

CHAPTER I

INTRODUCTION

A. Background of the Study

It cannot be denied that there is no society without arts. One of them is written arts, which are called literature. “Since literature is the exposition of man’s mental life, it can be said that literature has a tight relationship to psychology. Literature and psychology have the same object of research that is human being.” (Wellek and Warren, 1956:91).

People need to learn literary theories in order to master the literature or literary works. Literary theories are needed to understand the nature of a literary work, what functions it has, what the relation is to the author, its readers, society and language. It is not a form of judgement. Instead, it tries to analyze the literary work thoroughly.

Poems, movies, dramas, novel and songs are the example of literary works which can be analyzed. Novel is one of the forms of literary works. According to Burgess (1967), novel is an invented prose narrative of considerable length and a certain complexity that deals imaginatively with human experience, usually through a connected sequence of events involving a group of persons in a specific setting.

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 story opens in Jerusalem with the *djinni* 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.

King Solomon of Israel, upon learning of Bartimaeus' murder of Ezekiel is insulted that a mere *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.

The scene shifts to the Sheban capital of Marib where Balkis, the aforementioned queen, 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.

Back in Jerusalem, after being summoned into Khaba's service, 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.

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's 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.

Several days later, out in the desert, Bartimaeus and Faquarl find and defeat the bandits 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.

They 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. 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. 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.

In the aftermath of the attack Asmira willingly dismisses Bartimaeus, revealing her intention to turn down Solomon's offer in favour of choosing her own path in life and the two part ways on friendly terms. (http://en.wikipedia.org/wiki/The_Ring_of_Solomon).

Independency and loyalty is both reflected in the novel's story. Bartimaeus continuous struggle to free himself from his masters shows the value of independency, as well as Asmira's decision to walk on her own path life after dismissed by Balkis; her queen, and rejecting Solomon's offer to be one of his guards. While, the loyalty is reflected by Asmira's devotion to her Queen's command to kill Solomon and steal his ring even though she acknowledges that the mission is difficult to be accomplished yet endangers her life.

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 can be attained both consciously and unconsciously. An independent person relies on himself in making decision. Therefore, there is no influence or pressure from people around him/her or his/her environment.

Royce (1995) defines loyalty as a willing, practical and thoroughgoing devotion of a person to a cause. A person can be called loyal is 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. Loyalty

is a complicated concept which can be interpreted in various point-of-views. It also relates to many concepts such as friendship, love, family relationships, religions and many others. These concepts are usually based on loyalty. Without the presence of loyalty, a strong relationship can never be established.

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.

Therefore, the writer tries to analyze the novel in a research entitled **“INDEPENDENCY AND LOYALTY REFLECTED AT JONATHAN STROUD’S *THE RING OF SOLOMON* (2010): A PSYCHOANALYTIC APPROACH.”**

B. Previous Studies

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) from Muhammadiyah University of Surakarta. His research is entitled “Kemandirian Perempuan Dalam Novel *Madame Kalinyamat* Karya Zhaenal Fanani: Perspektif Feminisme dan Implikasinya Dalam Pembelajaran Sastra di SMA”. The study examines the issue of women’s independency reflected within the main character of *Madame Kalinyamat*’s novel. The similarity of his study to the writer’s research is in terms of examining independency in literary works. However, there are differences between Raharjo’s

research and the writer's. Raharjo's study investigates independency specifically on women and it is conducted on an Indonesian literary works. While the researcher's study examines the problem of independency in general and it is addressed on an English novel.

The second is the study conducted by Kusumahardika (2008) from Sanata Dharma University. The title of her study is "The Loyalty of Bhishma Seen in Cakravanthi V. Narasimhan's *The Mahabharata*." She examines how the loyalty of Bhishma is being shown on the novel as well as examining the characterization of Bhishma. The similarity to the writer's research is that both of the study is investigating loyalty on a novel. Nevertheless, the main data source is different. Kusumahardika examines Cakravanthi V. Narasimhan's *The Mahabharata* while the writer conducts his study at Jonathan Stroud's *The Ring of Solomon*.

C. Problem Statement

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?"

D. Limitation of the Study

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.

E. Objective of the Study

Dealing with the problem statements above, the objectives of the research are as follows:

1. To examine *The Ring of Solomon* novel based on its structural elements.
2. To investigate *The Ring of Solomon* novel based on the psychoanalytic criticism.

F. Benefit of the Study

The result of this research is highly expected to give some benefits as follows:

1. Theoretical Benefit

This research paper has some benefits, which are to give additional contribution to literature researches dealing with major characters in *The Ring of Solomon* novel.

2. Practical Benefit

This research paper has a practical benefit, which is to give deeper understanding about the content of the novel, especially based on psychoanalytic criticism.

G. Research Method

1. Type of the Study

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 steps to conduct the research are as follows:

- a. Determining the type of the study
- b. Determining the object the study
- c. Determining the data and data source
- d. Determining technique of data collection, and finally
- e. Determining technique of data analysis.

2. Object of the Study

The object of the study is *The Ring of Solomon* novel written by Jonathan Stroud published in 2010.

3. Type of the Data and the Data Source

In this research the writer classifies the data source into two categories:

- a. Primary Data

The primary data source of the study is *The Ring of Solomon* novel written by Jonathan Stroud.

b. Secondary data

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.

4. Technique of the Data Collection

The technique of collecting data in this study is documentation.

The necessary steps are as follows:

- a. Reading the novel.
- b. Arranging the data into several groups based on its theoretical category.
- c. Selecting particular parts considered important and relevant for analysis.
- d. Drawing conclusion and formulate its pedagogical suggestion.

5. Technique of the Data Analysis

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.

H. Research Paper Organization

The researcher systemizes this research into five chapters. Chapter I is the introduction towards the research, which consists of background, literary review, problem statement, limitation of the research, objective of research, benefit of the research, research methodology, as well as research organization. Chapter II comprises of the Underlying Theory, which present Notion of Psychoanalysis, Basic Concept of Psychoanalysis, The Structure of Personality, Notion of Independency, Notion of Loyalty, Structural Elements of Novel, and Theoretical Application. Chapter III presents Structural Analysis of the novel, which involves the Structural Elements of Characterize and Characterization, Setting, Point of View, Plot, Style, Theme, and Discussion. Chapter IV delivers Psychoanalytic Analysis and Chapter V presents the research's Conclusion and Suggestion.