

**INDEPENDENCY AND LOYALTY REFLECTED AT
JONATHAN STROUD'S *THE RING OF SOLOMON* (2010):
A PSYCHOANALYTIC APPROACH**

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Written by:

FARIZKY RAHMAN

A320 090 096

**SCHOOL OF TEACHER TRAINING AND EDUCATION
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FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jl. A. Yani Tromol Pos 1 – Pabelan, Kartasura Telp (0271) 717417 Fax: 715448 Surakarta 57102
Website: <http://www.ums.ac.id> email: ums.ums@ac.id

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NIM : A.320 090 096

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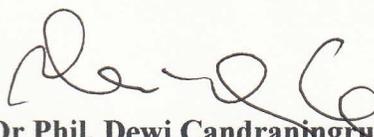
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Pembimbing I

Pembimbing II


(Dr Phil. Dewi Candraningrum, M.Ed.)
NIK 772


(Siti Fatimah, S.Pd. M.Hum.)
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**INDEPENDENCY AND LOYALTY REFLECTED AT
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FARIZKY RAHMAN

A320090096

Department of English Education, FKIP-UMS

farizky.rahman@gmail.com

Abstract

This study is about independency and loyalty. The problem of this study is to reveal how independency and loyalty reflected on The Ring of Solomon novel written by Jonathan Stroud which is published in 2010. There are two objectives: the first is to analyze the novel in term of structural elements and the second is to analyze the novel based on Psychoanalytic Approach.

The object of the study is The Ring of Solomon novel written by Jonathan Stroud. The research is conducted by using Psychoanalytic Approach. This study belongs to qualitative research. In this research, there are two types of data, namely primary and secondary data source. The primary data source is the novel and the secondary data is other material related to the study. Both data are collected through library research and analyzed by descriptive analysis.

The result of the study shows the following conclusions. First, based on the structural analysis it is clear that in the The Ring of Solomon novel, Jonathan Stroud successfully shows that the character and characterization, plot, setting, point of view, theme, and style is correlated to each other and form an unity. Second, based on psychoanalytic approach, the result shows that the independency and loyalty is a human being trait that is valuable in achieving goals.

Keywords: *Independency, Loyalty, The Ring of Solomon, Jonathan Stroud, Psychoanalytic Approach*

A. Introduction

The Ring of Solomon (2010) is a fantasy novel, a prequel to the *Bartimaeus* trilogy, written by Jonathan Stroud. It was first published in 14 October 2010 and is set in a fantasy version of ancient Jerusalem.

The novel narrates the adventure of a sarcastic and cheeky *djinni*, named Bartimaeus in the year 950 B.C. and King Solomon of Israel rules his empire from Jerusalem with the help of a magic ring that has the power to summon countless spirits to do his bidding.

Among the many *djinn* slaves in the service of the king and his magicians is the Bartimaeus, a demon with extreme cunning, a sarcastic wit, and an unparalleled reputation for insolence. After botching a construction project, Bartimaeus is sent out into the desert to hunt down a group of bandits attacking Solomon's trade routes, and in the process he encounters Asmira, a girl in the service of the Queen of Sheba. Soon afterwards, she drags the reluctant Bartimaeus into a seemingly impossible mission, kill Solomon and steal the magic ring.

The writer is interested in analyzing *The Ring of Solomon* for several reasons. The first is because the story of the novel is complex yet fascinating. Jonathan Stroud portrays the complexity of the characters and combines it into a fascinating plot. The novel's changing story telling point-of-view makes the novel more interesting. Jonathan Stroud is able to create a complex conflict, but he does not make the readers of *The Ring of Solomon* be confused.

The second reason is because the novel delivers some values of life. The major value that is conveyed here is independency and loyalty. Independency is showed in Bartimaeus' struggle to be independent and not under influence of his masters. Independency is also portrayed on Asmira's decision to walk on her own life path after being dismissed by her queen. While the loyalty is captured on Asmira's devotion to her queen's command to kill Solomon, even the mission is very dangerous and impossible.

The third reason is the characterization of the novel. Stroud pictures Bartimaeus as a cheeky and full of wit *djinni*. The characterization of Asmira is

also interesting because she is depicted as a girl full of willingness and devotion. The writer feels that the depiction of every character in *The Ring of Solomon* is near perfect, due to the fact that every character has their own role in influencing the novel's plot.

The last reason is that the writer as a student of English Teacher Training Department feels that it is necessary to add insight and insert more knowledge to his professional competence as English for Foreign Language teacher.

Although there are so many psychoanalytic studies that had been conducted, as far as the researcher knows, this novel has not been studying yet in Muhammadiyah University of Surakarta, Sebelas Maret University of Surakarta and other university in Central Java. The study of this novel is not yet been conducted even in Indonesia. However, the researcher found several researches on independency and loyalty reflected in literary works. The first is the study on independency conducted by Raharjo (2012). His research is entitled "Kemandirian Perempuan Dalam Novel *Madame Kalinyamat* Karya Zhaenal Fanani: Perspektif Feminisme dan Implikasinya Dalam Pembelajaran Sastra di SMA". The second is the study conducted by Kusumahardika (2008) from Sanata Dharma University. The title of her study is "The Loyalty of Bhisma Seen in *Cakravanthi V. Narasimhan's The Mahabharata*."

Based on the background of the research, the researcher suggests a single problem statement. The problem of this research is "How is independency and loyalty reflected on 2010 Jonathan Stroud's *The Ring of Solomon* novel?"

This research focused on independency and loyalty found in *The Ring of Solomon* novel. This research will analyze how independency and loyalty influence the personality of a person amid of life conflicts. The researcher is using awareness in analyzing the independency and loyalty of the major characters of *The Ring of Solomon*, they are Bartimaeus, Asmira, and Solomon. The researcher focuses this research in analyzing the independency and loyalty in *The Ring of Solomon* based on psychoanalytic criticism.

Dealing with the problem statements above, the objectives of the research are to examine *The Ring of Solomon* novel based on its structural elements and to investigate *The Ring of Solomon* novel based on the psychoanalytic criticism.

The result of this research is highly expected to give some benefits. The first is theoretical benefit. This research paper give additional contribution to literature researches dealing with major characters in *The Ring of Solomon* novel. The second is practical benefit. This research paper gives deeper understanding about the content of the novel, especially based on psychoanalytic criticism.

This research belongs to qualitative research because it does not need a statistics to explore the facts. Qualitative research is a type of research which does not include any calculation enumeration. The object of the study is *The Ring of Solomon* novel written by Jonathan Stroud published in 2010.

In this research the writer classifies the data source into two categories. The first is primary data and the otherone is secondary data. The primary data source of the study is *The Ring of Solomon* novel written by Jonathan Stroud. The writer takes the secondary data source from many sources as references, the author's biography, the articles and reviews of the novel taken from the internet and other resources that support the analysis.

The technique of collecting data in this study is documentation. The necessary steps are reading the novel, arranging the data into several groups based on its theoretical category, selecting particular parts considered important and relevant for analysis and drawing conclusion and formulate its pedagogical suggestion.

The writer uses Psychoanalytic Approach and applies it by using the descriptive analysis. In addition, the writer also uses the structural elements of the work. It concerns with the structural elements of the novel and Psychoanalytic Approach.

Independency is a state that every human being wants to have. Being independent means there is no pressure and influence from the outside. Stated in its simplest terms, the theory of independence is "the view that a real object does not owe its existence or its qualities to the fact of its being cognized." (Husik,

1913). Stein and Book (2002:105) states that independency is an ability of self-assembling and self-controlling to act, think and feel without any influence from others. Parker (2005) defines independency as a state where a person is on his/her own without being dependent on others. Independency is an activity of being independent. The state of independent can be attained both consciously and unconsciously. This means that independency is a state where an entity do not depends to others. Perry (in Husik: 1913) states that there are nine classes of dependence, they are as follows: 1) Relation, 2) Whole-part, 3) Part-whole, 4) Thing-attribute, 5) Attribute-thing, 6) Causation, 7) Reciprocity, 8) Implying, 9) Being implied. Thus, to be independent, one must free themselves from those classes of dependence.

Royce (1995) states that the meaning of loyalty a willing, practical and thoroughgoing devotion of a person to a cause. A man is loyal when, first, he has some cause to which he is loyal; when, secondly, he willingly and thoroughly devotes himself to this cause; and when, thirdly, he expresses his devotion in some sustained and practical way, by acting steadily in the service of his cause. To be loyal, a person must have a cause. Whether the cause is bad or good ones, it does not matter for the person who is willing to give devotion. Instances of loyalty are: The devotion of a patriot to his country, when this devotion leads him actually to live and perhaps to die for his country; the devotion of a martyr to his religion. etc. Loyalty can be found in any field. Loyalty has its domestic, its religious, its commercial, its professional forms, and many other forms as well. In order to define the needs of loyalty, we have to determine what causes are worthy for a loyalty. Royce (1995) also states that “whoever is loyal, whatever his cause is, is devoted, is active, surrenders his private self-will, controls himself, is in love with his cause, and believes in it.”

B. Research Finding and Discussion

1. The Structural Element Analysis

In order to find the research result, the researcher determines some points to analyze *The Ring Of Solomon* (2010) as follows:

The first research finding is based on the structural elements of the novel, the researcher analyze the characters and characterization, setting, plot, point of view, style, and theme.

There are two main characters. They are Bartimaeus and Asmira who creates partnership in achieving their own goals. Bartimaeus of Uruk is an ancient djinni of the fourth level. He narrates much of the story from a first-person perspective. He has had many well known masters and although not the most powerful of djinn, Bartimaeus has survived for millennia largely due to his quick wit, resourcefulness, guile and a fair amount of luck. Bartimaeus is an intelligent djinni, who, although he is quite wry and witty, often lapses into sarcasm and is very cynical at times. He generally brags about himself, downplays other demons whether they are stronger than him or not, although certain demons even he admits is stronger than him. Asmira is the captain of the guard of Balkis, the Queen of Sheba. She is a loyal servant to her queen.

“‘Ah, very good, very good. You always were a chipper one, Bartimaeus, always spoke above your station. Never known anyone get the flail so often. How you vexed the humans with your backchat.’ The Sumerian lord smiled, showing neat double rows of sharply filed teeth. The hind legs moved slightly, the claws dug into stone; I watched the tendons tensing, ready for sudden movement. I didn’t take my eyes off them. ‘Which particular employer are you vexing now?’ Naabash went on. ‘The Babylonians, I assume. They were on the up last time I looked. They always coveted Eridu’s gold.’

The dark-eyed youth ran a hand through his curly hair. I smiled bleakly. ‘Like I say, it’s been longer than you think.’

‘Long or short, it matters not to me,’ Naabash said softly. ‘I have my charge. The sacred serpent stays here in the temple heart, its powers lost to common men.’ (TROS: 18)

"Balkis said: ‘Which of my guards are you?’

‘Asmira, my lady.’

‘Asmira ...’ The queen gazed at the leaping

flames. 'Good. You always were the quickest. And the most skilful too, as I recall ... Do you serve me in all things, Asmira?'
'My lady, I do.'
'Would you lay down your life for me?'
'I would do so with joy.'
'Truly,' Balkis said, 'you are your mother's daughter. One day soon, all Sheba will be in your debt.' She turned then, and rewarded the girl with the full radiance of her smile. 'Asmira, my dear, ring for the servants and have them bring us wine and cakes. I wish to talk with you.'"(TROS: 35)

Based on the analysis of the setting, it is divided into two parts. They are setting of place and setting of time. Based on the setting of place, most events in *The Ring of Solomon* are set in Jerusalem and Marib the capital of Sheba. Based on the information from the novel, Jonathan Stroud, the author of *The Ring of Solomon* sets its time in 950 BC.

Based on the analysis of the plot, it can be divided into four parts. They are exposition, complication, climax, and resolution. The story opens in Jerusalem with the Bartimaeus who is currently in the service of one of King Solomon's 17 High Magicians. His master Ezekiel commands him to retrieve a magical artefact of sorts from the city of Eridu. Bartimaeus succeeds, and then manages to trick the magician into commanding him to use the artefact against him. It sends a spurt of water out at him and knocks him out of his protective circle. Bartimaeus subsequently devours the old man and with the magician's death is released and returns to the Other Place.

The complication has two part of conflict. There are internal conflict and external conflict. The first internal conflict occurs when King Solomon of Israel, upon learning of Bartimaeus' murder of Ezekiel is insulted that a low-level djinni is the perpetrator. To make Bartimaeus pay for his actions he commands Khaba, an Egyptian and another of the 17 to summon Bartimaeus into his service and punish him. He also proposes to the queen of Sheba and is refused. Second, internal conflict comes from the Sheban capital of Marib where Balkis, the queen of Sheba, receives a message from a marid

supposedly in Solomon's service: either pays a ransom of 40 sacks of frankincense or be destroyed, and gives her two weeks to pay. Balkis decides to send her loyal guard captain Asmira to Jerusalem to assassinate Solomon. The last internal conflict comes when Bartimaeus and Faquarl find and defeat the bandits in the desert and meets Asmira. Faquarl insists on eating her but Bartimaeus hopes she can intercede with Khaba on their behalf. Asmira is then escorted to Jerusalem by Khaba and manages to persuade him to reluctantly dismiss the two djinn. Faquarl gains his freedom but Bartimaeus is imprisoned in a small bottle for his earlier crimes by Khaba and his principle slave, the marid Ammet. Asmira tries to use her feminine wiles to convince Khaba to get her near Solomon and fails. Asmira frees Bartimaeus from the bottle and commands him to help her kill Solomon. The pair sneaks through the palace gardens and scale the tower wall to Solomon's chamber almost completely through Bartimaeus' efforts. First external conflict occurs when Bartimaeus is commissioned to perform multiple degrading jobs including grain counting, sewage treatment, and artichoke collecting. Another unpleasant element is that one of his fellow slaves is his old rival Faquarl. Khaba assembles the eight djinn under his command and informs them that they have been commissioned to build Solomon's Temple on the Temple Mount and that they are to build it without using any magic whatsoever. After Bartimaeus uses his trademark wit to infuriate Khaba, the magician unleashes his essence flail on the djinn and threatens to place them in his essence cages should they displease him a second time. Second, external conflict comes at Solomon's Temple building site. At first Khaba and his foliot Gezeri directly supervise the initial stages of construction but after a while they stop showing up at the building site and the attitude of the djinn grows lax. They begin assuming nonhuman forms and start using magic to build the temple, in which both of the actions directly violate Solomon's edicts. Several days later Solomon makes an unexpected appearance on the building site. The other djinn manage to revert to human form and disguise their use of magic but Bartimaeus is caught in the form of a pygmy hippopotamus in a skirt, a comic reference to one of Solomon's 700

wives, which is named as "the one from Moab". The king interrogates Bartimaeus and the djinni reluctantly admits his guilt while covering for the other spirits. As Solomon prepares to use the Ring on Bartimaeus, the cheeky djinni resorts to a display of grovelling in order to appease the king. Bartimaeus' pathetic display amuses Solomon, who agrees to spare the djinni's life and instead punishes him and Khaba, whom Solomon blames for failing to keep his spirits in line by sending them to hunt down the bandits. The last external conflict occurs when Bartimaeus and Asmira encounter the king in his observatory and Asmira kills him with her dagger only to discover that it is an illusion set up to trap them. Bartimaeus escapes and Asmira is captured and taken before the true King Solomon. Meanwhile Bartimaeus encounters the trapped afrit Philocretes and learns the secret behind Solomon and the Ring. He then sneaks into the chamber where Solomon is interrogating Asmira and steals the Ring. Asmira claims the Ring only to discover that its energies inflict pain upon whoever touches it or uses it. Solomon then confesses to having never sent any ransom demand to Sheba which causes Asmira to doubt herself and her loyalty to Queen Balkis. In the end Asmira does not kill the king, choosing instead to take the Ring back to Sheba in spite of Solomon's warnings and Bartimaeus' demoralizing analysis of her motives.

The climax of *The Ring of Solomon* comes when Asmira chooses not to kill Solomon; instead she takes the Ring back to Sheba in spite of Solomon's warnings and Bartimaeus' demoralizing analysis of her motives. Suddenly Khaba arrives, subdues both girl and djinn and claims the Ring for himself. Khaba commands the Spirit of the Ring to destroy his rival magicians as well as Solomon's palace, but Asmira manages to grab her last throwing knife and slices off Khaba's finger, with the ring still on it, and commands Bartimaeus to throw it in the sea. Although weakened by his use of the Ring, Khaba attempts to destroy both Asmira and Solomon who manage to hold off Khaba's other servants for a brief time.

Meanwhile Bartimaeus has fled the palace with Ammet in hot pursuit. The two eventually reach the shores of the Mediterranean Sea. Then, in an

unexpected move Bartimaeus puts the Ring on and commands the Spirit to seal Ammet inside a wine jar at the bottom of the sea for a few thousand years. Returning to Jerusalem Bartimaeus knocks out Khaba and returns the Ring to Asmira who gives it back to Solomon. Eventually, the king imprisons Khaba and pardons both Asmira and Bartimaeus for their deeds. Solomon then summons Queen Balkis to Jerusalem and clears the misunderstanding. However, a spiteful Balkis disowns her loyal guard from her service. Solomon then offers Asmira the opportunity to work for him instead.

The Ring of Solomon uses multiple type of point of views. Sometimes the main character of the novel narrates the story by himself when the story takes place around him.

Stroud presents us with a story that its main purpose is to amuse the novel's readers. However, the reader will find a handful of entertaining twists in between every chapter of the novel. The novel's major theme is "adventure". It has everything for an epic fantasy adventure novel. The adventure portrayed in this novel is full of suspense, action, as well as bright and flawed characters. The writing of the novel can be described as rich and melodious. As for the plot twists, *The Ring of Solomon* has plenty to entertain its readers. The other important aspect is that the novel describes every aspect of the novel in detail. The author's willingness to use footnotes to describe parts of the novel ensures the readers to fully understand what the author wants to tell.

In *The Ring of Solomon*, Stroud uses standard grammatical structure in narration and non-standard grammatical structure for the dialogue in the novel. Stroud applies long narration in describing something or person and uses short sentences in dialogue. Stroud's diction is amusing, humorous, effective and rather simple. His words are quite simple to be understood. Interestingly, his choice of words is also sounds rich and melodious.

Based on structural analysis, it can be seen that the elements of the story such as character and characterization, setting, plot, style, and theme are the unity of structure that build the stories. All of the elements are related to

one another, which other have relationship in determining the comprehensible story.

2. The Psychoanalytic Analysis

The second research finding is based on the psychoanalytic theory by Sigmund Freud. In the discussion of the analysis, the researcher will analyze the major characters' structure of personality, they are Bartimaeus and Asmira. The analysis is conducted in order to find out the result of the problem statement.

The *Id* of Bartimaeus is becoming totally free as a spirit. It means that he is not under any magician control. He uses every possible way to break free from any magician's spell controlling him.

Bartimaeus' first *Id* occurs when he finds out that his first master wants him to do a job right after he finished one. He refuses the master's order. Bartimaeus' second *Id* occurs when he finds the sacred serpent which is wanted by his first master. He tries to run away from the sacred serpent's guardian spirit. Bartimaeus meets his third *Id* when he is finally able to kill his first master after finding the sacred serpent. Asmira's first *Id* occurs when she is elated to be chosen by her queen to do the important task.

Bartimaeus' first sign of *Ego* found when he holds himself back from attacking Bosquo, one of Khaba's *foliot*. Bartimaeus' next *Ego* comes when he is forced to obey what Khaba wants after he finishes his task. He goes to the hill to join other spirits to hear Khaba's arrogant speech..

Bartimaeus first sign of *Superego* can be seen when he stiffens upon hearing the arrival of Khaba in the assembling at the hill behind Khaba's palace. Bartimaeus second *Superego* can be seen when he stop reprimands about Khaba's order to not use magic in working. Asmira's *superego* can be first found when she answers Balkis' questions on whether she would devote her life for the sake of the queen. Asmira unconditionally say that she would like to do so. Asmira's next

Superego can be seen when she shouts at the demon who helps her in the journey to Eliat, as the demon scolds her for being too naive on her devotion towards her nation and queen.

The independency trait here is shown by Bartimaeus. Bartimaeus, a spirit, spends almost his entire time serve his masters. However, he always retaliates and tries to break free from his masters.

“‘I order you to press it!’

‘Righty-ho.’ That was what I’d been waiting for all this time. The terms of any summoning always include stringent clauses preventing you from directly harming the magician who brings you here: it’s the first, most basic rule of all magic from Ashur to Abyssinia. Lulling your master into disaster through soft words and raw cunning is different, of course, as is striking if they break their circle or mess up the incantation.

But direct assaults are out. You can’t touch your master unless you’re expressly commanded to do so by their own spoken word. As, rather pleasantly, was the case here.

I hefted the golden serpent and tweaked the tail. As I’d assumed, Naabash had not spoken falsely; nor had the water elemental trapped within deteriorated like the clockwork mechanisms. A bright, pulsing jet of water shot forth from the serpent’s open mouth, glistening in the happy light of dawn. Since, by merest chance, I was holding the serpent directly facing the magician, the jet crossed the intervening space and struck the old codger full in the chest, lifting him off his feet and carrying him out of his circle and halfway across his chamber. The distance he went was gratifying, but leaving the circle was the crucial bit. Even before he landed, heavily and soggily, on his back, the bonds about me snapped and withered, and I was free to move. (TROS: 23)

At the end of the story, Bartimaeus gains his independency after being released by Asmira. Asmira as well, finally recognize her chance to be an independent person after finds out that the queen she always devoted to disowns her loyal guard from her service.

Then she gave the Dismissal and, sure enough, she did know the words. More or less. There were only three hesitations, two fluffed inflections and one major stumble, all of which – on this occasion – I was prepared to overlook. She wasn't very big, after all, and there wasn't that much meat on her. Besides, I really wanted to be gone.

The girl was of like mind. Even as my bonds broke and I was whirled free across the planes, I could see (from seven varied angles) that she had already left the circle. She was walking off, straight-backed and resolute, through Solomon's ruined chamber, looking for the steps that would lead her from the tower, and so into the waiting day." (TROS: 247).

Majority of the sign of loyalties in this novel is shown by Asmira, as she is the servant of a queen she admires greatly. The first sign of loyalty is revealed when Asmira answers Balkis' questions on whether she would devote her life for the sake of the queen. Asmira unconditionally say that she would.

Balkis said: 'Which of my guards are you?'

'Asmira, my lady.'

'Asmira ...' The queen gazed at the leaping flames.

'Good. You always were the quickest. And the most skilful too, as I recall ... Do you serve me in all things,

Asmira?'

'My lady, I do.'

'Would you lay down your life for me?'

'I would do so with joy.'

'Truly,' Balkis said, 'you are your mother's daughter. One day soon, all Sheba will be in your debt.' She turned then, and rewarded the girl with the full radiance of her smile. 'Asmira, my dear, ring

for the servants and have them bring us wine and cakes. I wish to talk with you.’ (TROS: 35).

Another proof of loyalty found in this novel is when she shouts at the demon who helps her in the journey to Eliat, as the demon scolds her for being too naive on her devotion towards her nation and queen.

“‘Don’t thank me,’ the child said. ‘I only do what I am forced to do. Indeed, were it not for the threat of the Dismal Flame I would devour you in a twinkling, for you are a succulent-looking morsel. As for the queen and her minions, in my opinion your gratitude to them is equally misplaced, since they send you to a miserable death, while their backsides continue to expand at leisure in the soft luxuries of the palace courts.

Still, I’ll pass your regards on.’

‘Foul demon!’ Asmira snarled. ‘If I die, it shall be for my queen! My nation has been attacked and the Sun God himself has blessed my venture. You know nothing of loyalty or love of homeland! Be gone from here!’

She clasped something that hung about her neck and spoke an angry syllable; a flashing disc of yellow light struck the djinni and sent it somersaulting backwards with a cry.” (TROS: 50)

Another sign of loyalty shown by Asmira is when she insists to take the Ring back to Sheba even though Solomon has already explained how dangerous the Ring could be if it falls to the wrong hand.

Still the girl said nothing. The king sat quiet in his chair, maintaining his attitude of meek acceptance, but I knew that he was watching her closely, hanging on her word.

She looked up; her eyes focused on me at last.

‘Bartimaeus ...’

‘Yes, Asmira.’

Surely she would see sense now after all she’d been told and seen. Surely, after feeling the Ring’s power for herself, she would know what she had to do.

‘Bartimaeus,’ she said, ‘fetch me the Ring.’
‘To give to Solomon?’
‘To take to Sheba.’ Her face was hard,
expressionless. She turned away from me.
Without looking at the king, she sheathed her dagger
in her belt and walked off towards the door. (TROS:
194).

Asmira’s ultimate loyalty is shown when she refused Solomon’s
offer after Balkis disowns her devotion.

“‘I’m not going in his harem, Bartimaeus.’
‘Well, you say that now, but—’
‘I’m not taking up his offer.’ She took another swig
of wine.
‘What?’ Now it was my turn to look bemused.
‘You’re turning him down?’
‘Yes.’
‘But he’s Solomon. And ... leaving aside what I just
said, he is grateful.’

‘I know that,’ Asmira said. ‘But I’m not entering his
service, even so. I’m not going to simply swap one
master for another.’” (TROS: 239).

The major characters of this novel that is analyzed in this research are Bartimaeus and Asmira. Both of them face the conflict in their personality between their *Id* to be independent and loyal at the same time and their *Ego* that makes them aware that they have enough bravery to make it come true. Both of them at first are stranger to one another but finds that they have to work together to achieve their goals.

The independency and loyalty is successfully depicted by both major characters. Their independency and loyalty helps them achieving their own goals even though the aftermath is not the same as they are expected before. Nevertheless, both Bartimaeus and Asmira manage to mature themselves through their efforts in achieving their goals despite plenty of obstacles in between.

C. Conclusion

The analysis result shows that the whole elements of the novel are able to present a solid unity. As the main characters, Bartimaeus and Asmira have an important role throughout the story. They appear in the exposition, complication, climax, and resolution of the novel. As individuals, they both face obstacles in achieving their own purposes. The obstacles motivate them to solve the problem.

The researcher uses the psychoanalytic approach to analyze the data of the research. The first is based on structural elements of the novel itself. The main theme of the book is "Adventure". The novel tells Bartimaeus and Asmira's adventure to achieve their goals as well as the independency and loyalty shown by the major characters. The characterization is divided into two divisions, they are major characters and minor characters. The main characters that show the aspect of independency and loyalty are Bartimaeus and Asmira. Both of them appear in all of the plot's aspects which consist of exposition, complication, climax, and resolution. The setting takes place around Jerusalem in 950 BC. The structural elements are combined perfectly into one novel that manages to create interest among novel readers.

Secondly, based on psychoanalytic approach the novel is well-written. Jonathan Stroud manages to connect every personality aspect of the characters. The independency and loyalty of a human being is reflected perfectly through Bartimaeus and Asmira's actions and words.

The independency and loyalty traits are shown by both of the main characters, although at first they have different backgrounds and purposes. Throughout the story, the two work together in order to achieve their purposes which is accomplished by using their independency and loyal traits. At the end of the novel, both of the two main characters manage to pull off the result they desire despite have to face plenty of obstacles on their journey.

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