javanese.”</p> <p>(Toer, 1996:23)</p>	<p>He doesn't want to be called an indigenous. He never admits that actually pure blood of Javanese people. He considers that he is an Intellectual Dutchman.</p>



<p>7.</p>	<p>“I’m not going to be a bupati.” (Toer, 1996:23)</p>	<p>He really wants to leave and lose his pure blood of Javanese. Because he regards as Javanese people have a lower level in the western culture. The Dutchman considers that indigenous is not alert to be friends or in related with them.</p>
<p>8.</p>	<p>“Why do you hide your family name?” she asked. “I haven’t hidden it,” I answered, and I began to become anxious again.  (Toer, 1996:26)</p>	<p>He tries to hide his family's name for everyone. Because his family is pure Javanese people or can be called an indigenous. He also shies to admit that he is indigenous.</p>
<p>9.</p>	<p>“Good evening, Mr. Mellema,” in Dutch and in a quite polite tone. (Toer, 1996:47)</p>	<p>He more confident communication by using the Dutch language than the Indonesian language. Because in his school he accustomed using the Dutch language to communicate with his friends or his teacher, so his Dutch language almost good.</p>

10.	<p>“You think, boy, because you wear European clothes, mix with Europeans, and can speak a little Dutch you then become a European? You’re still a monkey.” (Toer, 1996:47)</p>	<p>He proud his style like a Dutchman. He likes wearing European clothes than indigenous clothes that usually wear by king or Regents of Java.</p>
11.	<p>“So I’m being brought before the regency of B! God! What’s it all about? And must I, an H.B.S. student, cringe in front of him and at the end of every one of my sentences, make obeisance to someone I don’t even know? As I walked along the path to the visitors’ gallery, already lit up by four lamps, I felt like crying. What’s the point in studying European science and learning, mixing with Europeans, if in the end one has to cringe anyway, slide along like a snail, and worship some little king who is probably illiterate to boot. God, God! To have audience with a regency is to be an object of humiliation without being able to defend oneself. I’d never forced anyone to act like that towards me. Why did I have to do so for others? Thundering damnation!” (Toer, 1996:121)</p>	<p>Minke representing his personality, the way to change his opinion and perception, what are factors that faced by Minke until he wants to change his identity because Minke feels that his culture abase his knowledge, Minke want to be a free man from his Javanese culture.</p>
12.	<p>To my left and right clam-shell ornaments were spread out. And the floor shone from the rays of light from four oil lamps. Truly,</p>	<p>He always swears for his great-grandparents, because he thinks</p>

	<p>my friends would ridicule me if they could see this play, where a human being, who normally walks on his two whole legs, on his own feet, now has to walk with only half his legs, aided by his two hands. Ya Allah! You, my ancestors, you: What is the reason you created customs that would so humiliate your own descendants? You never once gave it any thought, you, my ancestors who indulged in these excesses! Your descendants could have been honored without such humiliation! How could you bring yourself to leave such customs as a legacy?</p> <p style="text-align: right;">(Toer, 1996:121-122)</p>	<p>the culture that must be followed in Javanese culture is an affront for himself. Walk with only half of the legs, raised his hands, clasped in obeisance, and always bow his head when he talks to another one that older than him, it is a kind of affront that he really hate of Javanese culture.</p>
<p><b>13.</b></p>	<p>I raised my hands, clasped in obeisance, as I had seen the court employees do before my grandfather, and my grandmother, and my parents at the end of Ramadan. And I did not now withdraw my pose until the bupati had sat himself comfortably in his place. In making such obeisance it felt as if all the learning and science I had studied year after year was lost. Lost was the beauty of the world as promised by science's progress. Lost was the enthusiasm of my teachers in greeting the bright future of humanity. And who knows how many times I'd have to make such obeisance that night. Obeisance—</p>	<p>Minke thinks that he practice Javanese culture, he will lose his knowledge, his science that he gets in his school. So, he doesn't want to be a Javanese person. He just wants to be a Dutchman complete with style, language, and behaviorism like a Dutchman.</p>

	<p>the lauding of ancestors and persons of authority by humbling and abasing oneself! Level with the ground if possible! I will not allow my descendants to go through such degradation!</p> <p>(Toer, 1996:122)</p>	
14.	<p>I kept silent. Only my heart shouted in anger: So you insult me thus, blood of kings! Husband of my mother! Good, I will not answer. Come on, keep going, and continue, blood of the kings of Java! Yesterday you were just an irrigation official. Now all of a sudden you are a bupati, a little king. Strike me with your whip, king, you who know not that science and learning have opened a new era on this earth of mankind!</p> <p>(Toer, 1996:124)</p>	<p>He believes that his science of European culture can be an open new era which are more advanced in this earth of mankind. He always holds in the high esteem that western culture is the higher level in the Hindia. Because someone who has much knowledge especially from H.B.S school is more appreciated by another one.</p>
15.	<p>Like Mama, I was ready to leave all my family, I roared louder inside, a family that burdens me with nothing but bonds that enslave,! Come on, continue, blood of the kings of Java! Continue! I too can explode.</p> <p>(Toer, 1996:124)</p>	<p>He never continues his blood of the kings of Java that his father has. He willing to leave his family if it is really happening in his life. His crisis identity really shows here, because he will be do everything to lose his natural identity.</p>

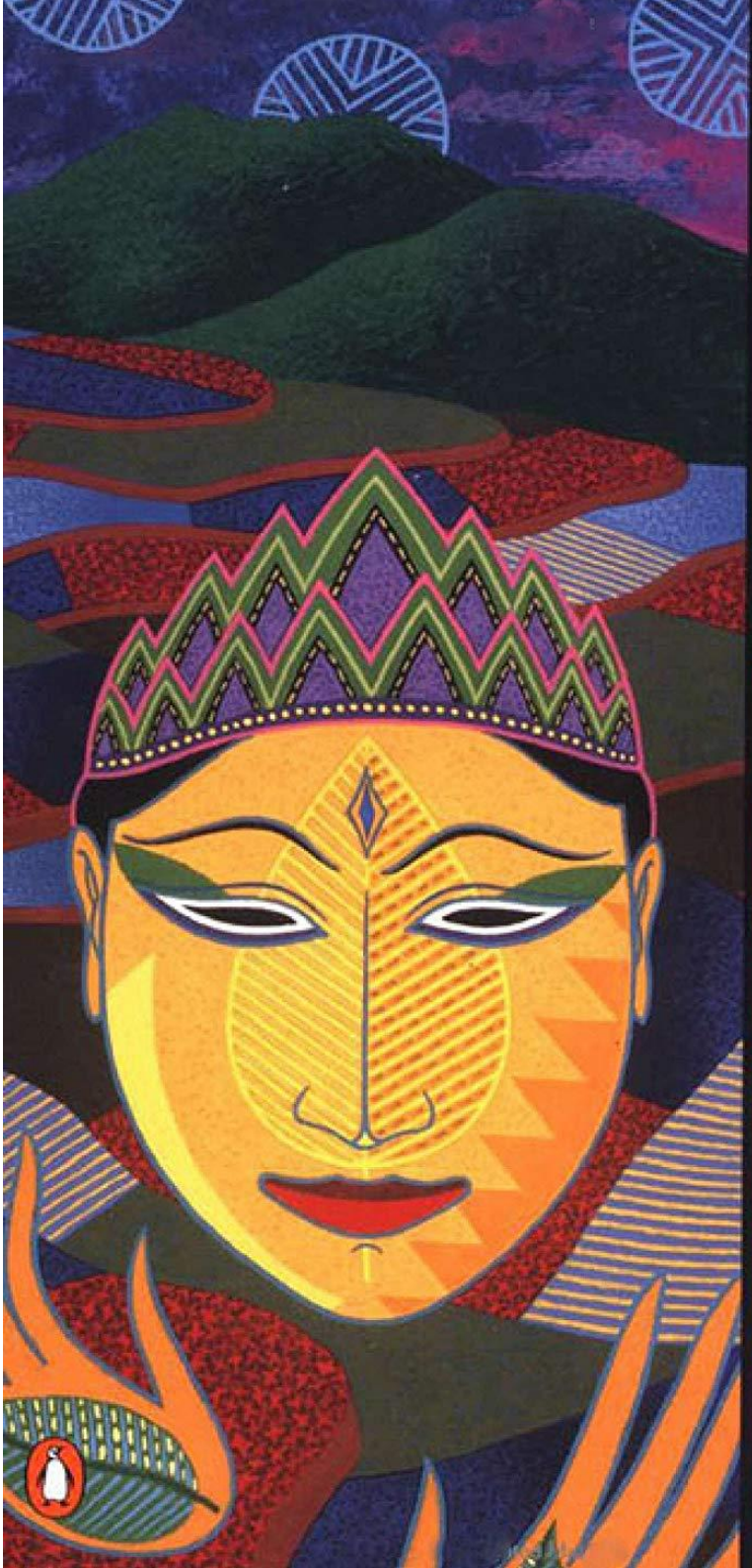
<p><b>16.</b></p>	<p>Indeed the civil service reports were something that never attracted my interest: appointments, dismissals, transfers, pensions. Nothing to do with me. The world of <i>priyayi</i>, Javanese aristocrats who became administrators for the Dutch colonial bureaucracy, was not my world. Who cared if the devil was appointed smallpox official or was sacked dishonorably because of embezzlement? My world was not rank and position, wages and embezzlement. My world was this earth of mankind and its problems. (Toer, 1996:125)</p>	<p>He doesn't care about all of the Javanese business. He doesn't want to a servant of Dutch. He only thinks the problems of this earth of mankind that he believes more interesting because it is more relevant with his knowledge of his school. He wants to equalize himself with Dutchman.</p>
<p><b>17.</b></p>	<p>Whether his story was true or not, in the mirror I did look dashing and handsome. Perhaps people would say later: "a true Javanese costume," forgetting all the European elements in the shirt, collar, tie, and even forgetting the last and velvet made in England. (Toer, 1996:133)</p>	<p>In the half of his thinking, he conscious that he is a Javanese people by wearing a set of Javanese clothes. He finds him in the real identity, but he also still don't want to admit that he is indigenous.</p>
<p><b>18.</b></p>	<p>I considered my clothes and my appearance to be products of mankind's earth at the end of the nineteenth century, the time of the birth of the modern era. And I truly felt that Java and all its people were a not-too-important corner of this earth of mankind. The town of Twente in Holland now wove for</p>	<p>He little bit believe that he is a Javanese people, but he still keeps his western culture inside his body by wearing European elements in the shirt oftentimes.</p>

	<p>the Javanese, and chose the material too. Village-woven cloth was left now only to the villagers. The Javanese were left with only batik-making. And this one body of mine—still the original!</p> <p style="text-align: right;">(Toer, 1996:133)</p>	
<p><b>19.</b></p>	<p>His words hurt. Yes, every time the essence of Java was insulted, offended by outsiders, my feelings were also hurt. I felt so totally Javanese. But when the ignorance and stupidity of Java were mentioned, I felt European. So these messages, which had brought me so many thoughts, I took with me in my heart on the train back to Surabaya.</p> <p style="text-align: right;">(Toer, 1996:148)</p>	<p>So many western cultures he adopts for his life, but he still back to his natural culture, his real identity. Inside of his life rages is happen, because when he be insulted by mentioned the stupidity of Javanese people he wants to be a Dutchman. However, when the Javanese essence insulted by other his feeling also hurt.</p>

PRAMOEDYA  
ANANTA TOER

THIS EARTH OF MANKIND

a novel by the author of HOUSE OF GLASS



# THE BURU QUARTET

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"Engaging, memorable, mysterious, and compelling . . . Both a powerful love story and a tale of a young man's growing maturity in a land corrupted by political repression."  
—*The Washington Post Book World*

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Minke is a young Javanese student of great intelligence, sensibility, and ambition. Living equally among the colonists and colonized of late nineteenth-century Java, he battles against the confines of colonial strictures. The son of a noble Javanese, he moves easily among the Dutch and their ideas and language but is prevented from enjoying their rights. He also falls desperately in love with the beautiful Indo-European Annelies, and it is through her and her extraordinary family that Minke finds the strength to embrace his world—the world of Indonesia—and all its beauty and possibility, brutality and anger.

This remarkable tale, the first in the Buru Quartet, was originally recited orally by Indonesian political prisoner Pramoedya Ananta Toer to his fellow cellmates in daily installments.

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—*The New York Times Book Review*

"A truly magnificent quartet of novels"

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