THE WAY JACOB FACE HIS ABSURD LIFE IN MISS PEREGRINE'S

HOME FOR PECULIAR CHILDREN BY RANSOM RIGGS

A THESIS

Submitted as a Partial Fulfillment of the Requirements for the Sarjana Degree of English Department Faculty of Arts and Humanities State Islamic University of Sunan Ampel Surabaya



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ABSTRACT

Aisyah, Imas Bening Kamal. 2018. The Way Jacob Face His Absurd Life in Miss Peregrine's Home for Peculiar Children by Ransom Riggs.

English Department, Faculty of Arts and Humanities, State Islamic University (UIN) Sunan Ampel Surabaya.

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This study attempts to analyze the way Jacob against his absurd life in Ransom Riggs' Miss Peregrine's Home for Peculiar Children. Jacob Portman experiences unexpected condition. He looks for the truth of his grandfather's past in order to restore his peaceful and normal life. However, after he found out about his grandfather's past, contrary he cannot got back to his previous life as what he planned before. His life changes into dangerous life. It made him feels hopelessness. This study aims to describe Jacob's absurd life, the way he against his absurd life and his characterization. To solve these problems, this study uses Absurdism theory by Albert Camus which is defined about the confrontation between human's desire and the world and revolt as the right way to face an absurd life and New Criticism theory as supporting theory. The result of this study shows that Jacob has five characteristics; intelligent, brave, idealistic, responsible and rebellious. His absurd life describes when his life does not go as what he planned. The feeling of hopelessness and anguish in his life are as the effects of absurd life. Moreover, the way he against his absurd life is by doing revolt. He continues and faces his life which is not as what he expects before.

Keywords: Absurd, Revolt, Freedom

INTISARI

Aisyah, Imas Bening Kamal. 2018. The Way Jacob Face His Absurd Life in Miss Peregrine's Home for Peculiar Children by Ransom Riggs.

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Skripsi ini menganalisa cara Jacob menghadapi kehidupan absurdnya di Ransom Riggs novel Miss Peregrine's Home for Peculiar Children. Jacob mengalami kondisi yang tak pernah ia bayangkan dan inginkan. Dia mencari kebenaran tentang masa lalu kakeknya untuk mengembalikan kehidupannya yang normal dan aman seperti sebelumnya. Namun, setelah ia menemukan kebenarannya, dia malah tidak bisa mendapatkan kehidupannya yang aman seperti dulu. Hidupnya berubah penuh bahaya. Hal itu membuatnya putus asa dan sangat bersedih. Tujuan dari skripsi ini adalah mendeskripsikan hidup Jacob yang absurd, cara Jacob menghadapi kehidupan absurdnya yang membuatnya putus asa dan menderita dan karakterisasi Jacob. Untuk memecahkan masalah ini, skripsi ini menggunakan teori Absurdisme oleh Albert Camus yang mendefinisikan tentang konfontasi antara keinginan manusia dan kenyataan dan Revolt sebagai tindakan yang tepat untuk menghadai hidup yang absurd dan teori New Criticism sebagai teori pendukung. Hasil dari skripsi ini menunjukan bahwa Jacob memiliki lima karakteristik; cerdas, berani, idealis, bertanggung jawab dan memberontak. kehidupan absurdnya di gam<mark>ba</mark>rk<mark>an ketika hid</mark>upn<mark>ya tidak berjalan sesuai dengan</mark> apa yang ia rencanakan, perasaan putus asa dan menderita sebagai efek dari kondisi absurd nya. Tambahan, cara ia menghadapi hidupnya yang absurd adalah dengan melakukan Revolt. Dia melanjutkan dan menghadapi hidupnya meskipun tidak sesuai dengan apa yang ia harapkan.

Kata kunci: absurd, memberontak, kebebasan

CHAPTER I

INRTRODUCTION

1.1 Background of the Study

Literature is a tool to pour someone's idea. According to Wellek and Warren, the relation between literature and ideas can be conceived in very diverse ways. Frequently literature is thought of as a form of philosophy, as "ideas" wrapped in form; and it is analyzed to yield "leading ideas." (107). It means that literature is a form of philosophy and through analyzing literature, the idea of someone about philosophy can be found.

Literature and philosophy are human's work which contain the author's ideas. Both of them talk about human's life. Philosophy contains the fact of human's life that evaluated its identity and essence, while literature contains human's life that is processed through author's imagination. This imagination is stated on the human's creativity that further is poured in written words (Sutrisno qtd in Nevada 27). Thus, philosophy and literature can run together, due everyone can do philosophy through literature. In line with Thomson, literature is not only a form of philosophy or idea, it is also a form of imagination from the author's thought (5). Therefore, literature contains not only philosophy about human life but also imaginative thought from the author to make the reader happy.

Literature is classified into three genre; epic, drama, and poetry. Because the epic was widely replaced by the new prose form of the novel in the eighteenth century, recent classifications prefer the terms fiction, drama, and poetry as designations of the three major literary genres (Klarer 9). Fiction is divided into two kind; fiction and non-fiction. Fiction is a general term for an imaginative work, usually in prose. It is usually written with the author's imagination. Fiction is now used in general of the novel, the short story, the *novella* and related genres (Cuddon 279). Nevertheless, non-fiction can be form of novel or documentary fiction based on real events and people that largely draws on documentary evidence such as newspaper articles, official papers, personal letters, and interviews. Elements of the story's narrative, in particular, the conversations and thoughts of the protagonists are the author's invention (Cuddon 474).

One of the forms of fiction is novel. As a literature work novel is a long prose fiction, presenting characters and displays a series of events and a structured background (Sudjiman 55). Fiction novel usually comes from author imagination. Imagination of the author can contain human desire, human existence and human life which portrayed by using a certain character inside the storyline of the novel. The appearance of literary works which is related to human life is a part of existential novel (Putri 24). *Miss Peregrine's Home for Peculiar Children* by Ransom Riggs is one of the novels which portrays about human existence using an imaginative genre and specifies it through fantasy storyline.

Ransom Riggs is a writer from USA. His first novel is *Miss Peregrine's Home for Peculiar Children*, born out of his love for vintage photography and bizarre stories in June 2011 (http://www.ransomriggs.com/about.php). The presences of vintage photographs in his novel serve not only as decorative elements, but also interwoven with the narrative. From this, the author's imagination can be seen; how he developed the story based on a collection of

vintage photos that look odd. His novel is also interesting because the presence of the main character, Jacob Portman, who experiences a major change in his life.

Jacob Portman, 16 years old boy, wishes to free himself from his grandfather's past that made him fidgety. He looks for the truth of his grandfather's past by going to Wales, there was an orphanage where his grandfather lived, in order to restore his peaceful and normal life. However, after he found out about his grandfather's past and world inside the loop, contrary his life is in danger because he knows that he is not an ordinary boy. He has supernatural power; it is called peculiar like his grandfather. As a peculiar, Jacob's life will be more dangerous in normal world, there are hollowgast that is ready to eat peculiar's soul. He is also trapped by a wight that incognito as his psychiatrist, Dr. Golan, this condition makes him in very awry situation. His hope for a peaceful life as before has been shattered. He realizes that his life has changed. He faces unexpected condition. His life is confronted with the choice that must be immediately decided; back to normal world or stay in a world inside the loop. No one helps him to face it and no one understands his unrest at the time. It makes him feel hopelessness.

Jacob does not give up with his unexpected condition. Finally, he continues his life and faces it by choosing stay in a world inside the loop, leaving his parent behind. His choice is purely of himself according to what he wants. He helps his new peculiar friends to rescue their self from wights and hollowgast rather than come back to the normal world like giving up his life to death without any effort.

In the face of life, human suffering can be lived with full awareness and hope even though he knows that death is a sure thing. This spirit to keep living the life is rated as a revolt against the absurdity of human life. As Camus said revolt, not suicide, is the right protest against the absurd (Lewis 14).

Based on the background above, the issue of this study is about Jacob Portman's life which was not as he expects hence his life being absurd. It made him felt hopelessness but he did not give up on his condition. He continued and faced it. Camus' attitude toward absurdity is revolt (*La ravolte*) since revolt is the existence of subjectivity and freedom. Therefore, Albert Camus' concept about Absurdism can be applied in this study. This study also applies New Criticism as the supporting theory to describe about the character of Jacob Portman.

1.2 Statement of Problem

Based on the background of the study above, the problems of this study will be formulated in three following questions:

- 1. How is Jacob Portman described in the novel?
- 2. How is the absurdity in Jacob's life described in the novel?
- 3. In what way does Jacob face absurdity in his life in the novel?

1.3 Objective of the Study

In the connection with the problems of statement above, this study aim to:

- 1. describe the characterization of Jacob Portman in the novel.
- 2. describe absurdity in Jacob's life in the novel.

3. describe the way Jacob face absurdity in his life in the novel.

1.4 Scope and Limitation

To get a focused discussion, the study will be limited to the novel written by Ransom Riggs entitled *Miss Peregrine's Home for Peculiar Children*. The scope of this study focuses on the way Jacob face absurdity in his life in the novel. Therefore, the explanation of absurdity in Jacob's life is important subject to analyze and also the characterization of Jacob Portman as the main character.

1.5 Significance of the Study

This study is expected to give valuable contribution theoretically and practically. Theoretically, it hopes that this study can be helpful for readers in order to understand the content of the novel *Miss Peregrine's Home for Peculiar Children* and how absurdism concept by Albert Camus is applied in this study. Jacob's action toward his absurd condition also gives knowledge to the readers, especially for those who have an interest in studying and comprehending life through literature.

Practically, it hopes that this study can be used as reference, especially for students of English Literature in Islamic State University of Sunan Ampel Surabaya who analyze this novel or other novel by using the same theory. For literary scholars or other people who are mostly interested in literature, this study becomes a comparison for other researchers, although this can be debatable to be more perfect by using absurdism concept or other theory.

1.6 Method of Study

In conducting this study, there are some methods which are used. Those are research design, research data, data collecting and data analysis.

1.6.1 Research Design

To answer the statements of problem above, this study uses library research by using some books and other references like articles, journals, and websites relate to the subject that will be analyzed. This study also employs qualitative research design. Conforming to Vanderstoep and Johnston, qualitative research produces a narrative or textual description of the phenomena under study (7). The findings of qualitative research will not be in the form of statistic (quantitative). The methods of this study solve an actual problem by collecting, classifying, analyzing, and interpreting data. This study only describes or explains the phenomena found in the objects of study without manipulating the data. The data are used to identify the phenomena of absurdist existentialism in *Miss Peregrine's Home for Peculiar children*.

1.6.2 Source of Data

There are two sources of data, the primary and the secondary. The primary data of this study is *Miss Peregrine's Home for Peculiar children*, written by Ransom Riggs, Published in 2011 by Quirk. Whereas, the secondary data come from books, articles, journals, and websites that relate with the novel and the theory which are used in this study.

1.6.3 Method of Collecting Data

Since the data becomes the most important part for conducting a research, so it must be collected effectively and completely. Method of data collection is one of the research methods parts that will explain how the data are collected to support the research. In collecting data for the research which based on the qualitative research method, the steps of data collection are:

- a. Preparing the novel *Miss Peregrine's Home for Peculiar Children* as the main data.
- b. Collecting the data from the novel by reading comprehensively and repeatedly to get a valid data.
- c. Selecting the reference that is related to novel that can support.

1.6.4 Method of Data Analysis

The data collected will be analyzed related to the literary theory. This study is taken based on some references from a library. To analyze it, this study uses qualitative research methods. The data analysis will involve several steps:

- a. Collecting and selecting the narration and conversation in the novel that are related to the problems of study.
- b. Classifying the data based on the objectives of study.
- c. Analyzing the collected data based on the theory and concept in theoretical framework.
- d. Drawing conclusion based on the result of data analysis.

1.7 Definition of Key Term

There are some definitions of key terms used in this study. These are the explanation of the key terms:

Absurd is the tension which emerges from the individual's determination to discover purpose and order in a world which steadfastly refuses to evidence either (Childs & Fowler 1).

Revolt is the certainly of a crushing fate, without the resignation that ought to accompany it. Human who is doing revolt means that his condition is irremediable, but he does not give up, he against his condition by continuing to live his life (Camus 36).

Freedom is thus not limited to a specific "faculty" of the will; rather, it is a general power of choice and self-determination, evident in a range of behaviors and actions that lends existence its human character (Michelman 183).

CHAPTER II

LITERARY REVIEW

This chapter discusses some theories that are going to be used as the guidance for analyzing this study. Those are Albert Camus' Absurdism as the main theory and new criticism theory which focuses on characterization as the supporting theory. Absurdism theory is needed to describe to reveal the absurdity of main character's life and how the main character faces it, while characterization is needed to describe the characterization of main character, Jacob Portman.

Furthermore, this chapter also attaches some previous studies to support this study completely in understanding both the novel and the theory.

2.1 Absurdism

Absurdism concept has its root from the philosophy of existentialism where people ask about their meaning of life. It appeared at the time of Second World War. The World War has brought the Europeans to a bitter reality. Poverty, death and uncertainty brought them to misery. The end of World War I relieved European's heart and gave a new glimmer of hope but the outbreak of World War II brought them back to deeper wounds. After World War II, European was in a very bad situation. It leaved material losses, innocent people die; children and deep sorrow (Solomon & Higgins 527)

For intellectuals, at that time the world lost its meaning, they no longer believed the world, they could not be optimistic anymore when looking at the world. Afterwards they were aware that what they face in this world was

incomprehensible. They were starting to question about the purpose of their existence in the world. They felt that their rights as a human being was not respected anymore, which can be seen through the huge number of innocent people who were tortured and killed by other humans. The values of humanity that have already existed became meaningless. It created a feeling that their lives were purposeless, meaningless, and senseless (Kostelanetz qtd in Kurniawan 10). In addition, they begin to feel the futility of their efforts in maintaining a life that leads only to death. That awareness brings philosophers and writers to think more about human condition. It inspires the emergence of new ideas such as absurdism and Albert Camus became the originator.

Albert Camus is a writer who was born and grew up in Constantin,

Algeria. The bitter experience of war influenced all his works. At the time of

World War II, he published his novel The Stanger (1942) and an essay The Myth

of Sisyphus (1942). With both of these works Camus is judged as the originator of

Absurdism (Solomon & Higgins 552). Camus' whole life (1913-1960) is a

passionate struggle to seize the meaning of human existence, because Camus

believes that human life is meaningless. Human whole being is absurd, as the

suffering of innocent people. Because suffering is absurd, Camus refuses the

existence of God. He thinks if God does not help them in their suffering, it is

better if he assumes that God does not exist. He believes in one's self to face

human suffering (Prasetyo 8).

Camus' philosophical ideas; the concept of the Absurd and the notion of Revolt made him called as existentialist but disavowed the label:

"I am not a philosopher, because I don't believe in reason enough to believe in a system. What interests me is knowing how we must behave, and more precisely, how to behave when one does not believe in God or reason" (Camus qtd in Sherman 1).

His response was clear. He refuses to be called a philosopher or an existentialist because he never showed much interest in metaphysical and ontological questions (the philosophical raison d'etre of Heidegger and Sartre). Although there is no rule that says an existentialist must be a metaphysician. However, Camus's seeming aversion to technical philosophical discussion does suggest one way in which he distanced himself from contemporary existentialist thought. Yet, Camus qualifies as, at minimum, a closet existentialist, and in certain respects such as his unconditional and passionate concern for the individual (Simpson). Camus is interested in how to behave when one does not believe in God or reason.

In English-speaking world, "absurd "may simply mean "ridicules" but this is not the sense in which Camus Uses the word. According to Camus, Absurd is irrational as what he stated in his essay *The Myth of Sisyphus and Other Essays* that:

"It's absurd" means "It's impossible" but also "It's contradictory." If I see a man armed only with a sword attack a group of machine guns, I shall consider his act to be absurd. But it is so solely by virtue of the disproportion between his intention and the reality he will encounter, of the contradiction I notice between his true strength and the aim he has in view (21).

Through the quotation above it can be seen that absurd means impossible.

Camus reveals that absurd is closely related to contradictions between a human's mind and the world. As illustrated in the example above, how can a man only with a sword bear down a group of machine guns. His purpose and the reality are

inequality. According to Childs & Fowler, Camus defined the absurd as the tension which emerges from the individual's determination to discover purpose and order in a world which steadfastly refuses to evidence either (1). It is also as what Camus stated that:

... man stands face to face with the irrational. He feels within him his longing for happiness and for reason. The absurd is born of this confrontation between the human need and the unreasonable silence of the world (20).

It means human beings want and expect the world to be intelligible. This kind of intelligibility purports to explain the world as a whole, and crucially, it purports to explain the world "in terms that human beings care about", in ways that make sense "with respect to human values". The absurd arises because the world is resistant to this kind of intelligibility: "we want the world to make sense, but it does not make sense. To see this conflict is to see the absurd" (Kamber qtd in Foley 6). In short, in ordinary life a situation is absurd when it includes a conspicuous discrepancy between pretension or aspiration and reality (Nagel 718).

Albert Camus describes his concept of absurdity in his work, *The Myth of Sisyphus and Other Essays* through Sisyphus' life. Sisyphus is the figure from Greek mythology that the gods condemned to rolling a rock to the top of the mountain; "The gods had condemned Sisyphus to ceaselessly rolling a rock to the top of the mountain, whence the stone would fall back of its own weight. They thought with some reason that there is no more dreadful punishment than futile and hopeless labor" (Camus 75). Thus it can be seen that the Sisyphus action is a meaningless and hopeless. "Sisyphus watches the stone rush down in a few

moments toward that lower world whence he will have to push it up again toward the summit. He goes back down to the plain" (Camus 76).

As Sisyphus condition, human seek meaning and clarity towards the world but in the end man will realize that this world will never give the answer. His search for meaning in the world is futile. At the interval of time when Sisyphus was at the top of the mountain, seeing the stone fumbling down, he had to go back down to push the stone again, Sisyphus realized that what he was doing was in vain. This consciousness brings him to an absurd feeling. Therefore, Camus concludes that Sisyphus' life is absurd and without hope. Sisyphus' plight, a snap of philosophical reflection on life endeavor would reveal that human existence is no less futile, no less absurd than that of Sisyphus (Lewis 13).

Camus also describes human life before facing an absurdity: "Before encountering the absurd, the everyday man lives with aims, a concern for the future or for justification but after the absurd, everything is upset" (38). Absurd situation led to despair, dissapointed, frustrated and other bad feelings because what human expects doesn't match with the reality. Conforming to Camus, the depressing existential problems of man, namely anguish, suffering, sickness, disease, death, anxiety, fear, uncertainty; all of which conspire to render human existence meaningless and opaque. Living the absurd means a total lack of hope, a permanent rejection and a conscious dissatisfaction (Lewis 13). Therefore, human existence become meaningless because absurd condition.

Knowing that "life without meaning is intolerable", the existentialists seek to find the real meaning behind man's existence (Solomon qtd in Neimneh & Madi 119). As what Albert Camus did, for him, the truly philosophical problem is

about judging whether life is or is not worth living. Being unstable, confused and suicidal could be a conclusion of living under violence, injustice and cruelty. In that case, man is left up with nothing except looking for a way out. This exit may be fulfilled through having a wish to die, whether in killing or committing suicide, to put a closure to all confusion and misery (Neimneh & Madi 118). Camus captures this central idea of his philosophy when he said:

...truly philosophical problem and that is Suicide. Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy (Camus 4).

This means that the desire to know the worth or otherwise of one's life is the basis of philosophy. The consequence of this is that the daily struggles and actions of individual persons are determined by the question of whether life is meaningful or not. Camus argues that many people died because they believe that life was not worth living (Lewis 11). Then the question arises "Does its absurdity require one to escape it through hope or suicide" (Camus 7).

Camus rejects the idea that the absurd itself leads to suicide. He thought that suicide is repudiation (Camus 37). Another choice is by doing religious solutions. Camus explicitly rejects this faith proposed by Kierkegaard, calling it "philosophical suicide". Camus considers that Kierkegardian philosophical suicide, a type of hope that could perhaps call "infinite" hope (Foley 27). Through the religious believe, human hung all his hopes, "infinite" hope. It causes human to forget the reality that life is absurd and escape to seek peace. It can be said as an act of philosophical suicide because for Camus this self-renunciation is no more that a renunciation of the individual's ability to alleviate the extent of human suffering (Foley 53). As Camus stated:

Through an odd reasoning, starting out from the absurd over the ruins of reason, in a closed universe limited to the human, they deify what crushes them and find reason to hope in what impoverishes them. That forced hope is religious in all of them (22).

Camus argued that human should keep the absurd alive rather than attempt to suppress it through philosophical suicide, or destroy it through physical suicide (Foley 9). Keep the absurd alive means solution to the problem of the absurd.

Camus rejected suicide because he believes it amounts to consenting to absurdity as well as to a finality, which cancels conscious revolt and silence the voice that protests against injustice and senselessness. He insists that since the absurd is unavoidable and is a defining characteristic of the human condition, the proper response to it is its full, unflinching and courageous acceptance. The idea that the absurd should be courageously embraced is the springboard of Camus' philosophy of revolt. To Camus, revolt, not suicide, is the right protest against the absurd. It is the real, authentic value and morally accepted solution to the problem of absurdity and life's meaninglessness (Lewis 14). Humans can find their meaning and values in life through revolt. As Camus stated:

It may be thought that suicide follows revolt – but wrongly. For it does not represent the logical outcome of revolt... Revolt gives life its value (36).

Revolt is defined as a refusal to accept the loss of human lives and an insistence on viewing death as a scandal (Raskin 159). Revolt is a happy acceptance of suffering and destructive behavior, against meaninglessness (Neimneh & Madi 118). Thus, by doing revolt man has appreciated his life by staying and not committing suicide despite realizing that his life is absurd, experiencing and enjoying the suffering as human life. He also believes in one's self if he is doing revolt because it does not imply his hope in religious believe

that makes self-destructive. Like Sisyphus' life, after realizing that his life is absurd, he does not give up. Sisyphus still does his punishment. Sisyphus fully conscious of the essential hopelessness of his plight, Sisyphus nevertheless pushes on. It can be seen at the quotation bellow:

It is during that return that pause, that Sisyphus interests me. A face that toils so close to stones is already stone itself! I see that man going back down with a heavy yet measured step toward the torment of which he will never know the end. That hour like a breathing-space which returns as surely as his suffering, that is the hour of consciousness. At each of those moments when he leaves the heights and gradually sinks toward the lairs of the gods, he is superior to his fate. He is stronger than his rock. ...the lucidity that was to constitute his torture at the same time crowns his victory. There is no fate that cannot be surmounted by scorn. (Camus 76-77).

Last, Camus claims to consider Sisyphus happy at the moment he turns to retrieve the rock once more at the base of the hill. Why happy? Because Sisyphus has risen above his fate, not by dull resignation but by deliberate choice. He thereby shows himself superior to this inanimate rock. In Nietzsche's words, he has turned the 'it was' (his past, the givens of his situation) into the 'thus I willed it'. Faced with this parable of the ultimate futility of life, Camus counsels that our only hope is to acknowledge that there is no ultimate hope. We must limit our expectations in view of our mortality (Flynn 47-48). Yet, just because there is not ultimate hope does not mean that we are bereft of all hope whatsoever. The wisdom of Sisyphus is not to make the rock stay put but to get the thing off his toe! (Flynn 59). In short, Sisyphus teaches that human beings should not give up with absurd condition that cannot be avoided. Sisyphus choose to show that he is superior to his fate, which makes him miserable, by thinking that Sisyphus is

happy to serve his punishment. He does his punishment passionately. For Camus, this happy acceptance of destiny can be categorized as revolt.

To live in absurd condition, human should revolt with his own strength rather than take a stand on something outside himself. It shows the value of humanism that rejects supernatural authority; God or religion. Camus emphasis on the ability of the man himself how he gives the impression and the value on his absurd life. Humans should focus on his own abilities like Sisyphus who is stronger than the stone (Paramitha 25). For Camus, the most important about human existence is enables humanity to find happiness and peace of mind in an absurd universe (Childs & Fowler 79). Even though man is afraid of death, but he must live his life totality because the most important things for Camus is life, as he said "the point is to live" (43).

Doing revolt means accepts the challenge, revolt leads man to take both his freedom, but also its own contradictions by deciding to live with passion and with only what he knows https://www.the-philosophy.com/sartre-vs-camus. Thus, Camus defines three consequences from the absurd, those are; revolt, freedom, and passion (Camus 42). It means that, when human is revolting towards the absurdity in his life, he gets his freedom then does it with his passion. Human faces the absurd life by accepting his fate without letting go. This means human appreciate his life by living his life passionately. Human are also looking for the quality and quantity of the experience. Because revolt gives value to life so that revolt restores the freedom of existence (Camus qtd in Paramitha 27).

2.2 New Criticism

The term of New Criticism derives from the title of John Crowe Ransom's book *The New Criticism* in 1941. It came to be applied to a theory and practice that was prominent in American literary criticism until late in the 1960s.

Originally it was a movement in the UK. The movement derived in considerable part from elements in I. A Richards' *Principles of Literary Criticism* (1924), *Practical Criticism* (1929) and the critical essays of T. S. Eliot (Abrams 180).

New Criticism focuses on the meaning of literary texts. Practical criticism (the United Kingdom) and New Criticism (the United States) first of all provide interpretations, with the New Critics paying particular attention to the formal aspects of literature, which contribute to its meaning (Bertens 27).

New Criticism insisted on the intrinsic value of a work of art and focused attention on the individual work alone as an independent unit of meaning. It was opposed to the critical practice of bringing historical or biographical data to bear on the interpretation of a work (www.britannica.com). In keeping with Qomariyah, New Criticism is a literary critic that focuses on literary text and it tries to evaluate literary work based on the text (qtd.in Nevada 17). Therefore, New Criticism focuses only on the intrinsic elements of the text such as; theme, setting, plot, character and etc. It ignores the extrinsic elements of text such as; history, politics, the author's life or society of the time.

Based on the explanations above, the new criticism is applied to analyze literary work on its intrinsic elements. One of the intrinsic elements is character and characterization. This study attempts to analyze the character Jacob Portman. Thus, this study will focus on his character and characterization.

2.2.1 Character

Character is part of the literary life. From the character a curiosity, fascination, likes and dislikes reader on a literary work appeared (Bennett & Royale 60). Characters play an important role in a story, as they help the reader to participate vicariously in the experience or the story by sharing imaginatively the feeling or the activities of the characters in the story (Rohrberger & Woods 19). Conforming to Abrams, the characters are the people that represented in a dramatic or narrative work, which interpreted by the reader as someone who is endowed with moral, intellectual, and emotional qualities. Those characters make a story alive, interesting and meaningful (32). As an important part in literary work, character can show how interesting a story is. If there is no character, the story will not live.

Characters also refer to the people who are created by authors to inhabit reviews their stories (Mason qtd in Nevada 22). Characters as the person that are presented in the literary work, where reviews their appearance is interpreted by the reader as a character with desires, motivations, and emotional qualities are expressed through in their words and action in the story. Therefore, character can be called as fictions human being who is created by the author to present the story or plot through words. Hence, all the characters in literary works are fictitious. Although they are not real in fiction work, sometimes author created them as representative of personal character from real word (Holman qtd in Nevada 24).

Character is distinguished into two kinds; round character and flat character. Round character is a character that experienced a change in attitude due to several factors that give a different character at the beginning and at the end of the story. Meanwhile the flat character is a character that does not experience a change of attitude from the beginning until the end of the story (Abrams 33).

Besides flat and round character, there are major and minor characters build inside the story (DiYanni). The major character plays the biggest role inside the story. The major character is the most dominant told in the story and emerges from the beginning to the end of the story. While minor character has a part as supporting role in the story. Major character usually has a round character means that his character can be change as the story progresses while minor character has a flat character means that his character stills the same from beginning to the end of story.

2.2.2 Characterization

Characterization is the way how the author describes the character and makes the character becomes more alive in the story. Characterization describes about character's physical attributes as well as the character's personality. It can be said that the way that characters act, think, and speak also adds to their characterization. In line with Tomlinson characterization refers to the way an author helps the reader to know a character. By this characterization the authors try to describe the physical appearance and personality of characters in their works (Tomlinson qtd in El-Jihan 16).

There are two different way of characterization to reveal the character; direct characterization and indirect characterization (Holman 138). Direct characterization refers to what speaker or narrator directly says or thinks about character, the reader is told what the character is like directly. For instance the narrator directly state that the character is beautiful, intelligent and kind person or

the narrator's description about the personality of the character through narrator's comment, thoughts and etc. Meanwhile, indirect characterization refers to what the character says or does. It means that to get the depiction of the character's personality, readers should interpret from the way the character's act, think, or say.

To sum up, there are four ways to know the character's characterization in the novel; the first is through the speech and thought of the characters, the second is through what the characters do or act, the third is through other characters' point of view, and the fourth is through the author as the narrator of the story (Holman 139).

2.3 Review of Related Study

There are two previous studies which have been written in same object but different issue and theory. First, the thesis entitled "Jacob Motivation for Finding Miss Peregrine's Home in Ransom Riggs' Miss Peregrine's Home for Peculiar Children". The thesis is written by Brigitta Dian Mariska, student of Sanata Dharma University majoring English Language Education Study Program, Department of Language and Arts education. Her thesis is about Jacob's motivation to find out Miss Peregrine's home for his safety need. Psychological approach is employed to solve Jacob motivation for finding Miss Peregrine's home. She also used new criticism theory character and characterization to answer her problem formulation, how Jacob's character is portrayed in the novel. The result reveals that Jacob is curious, persistent, tricky, adventurous, brave, rebellious, paranoid, and insane boy.

Second, "Holocaust Postmemory in Young Adult Literature: The Gothic and Vintage Photography in Ransom Rigg's Miss Peregrine's Home for Peculiar Children and Hollow City", master thesis written by C.G.J.A.M. Mulders from Utrecht University. His master thesis discussed the ways in which postmemory and the narrative of the Holocaust are literally and metaphorically present within the novels. Secondly, the relationship between the Gothic and postmemory was explained. Thereafter, the question was posed in what ways the Gothic features in the novels and how this could be brought into connection with postmemory. Thirdly, the relationship between photography and postmemory was investigated, as well as the significance of the use of vintage photographs in the two novels.

This study similar to the previous studies above by the object, novel by Ransom Riggs entitled *Miss Peregrine's Home for Peculiar Children*. The differences between this study and the previous study above is this study concerns in the life of Jacob Portman as the main character and how Jacob Portman lives his miserable life in his own. While the previous study above is focusing on the psychological side of Jacob Portman and the Gothic elements in the novel.

CHAPTER III

ANALYSIS

This chapter contains the analysis of the data that is used to answer the statement of the problems which rise in this study. For answering the statement of problems, this chapter divides the discussion into 3 parts. The first part is about the characterization of Jacob Portman describes in the novel. The second part is about Jacob Portman's life; start from his ordinary life to his extraordinary life then connect it with the concept of absurdism by Albert Camus. The last part is about how Jacob Portman confronts his unexpected life then connects it with Albert Camus' consequence of absurd life.

3.1 Jacob's Characterization

This part explains about the character and characterization of Jacob Portman. He is a major character in the novel, considering his domination and emergence in the story starts from the beginning, middle and in the end of the story. Additionally, Jacob Portman influences the whole plot of the story.

There are two different way of characterization to reveal the character; direct characterization and indirect characterization. Direct characterization refers to what speaker or narrator directly says or thinks about character, the reader is told what the character is like directly. Meanwhile, indirect characterization refers to what the character says or does. It means to get the depiction of the character's personality, readers should interpret from the way the character's act, think, or say. This novel delivered using first person point of view and that is Jacob

Portman, so Jacob itself is the narrator of this novel. Therefore, Jacob's characterization in this novel is mostly expressed by his action or thought.

a) Intelligent

Intelligent means someone able to learn and understand things easily (Cambridge Dictionary). Dealing with this point, Jacob Portman in the novel is described as an intelligent boy. It can be seen through his cleverness in academic. His friend, Ricky, call him Special Ed (special education). Special education is a form of learning provided to students with disabilities or mental challenges. Ricky calls him like that just a joke because Jacob is a very clever boy. He helps Ricky to pass English. Jacob also joins a few gifted classes that have special curriculum. It means that Jacob able to learn and understand his lesson in school easily.

"He called me Special Ed because I was in a few gifted classes, which were, technically speaking, part of our school's special-education curriculum... (20)

Jacob as an intelligent boy also can be seen through the way he thinks like the quotation bellow:

At this rate there was no way we'd be able to outrun it. Our only hope was to outmaneuver it.

"If it catches us, it'll kill us all," I shouted, "but if we split up, it'll have to choose. I'll lead it around the long way and try to lose it in the bog. The rest of you get to the loop as quick you can!" (198)

The quotation above shows that Jacob is giving directions to his friends. He able to understand the condition at that time easily. He has a very perceptive mind. When they are in the pursuit of the Hollow, in a state of fear and panic, Jacob can still think quickly in taking action. He also has a lot of sense to deceive the enemy.

Last, Jacob's intelligence can be seen through the way he thinks, when the wight abducts Miss Peregrine and Miss Avocat. The wight threatens the children so they do not pursue him. He gave a picture of a dead raven sprawled under a rifle. If the children chase after him, he will kill Miss Peregrine and Miss Avocat. But Jacob was not fooled by his threat:

"Wait a minute," I said. "First of all, we don't know that this is Miss Crow or Miss Raven. It could just as easily be a picture of a regular crow. And if Golan was going to kill Miss Peregrine and Miss Avocet, why would he go to all the trouble of kidnapping them? If he wanted them dead, they'd be dead already." (203-204)

He thinks that the wight just threatens and scares them. The wight will not kill Miss Peregrine and Miss Avocat because if the wight wants to kill them, he would not have to kidnap them first. Eventually they make plans to take Miss Peregrine and Miss Avocat back, they do not care about the wight's threat.

b) Brave

Brave is possessing or displaying courage; able to face and deal with danger or fear without flinching (<u>vocabulary dictionary</u>). First, Jacob is a brave boy presents through his action. He dared to enter a destroyed house, away from the settlements and no one ever come over there. He enters the house alone. He overcame his fear to get information about his grandpa past. It can be seen through the quotation below:

Just looking at it made my skin crawl, but I hadn't come halfway around the world just to run away screaming at the sight of a scary house. I thought of all the horrors Grandpa Portman had faced in his life, and felt my resolve harden. If there was anyone to find inside, I would find them. I mounted the crumbling steps and crossed the threshold.(56)

Second, Jacob is a brave boy can be seen through his action. Jacob goes secretly to normal world to ensure the existence of hollows, monsters who hunting and eating peculiar children, and rescues his father who might be in danger.

The situation at that time is very stressful because in normal world there is a sadistic sheep killing and the discovery of the Martin's corpse, a resident of Wales Island who works as a part-time curator. The previous situation on Wales was so peaceful without ever having a murder. The people in there are a bit and they know each other and also there is no stranger on the island except Jacob, his father and the mysterious bird observer because there was a storm for several days so the place was isolated. It makes speculation that there is a hollow in the Wales in normal world. Jacob cannot stay in Miss Peregrine's house while he is worry about the existence of Hollow and his father's safety. He is very scared if there is a Hollow but he decides to go and said to Emma and other children:

"I just came to tell you I'm going, whether she wants me to or not. I won't be held prisoner, and I won't bury my head in the sand while my own father might be in real danger." (186).

From the quotation above Jacob's action shows that he is really brave boy. He has a big courage to face the dangers out there; to ensure the existence of the Hollow and save his father whereas he never see and face the Hollow directly. The situation at that time is very tense and dangerous. However, Jacob settles with his desire to face and deal with the danger or fear rather than shelter inside Miss Peregrine's house.

Third, Jacob is a brave boy can be seen through his action when he managed to kill a Hollow, the monster that had been in his nightmare dreams:

"I killed it, I thought. I really killed it. All the time I'd spent being afraid, I never dreamed I could actually kill one!

It made me feel powerful. Now I could defend myself. I knew I'd never be as strong as my grandfather, but I wasn't a gutless weakling, either. I could kill them.

I tested out the words. "It's dead. I killed it." (201)

He had a hard time before knowing he is a peculiar and the truth about monster. He is haunted by monster until he is depressed and considered as a crazy boy by people around him. His fear of this monster is much imprinted on him. So, by the time he knows and sees directly this monster, his greatest fear arises. But he faces this greatest fear and fights this monster and then he manages to kill it.

Last, Jacob is a brave boy portrayed toward his action too. It can be seen in the quotation below:

"I had, just for a moment, a clear shot. I tried to empty my mind and focus on steadying my arm, creating an imaginary line that extended from my shoulder through the sight to my target—a man's head. No, not a man, but a corruption of one. A thing. A force that had arranged the murder of my grandfather and exploded all that I'd humbly called a life, poorly lived though it may have been, and carried me here to this place and this moment, in much the way less corrupt and violent forces had done my living and deciding for me since I was old enough to decide anything. Relax your hands, breathe in, hold it. But now I had a chance to force back, a slim nothing of a chance that I could already feel slipping away. Now squeeze." (213)

Jacob shot the Weight's head in disguise as Dr. Golan, his psychiatrist. For Jacob, shooting is not an easy thing. From the quotation can be seen that Jacob tries to gather courage because of his background as a weak boy. In addition, that Weight is obsessing Jacob's mind by constantly mocking that Jacob is a mentally weak boy so he cannot afford to shoot. At first Jacob missed his chance to shoot the monster because he was influenced by Dr. G and fear. Fortunately, Jacob gets a second chance to shoot and finally he manages to build up his courage and shoot the Weight's head.

His action shoot the Weigh can be categorized as courage because Jacob is able to defeat his fear about his past as a paranoid boy. He also defeats his fear toward Weigh that passes off as his psychiatry moreover he just told to Jacob that he used him to find Miss Peregrine's loop. Maybe for someone else to shoot the enemy is not a difficult thing but not for Jacob. This incident does not make him weaker or slumped, this makes Jacob become a brave boy.

c) Idealistic

An idealist is someone who envisions an ideal world rather than the real one. Idealists think that striving for perfection makes the world a better place. Idealists also think that everyone should act in the best interest of a group. Ideally, everyone would agree with them, but the unfortunate reality is that lots of people act solely in their own self-interest (vocabulary dictionary).

Jacob is someone who prioritizes common interests. Jacob is an idealist can be seen through his speech.

"Thanks, Jake. I promise we'll get all this Grandpa stuff sorted out soon, okay?"

All this Grandpa stuff. "You mean put him in a home," I said. "Make him someone else's problem."

- "Mom and I haven't decided yet."
- "Of course you have."
- "Jacob ..."
- "I can handle him, Dad. Really."
- "Maybe now you can. But he's only going to get worse."
- "Fine. Whatever." (19)

The quotation above shows Jacob's phone conversation with his father. The conversation happened after grandpa Portman called him and said that he is being arttaked by a monster. His parents think that grandpa became the burden of the family, he imagines about monsters excessively and he is often senile. For their

personal interest, his parent want to put grandpa in a home, it means a nursing home. Jacob does not agree with his parent if they put his grandpa in a home. Jacob was angry when he heard his parents' plan. Jacob prefers to take care his grandfather by himself rather than entrust him to someone else. His grandpa will be disappointed if he knows his family does not want to take care him in his old days. Therefore Jacob rejects his parents' plan.

Jacob is also described as an idealist through his action; how he decides his choice. It can be seen in the quotation bellow:

Dr. Golan was offering me exactly what I'd been looking for: a third option. A future that was neither stay here forever nor leave and die. But one look at my friends, their faces etched with worry, banished any temptation.

"Well?" said Golan. "What's your answer?"

"I'd die before I did anything to help you." (195)

Jacob is more concerned with his friends' safety than his own interest. He prefers to save his friends from wight and hollow instead save his own life by the third option. If he chooses the third option, he does not have to live in a very saturate loop or live in normal world with fear because of the Hollow. He will also get everything as Golan said "I can offer you safety, money. I can give you your life back, Jacob. All you have to do is work with us" (195). Nevertheless, the third option will make him as a bad guy, ganging up with Weight and Hollow; help them to find other loops and kill other peculiars. To make a better world he is willing to sacrifice his personal interests for the common good. He also does not want to be a bad guy.

d) Responsible

Responsible is the ability of a person to perform an obligation because of an urge in him. It also can be an action to be ready to bear everything that arises as a result of doing a certain activity.

"I want you to know something," I said. "If we make it through this, I'm staying."

She grabbed my hand. "Do you mean it?"

"I can't go home. Not after all that's happened. Anyway, whatever help I can be, I owe you that and a lot more. You were all perfectly safe until I got here." (199)

From the quotation about the conversation between Jacob and Emma above, Jacob's responsibility can be seen through his speech and action. He said to Emma that he will stay and help them to fight the monsters whereas previously Jacob hesitated to stay inside the loop. After knowing the fact that he was leading by the enemy to find the loop of Miss Peregrine, he changed his mind. Jacob feels guilty about that and because of his arrival in Miss Peregrine's loop, the peculiar children and Miss Peregrine are in danger. From this event Jacob's responsibility appear. He is responsible for the dangers that occur because of him even though he did not intentionally do it. He is responsible by living with them; trying to protect his friends and helping them against the monsters.

Jacob's responsibility also can be seen through his action as a son. If he chooses to live with the children it means Jacob must leave his parents in normal world. As a child, he should be responsible for giving news to his parent so that his parents will not worry and think that Jacob disappears with acute stress or crazy condition because he continues to fantasize about the monsters like his grandpa that are not real for his parent. "There's just one thing I have to do before

I go" (224). Before leaving, Jacob goes to see his father and asks for permission to travel like his grandpa and leaves a letter and Emma's photo so his father can understand that Jacob will go with his grandpa's friends who are real and does not need worrying about him.

e) Rebellious

A rebellious person likes to challenge authority and break the rules every now and then (vocabulary dictionary). Jacob as rebellious boy can be seen through his action. Miss Peregrine prohibits all children from leaving the house because the situation at that time is very dangerous for them. She said to Jacob "...you may have already been followed here, and that puts my wards' lives in jeopardy. I will not permit you to endanger them—or yourself—any further."(185). Even Miss Peregrine threaten Jacob, if he leaves, he is not allowed to enter the loop again. However, Jacob goes and ignores Miss Peregrine's rule. He said to Emma and other children "I just came to tell you I'm going, whether she wants me to or not...." (186). Jacob break Miss Peregrine's rule and he does not want Miss Peregrine dominate him

3.2 Jacob's Absurd Life

This chapter describes about Jacob's absurd life in *Miss Peregrine's Home* for *Peculiar Children* novel. Jacob is the main character in the novel who experiences an absurd life. To know his absurd life, Jacob's life before facing the absurdity should be explained as Camus stated: "Before encountering the absurd, the everyday man lives with aims, a concern for the future or for justification but after the absurd, everything is upset" (38).

Jacob's life before facing the absurdity is ordinary and peaceful life. He is in safe, everything going on fluently. His teenage years are running normally. He is 15 years old boy, student in a high school. He is a smart boy in academic. He also has to be an apprentice in the pharmacy, Smart Aid, as a family tradition. His life is safe and secure life because his mother is rich. All Jacob's needs are fulfilled so he never feels any worries. His future also neatly arranged. He will go to college and work in a family company, Smart Aid.

...for working at Smart Aid HQ, I knew it was a probably inevitable part of my future, but I'd been counting on at least a few more summers of freedom and four years of college before I had to lock myself in a corporate cage. (39)

From the quotation above, Jacob firmly believes that his future is to work at Smart Aid, finish his school and then go to college. Although he does not like working in the Smart Aid, he remains grateful and feels blessed with his current life. As he describe "I tried to feel lucky for the safe and unextraordinary one that I had done nothing to deserve" (13).

However, Jacob gets calamity. After his grandpa died his life was disrupted. When Jacob was 15 years old his grandpa died. It disturb all Jacob's ordinary and peaceful life. The incident began when Jacob found his grandfather dying in Century Woods, the forest behind his grandfather's house. His grandpa called Jacob previously, he asked to Jacob where the key of his weapon cabinet is and told him that the monster was attacking him:

I repeated the lie that I didn't know where it was. "Feh!" he said finally. "Let your father have the key if it's so important to him. Let him have my dead body, too!" (19)

For Jacob, his grandfather imagined too much because he was old. His imaginations about his past often appear, therefore his father hide the key of his grandpa weapon cabinet. They are afraid if grandpa Portman will hurt himself:

My grandfather was getting old, and frankly he was starting to lose it...But over the summer his encroaching dementia had taken a cruel twist. The fantastic stories he'd invented about his life during the war—the monsters, the enchanted island—had become completely, oppressively real to him. (17)

Jacob worried his grandpa, he went to his house with his friend Rick.

Jacob found him dying in the forest behind his house, Century Woods. His body covered with wounds like a huge wild animal attacked him. At that time his grandpa said to Jacob that he must go to seek the loop; looking for the bird, on the 3rd September 1940's. There was not enough time to tell Jacob about the truth then he asked Jacob to find Emerson book-the letter then find out the bird. After leaving his last message, his grandpa died:

"There's no time," he whispered..."Find the bird. In the loop. On the other side of the old man's grave. September third, 1940." I nodded, but he could see that I didn't understand. With his last bit of strength, he added, "Emerson—the letter. Tell them what happened, Yakob." With that he sank back, spent and fading. (23)

That night in the dark woods, he hugged his grandfather in his last moments, Jacob saw a monster with terrible tentacles in its mouth. Rick was also there but he saw nothing. After the event in that night, Jacob's life began to fall apart; he could not sleep, his nights filled with nightmares and fear. The monster he saw that night peering him every day would kill him too, like his grandpa. His grandpa death made his life became miserable. Jacob is convinced that his grandpa was killed by the monster because he saw it in the woods but no one believes him:

I was plagued by wake-up-screaming nightmares so bad that I had to wear a mouth guard to keep from grinding my teeth into nubs as I slept. I couldn't close my eyes without seeing it—that tentacle-mouth horror in the woods. I was convinced it had killed my grandfather and that it would soon return for me. Sometimes that sick panicky feeling would flood over me like it did that night and I'd be sure that nearby, lurking in a stand of dark trees, beyond the next car in a parking lot, behind the garage where I kept my bike, it was waiting. (26)

... infect me with nightmares and paranoid delusions that would take years of therapy and metabolism-wrecking medications to rout out. (37)

Jacob was very miserable for months. He had nightmares, sleepless and always fears. His nightmares are always the same about the monster and his grandfather carrying a gun. All of these events affect his life. Finally his parent took him to the doctor, he undergo psychological therapy, consulted about his condition. His psychiatrist, Dr. Golan, is a very nimble. He explained Jacob's illness calmly and unemotionally. It made Jacob and his family believe that Jacob suffered acute stress reaction due to his relationship with his grandfather was very close:

Dr. Golan made surprisingly quick work of me. The calm, affectless way he explained things was almost hypnotizing, and within two sessions he'd convinced me that the creature had been nothing more than the product of my overheated imagination; that the trauma of my grandfather's death had made me see something that wasn't really there. It was Grandpa Portman's stories that had planted the creature in my mind to begin with, Dr. Golan explained, so it only made sense that, kneeling there with his body in my arms and reeling from the worst shock of my young life, I had conjured up my grandfather's own bogeyman. (28)

Jacob's relationship with his grandfather was very close in his childhood.

They often spent the times together. His granpa also liked to tell him about his past:

"Grandpa Portman was the most fascinating person I knew. He had lived in an orphanage, fought in wars, crossed oceans by steamship and deserts on horseback, performed in circuses, knew everything about guns and selfdefense and surviving in the wilderness, and spoke at least three languages that weren't English. (7)

...life in the Welsh children's home. It was an enchanted place, he said, designed to keep kids safe from the monsters, on an island where the sun shined every day and nobody ever got sick or died. Everyone lived together in a big house that was protected by a wise old bird... (8)"

From the quotation above it can be seen that Jacob greatly admired his grandfather. His grandpa became a war army and traveled to many countries to hunt. In his childhood life, his grandpa lived in the Wales children's home. It is not ordinary Children's home specifically for children who have extraordinary ability, called peculiar. His grandpa lives with the wise old bird that can change her appearance into a human, her name is Miss Peregrine. For Jacob who is 6 years old, his grandpa is very awesome and his life is very extraordinary.

His grandpa also often told him about the monsters. Jacob was very enthusiastic about his grandpa's story. These monsters eat the peculiars. Their appearance is very frightening, their smell is rotten and has no feelings and their soul is empty. His grandpa told in great detail about this monster because Jacob often asked about this monster almost every day even though he was very frightened by his grandpa's story:

Every time he described them he'd toss in some lurid new detail: they stank like putrefying trash; they were invisible except for their shadows; a pack of squirming tentacles lurked inside their mouths and could whip out in an instant and pull you into their powerful jaws. It wasn't long before I had trouble falling asleep, my hyperactive imagination transforming the hiss of tires on wet pavement into labored breathing just outside my window or shadows under the door into twisting gray-black tentacles. I was scared of the monsters but thrilled to imagine my grandfather battling them and surviving to tell the tale. (7)

However, he was taunted by his friend because he told his grandpa story at school when he was in grade 2 elementary school then he realized that his

grandfather's stories were just plausible tales. He sated: "I declared that I didn't believe in his fairy stories anymore. "What fairy stories?" he said, "You know. The stories. About the kids and the monsters." (13). However, after his grandpa death, his grandpa stories, the monster that he saw at the night, his nightmare about the monster and his grandpa, and his grandpa last message are related each other. Therefore Jacob starts to get confused as to what really happened with his grandfather.

Jacob suffers with his condition after the death of his grandpa. His fear makes him worse off. Even his parents let him stop working at Smart Aid and does not go to school for a while. He is treated with great care by people around him. He also tried to think that the monster he saw was not real, like his doctor's advice but all his efforts were useless:

Just because I no longer believed the monsters were real didn't mean I was better, though. I still suffered from nightmares. I was twitchy and paranoid, bad enough at interacting with other people that my parents hired a tutor so that I only had to go to school on days I felt up to it. They also—finally—let me quit Smart Aid. "Feeling better" became my new job. (28)

Jacob cannot endure his condition anymore. He wants to bring his previous life back. He decides to find out the truth of his grandpa past and story. He wants to solve his grandpa last message. He looks for the truth of his grandfather's past by going to Wales. There was an orphanage where his grandfather lived. He does not care about his grandfather's story and the existence of the monster is true or not. He just wants to make certain himself because he feels the monster is real but it does not make a sense. He wanted to get rid of his nightmare dream soon. He looks for Miss Peregrine or anyone who knew his

grandfather. He plans to find information and then go home. He wants his ordinary life come back. This decision is also strongly supported by Dr. Golan:

...it meant that I'd finally be able to put my grandfather's mystery to rest and get on with my unextraordinary life, anything I had to endure would be worth it. (46)

From the quotation above, Jacob's goal is very clear, he want to go to Wales, find out about his grandfather's past and ensure the truth of his grandpa stories and past. He does not care his grandpa story is true or not, for him the most important thing is bringing back his ordinary and peaceful life. Here, it can be seen that Jacob made a plan. He wishes his plan will able to restore his previous life, whatever the result. He will do the best efforts to restore his previous life.

Jacob goes to Wales with his father. Dr.Golan has big play role in this trip to Wales. Jacob's parents believe Dr. Golan for healing Jacob. He supports Jacob to go to Wales and also force him to find out the meaning of his grandpa last message before. Jacob considers his grandfather's message is meaningless but Dr. Golan said that he might feel better to know exactly what happened whereas Dr. Golan has another purpose:

But the most important factor was Dr. Golan. After a surprisingly minimal amount of coaxing by me, he shocked us all by not only signing off on the idea but also encouraging my parents to let me go. (45)

Jacob is trying to find his grandfather's past in Wales precisely at

Cairnholm Island. He gets some information that the orphanage was indeed there.

The place is far from residential areas and it looks like a scary place. Dylan and

Worm served to accompany Jacob to the house, but they do not want to

accompany Jacob up to the place, they just accompany him till sheepfold, they

leave Jacob because they look afraid to go into the forest. But Jacob's desire to

settle his business immediately made him dare to go there alone. He entered the old damaged and scary house:

"I gathered what scrawny courage I had and waded through waist-high weeds to the porch..." (55).

Just looking at it made my skin crawl, but hadn't come halfway around the world just to run away screaming at the sight of a scary house....I shuddered involuntarily and took a deep breath. I'd only explored ten feet of the house and was already about to foul my underwear. *Keep it together*, I told myself, and then slowly moved forward, heart hammering in my chest. (56)

The quotation above describes Jacob's effort to find information about his grandfather's past by entering the house. Jacob braced himself even though he was terrified. His effort is very hard; despite he was left by Worm and Dylan he still went and entered the house. Part of the house was destroyed by bomb, full of dust and shambles. It seems like no one has ever been there, the house is very scary.

Jacob found nothing in the big old house and no one in the house, he was disappointed. But Jacob did not give up. He sought information on people around. He asked Martin Pagett, part-time curator and his uncle, Oggie, he is eighty-three, lived there his whole life. Jacob got a little information about his grandpa and the children who lived in that house. Jacob finally decided to go back to the house again, searching for information that might still exist in the house:

Though it was true there was no one left alive whom I could talk to about my grandfather, there was still the house, a lot of it unexplored. If it had ever held answers about my grandfather—in the form of letters, maybe, or a photo album or a diary—they'd probably burned up or rotted away decades ago. But if I left the island without making sure, I knew I'd regret it. (67)

Some quotations above show that Jacob tried his best to find information about his grandfather's past and stories. His very persistent efforts finally paid off.

After exploring the house for the second time, he finally found out the world inside loop, as his last grandpa message: "Find the bird. In the loop. On the other side of the old man's grave. September third, 1940. "(23). Jacob entered magic world accidentally, the world inside the loop, September third 1940. He met Miss Peregrine and his grandpa's friends. Jacob realized that his grandpa's story is true entirely.

Unfortunately, what was planned by Jacob is not going well, after he found out the truth about his grandfather's past; world inside the loop, Miss Peregrine, his grandpa's friends. They were real. He is also told that he is not an ordinary boy. Jacob is a peculiar like his grandpa. He had a rare and peculiar talent, something almost no one else could do, he could see the monsters.

They were real and they'd killed my grandfather. "I can see them, too," I told her, whispering it like a secret shame... if I could see things almost no one else could, it explained why Ricky hadn't seen anything in the woods the night my grandfather was killed. It explained why everyone thought I was crazy. I wasn't crazy or seeing things or having a stress reaction; the panicky twist in my gut whenever they were close—that and the awful sight of them—that was my gift.

The quotation above shows that Jacob could see the monster, hollow. For Jacob, this reality made him shock. Then he relized taht his grandpa was actually killed by a hollow at that night. He also realizes that he is not crazy. All his fears and nightmares are not a stress reaction, he can sense if there's a monster near him and the apparition sighting he sees is not his hallucination.

Besides knowing that he is a peculiar, Jacob also knows that Dr. Golan has been deceiving and fooling him all this time. It made him very shock. He is a wight. During this time he stalked Jacob in disguise as Jacob's school bus driver,

Jacob family's yard man who had maintained his family's lawn and cleaned their pool and last, Dr. Golan, his psychiatrist.

It was the pitch-perfect voice of the man who for years had maintained my family's lawn and cleaned our pool. "How are you doing that?" I said. "How do you know those people?"
"Because I *am* those people," he said, his accent flat again. He laughed, relishing my baffled horror. (193)

I backed against Martin's trough, reeling, numbness spreading through me. "The neighbor," I said. "The old man watering his lawn the night my grandfather died. That was you, too." He smiled. (195)

The quotation above shows that the Wight is very clever disguised. Jacob did not realize that he had been under surveillance. He is also very easy to deceive because he knows nothing about the truth of his grandpa past before.

Furthermore, Dr. Golan takes advantage of Jacob. His consultation session with Jacob is his lie. He said "... the fact that our sessions were predicated on a lie ..." (195). He just pretends to recover Jacob by helping him to solve his grandpa's mystery whereas he collects information about where Miss Peregrine's time loop and finally he managed to find Miss Peregrine loop because Jacob has told all his grandfather's stories in their consultation session with Dr. Golan as he said to Jacob "... you already have helped me." (196).

He used Jacob who really thought himself crazy because of his grandpa's fantasy stories and the monster. Jacob easily believed to tell all about his grandpa's stories to Dr. Golan, he hopes that Dr. Golan will help to heal him but he even tricked Jacob. He lets Jacob continue to dream about the monster, thinks that it is his fantasy whereas it is real and Jacob is not mentally ill:

..I'm not crazy. He let me think I was, though all along he must've known I was peculiar. You're right about one thing, though. I did betray you. I told my grandfather's stories to a stranger."

"It's not your fault," Emma said. "You couldn't have known we were real." (197)

From all those facts above that Jacob had discovered made all his efforts to restore his ordinary and peaceful life were vain. He was tricked and used by the wight who disguised as his psychiatrist, Dr. Golan, who should help Jacob's recovery. His efforts; consulting his problems to Dr. Golan and solving his grandpa's mystery should make him better. He should come home safely then go on his life as before. His nightmares also should have been lost because he already knows his grandpa's past. However, his plan did not go well. The reality, after Jacob found out his grandpa past, he couldn't came back home safely as what he want. He lost his previous life which was normal and peaceful. Jacob realized that what he was doing was in vain because all his efforts to restore his previous life contrary made him trapped by the wight. What Jacob face is an absurd condition as what Camus said that absurd was born from the confrontation between the man's desire and the world (20). After realized that his life was change, his life becomes chaotic life. As what Camus said that after the absurd, everything is upset" (38). Now, Jacob's life became dangerous life:

All of the sudden I felt my chest clench up. "Will I ever be safe anywhere?" I asked her.

Miss Peregrine touched my shoulder. "You're safe here," she said. "And you may live with us as long as you like."

I tried to speak, but all that came out was little stutters. "But I—I can't—my parents."

"They may love you," she whispered, "but they'll never understand." (176)

The quotation above shows that Jacob is in danger if he is in the normal world. This is not in accordance with what he expected before. He searched for the truth of his grandfather's past to convince and free himself from his

nightmares about the monster he'd experienced for almost a year after his grandpa's death. He wanted to restore his normal and peaceful life as before. But after knowing the truth, he cannot return safely. He is in danger of being in the normal world. As a peculiar, Jacob's life would be more dangerous in normal world, there are hollowgast that ready to eat peculiar's soul. If he wants to be safe from the monster he must stay in the world inside time loops because only peculiars and wight who can pass through time loop.

The absurd condition leads him to condition which he did not want at all. All his efforts to restore his previous life made his life in danger. As Camus stated "...but after the absurd, everything is upset" (38). His life is confronted with the choice that must be immediately decided; back to normal world or stay in a world inside the loop. Both options are not a good choice. If he comes back to normal world he will die soon because there is hollow that ready to eat him but if he stay in the world inside the loop he will leave his parents and his previous life.

First, Jacob feels hopelessness when he realizes that he is really squeezed in the circumstances, Jacob cannot choose both options, because both of them are very hard for him. If he retreats he will die and if he goes he cannot face it.

Joining the peculiar children would also mean I wouldn't finish high school or go to college or do any of the normal growing-up things people do. Then again, I had to keep reminding myself, I *wasn't* normal; and as long as hollows were hunting me, any life lived outside the loop would almost certainly be cut short. I'd spend the rest of my days living in fear, looking over my shoulder, tormented by nightmares, waiting for them to finally come back and punch my ticket. (179)

The quotations above show that Jacob objected if he had to leave his parents and his previous life but there are the monsters that hunted him in his normal world where his parents and Jacob live. If he returns, the monster will find

him then kill him like his grandpa sooner or later. But on the other hand he also does not want to stay inside the time loop because he heavily does not want to leave his parents and his previous life. Jacob was desperate to return home until he dreamed of his mind to keep coming back and fighting the monsters:

Then I thought Couldn't I be like Grandpa Portman, who for fifty years had lived and thrived and fended off hollows outside the loop? That's when the self-deprecating voice in my head kicked in.

He was military-trained, dummy. A stone-cold badass. He had a walk-in closet full of sawed-off shotguns. The man was Rambo compared to you. I could sign up for a class at the gun range, the optimistic part of me would think. Take Karate. Work out.

Are you joking? You couldn't even protect yourself in high school! You had to bribe that redneck to be your bodyguard. And you'd wet your pants if you so much as pointed a real gun at anyone.

No, I wouldn't.

You're weak. You're a loser. That's why he never told you who you really were. He knew you couldn't handle it.

Shut up. Shut up. (179)

The quotation above shows that Jacob hopes that he can return home and be able to fight the monsters. However, he would not be able to be like his grandfather who was tough and brave men, his grandfather can survive in normal worlds for 50 years even he also travel to hunt down the monsters while Jacob was a weak boy. He cannot protect himself in high school then how he protect himself from the hollow. He really cannot deal with his chaos life.

His second hopelessness can be seen when Jacob desperately needs advice and support to face his current chaos life but no one really understands him and his condition. He cannot tell to his father that he is a peculiar child who is being hunted by monsters that can only be seen by himself. If he tells it to his father, he will think that Jacob was really crazy. Jacob also could not ask for advice from Miss Peregrine and Emma. They will obviously prefer if he stay with them because for Miss Peregrine, Jacob's presence will make them feel more secure

because Jacob is able to see hollow and for Emma, Jacob's presence will make her boring life inside the time loop better and also for his own safety. They argued without seeing and understanding Jacob's condition, how Jacob could leave his parents and his former life. He is the only child in his family, he do not want to make them sad because their only one child disappear. His Hopelessness can be seen at the quotation below:

Even worse, there was no one I could talk to about it. Dad was out of the question. Emma made frequent and passionate arguments as to why I should stay, none of which acknowledged the life I would be abandoning (however meager it seemed), or how the sudden inexplicable disappearance of their only child might affect my parents, or the stifling suffocation that Emma herself had admitted feeling inside the loop. She would only say, "With you here, it'll be better." Miss Peregrine was even less helpful. Her only answer was that she couldn't make such a decision for me, even though I only wanted to talk it through. Still, it was obvious she wanted me to stay; beyond my own safety, my presence in the loop would make everyone else safer. (179)

His last hopelessness can be seen when Jacob really wants to go back to his previous life until he imagines it:

I wanted for everything to go back to the way it had been before we came here; before I ever found that letter from Miss Peregrine, back when I was just a sort-of-normal messed-up rich kid in the suburbs. Instead, I sat next to my dad for awhile and talked about nothing, and I tried to remember what my life had been like in that unfathomably distant era that was four weeks ago, or imagine what it might be like four weeks from now—but I couldn't. (176)

The quotation above shows that Jacob dreamed of being the previous Jacob, where he was a normal and rich. He hopes never to find Miss Peregrine's letter in his grandfather's Emerson book and go to Wales. Someone who imagined his previous life to compare his present life means that he is really in a great chaos condition. He could not face it until he wished to be back as he had.

Jacob's hopelessness feelings can be categorized as human existential problems as Camus said "the depressing existential problems of man, namely anguish, suffering, sickness, disease, death, anxiety, fear, uncertainty; all of which conspire to render human existence meaningless and opaque. Living the absurd means a total lack of hope, a permanent rejection and a conscious dissatisfaction "(Lewis 13). In this case Jacob feels anguish because he feels there is no way out for him in this chaotic condition:

I had just a few days to decide what to do. Stay or go—neither option seemed good. How could I possibly stay here and leave behind everthing I'd known? But after all I'd learned, how could I go home? (179)

The quotation above shows that he is trapped by the circumstances, he cannot go home or live inside the loop. Because he is peculiar, his life has changed from ordinary and peaceful life into dangerous life. Therefore, his existence became meaningless because this absurd condition.

All in all, Jacob's life before encountering the absurdity is a life with aims, he wants to restore his life which was ordinary and peaceful life but after his grandpa died his life was disrupted. Therefore he believes that he can restore his previous life by finishing his problem with his grandpa past and story. After trying to solve the problem, his life even is in danger. He is trapped by Dr. Golan and he knows that he is not ordinary boy. These facts made him in irremediable condition. He relized that his life has changed. The absurd can be seen in this condition when his life did not go as what he planned. This absurd condition made him hopeless because he faced unexpected condition.

3.3 The Way Jacob Face his Absurd Life

This chapter describes about the way Jacob face his absurd life. As Camus said revolt, not suicide, is the right protest against the absurd (Lewis 14). Camus defines the consequence from the absurd is revolt not suicide. Revolt is a happy acceptance of suffering and destructive behavior, against meaninglessness (Neimneh & Madi 118). Thus, by doing revolt man has appreciated his life by staying and not committing suicide despite realizing that his life is absurd, experiencing and enjoying the suffering as human life. It can be seen in the novel through Jacob's action after he faced his absurd life.

After realizing that he was trapped by the circumstances and there was no way out, Jacob faces philosophical problem that is judging whether life is or is not worth living. Because his life is absurd, it means his life is meaningless and not worth living. Generally, people who live in absurdity will choose to end up their lives by doing suicide to avoid the suffering in their life. Yet, Camus rejects the idea that the absurd itself leads to suicide. He thought that suicide is repudiation (Camus 37).

Jacob is one of the people who appreciate life. He does not want to die nor commit suicide when facing his absurd life:

I'd spend the rest of my days living in fear, looking over my shoulder, tormented by nightmares, waiting for them to finally come back and punch my ticket. That sounded a lot worse than missing out on college. (179)

From the quotation above it can be seen that Jacob did not want to die, he did not want to be killed by hollow. "Punch my ticket" means the hollow will kill him then he thinks that he better does not go back home and continue his schooling instead of having to die. He chose to stay alive. Therefore, it can be conclude that

Jacob is someone who appreciates his life by not committing or refusing to kill himself despite being absurd.

Camus argued that human should keep the absurd alive rather than attempt to suppress it through suicide (Foley 9). Keep the absurd alive means solution to the problem of the absurd. As what Jacob did, He decides to continue to face his absurd life by staying and helping his friends inside the time loop:

"I want you to know something," I said. "If we make it through this, I'm staying."

She grabbed my hand. "Do you mean it?"

"I can't go home. Not after all that's happened. Anyway, whatever help I can be, I owe you that and a lot more. You were all perfectly safe until I got here." (199)

From the quotation above after experiencing chaos in his life, Jacob feels that he has to face what has happened. He had compromised Miss Peregrine's loop which initially safe but after his presence all in danger even though he did not intentionally to do it, he was deceived by wight. Jacob feels that he must continue his life to help the children in the face of their enemy, wight and hollow rather than return home. Besides, his parents will not understand his condition if he decided to go home:

He would never believe it. He'd think I'd lost my mind the way Grandpa had, or that I'd run away or been abducted or taken a nosedive off the cliffs. Either way, I was about to ruin his life.

"YOUR FRIENDS ARE IMAGINARY!" he shouted. He came toward me, his face turning red. "I wish your mother and I had never let that crackpot therapist talk us into bringing you out here, because it has been an unmitigated *disaster!* You just lied to me for the last time! (224)

The quotations above shows that Jacob's parents would not understand him as a peculiar. Besides hunted by a Hollow, he also will be considered insane by his parents. He can not live with such conditions. So he decided to stay with other

peculiar children even though he felt very heavy leaving his parents and his previous life.

In addition, Jacob realizes that facing a hollow was not an easy thing.

Before deciding to stay inside the time loop, help his friends, he was fighting his life to fight the hollow he was so afraid because for almost 1 year this monster made him like a crazy boy:

...the creature breathing raggedly through a pair of leprous holes in its face as if tasting our scent, considering how best to devour us. That we would be so easy to kill was the only reason we weren't dead already; like a gourmand about to enjoy a fine meal, there was no reason to rush things.(196)

The quotation above shows that the hollow is a very scary and horrible creature.

Jacob confronts it and finally he manages to kill the hollow.

From all Jacob's experience above, last he decided to join with the other peculiars. He wanted to help his friends because at that time the wight successfully entered the loop and kidnapped Miss Peregrine and Miss Avocat. But Jacob and his friends only managed to save Miss Peregrine. Unfortunately, Miss Peregrine cannot change her appearance into human, they do not know what happened to her, and they are confused because they cannot communicate with her in the form of bird. They decide to look for other loops to ask for help. They will travel the world through time loops, searching for inhabited loops. They also want to fight for their future eventhough they do not know where to go to find the wight. They will leave their loop, facing many dangers, they do not want to stay and do nothing in their house that has been destroyed by a bomb. Jacob boldly will be with them. There is the possibility that he will not be able to return in the normal world if they travel through time loops but it does not make Jacob retreat:

"So this place," I said, pointing to Horace's ash painting on the wall. "We wouldn't just have to figure out *where* it is, but *when*, too?"

"I'm afraid so. And if Miss Avocet is indeed being held by wights, who are notoriously adept at leapfrogging, then it's extremely likely that the place she and the other ymbrynes are being taken is somewhere in the past. That will make them all the more difficult to find, and getting there all the more dangerous. The locations of historical loops are well known to our

"Well then," I said, "it's a good thing I'm coming with you." (223)

enemies, who tend to lurk near the entrances."

From the quotation above also be known that Jacob felt that his life more meaningful if he along with his friends. He can help them to face the hollows that are waiting in the doors of time loops they will pass.

Jacob realized that everything had changed and he had to face what was in front of him. His life must keep running:

I came to the place where the path emerged from the woods. In one direction lay home and everything I knew, unmysterious and ordinary and safe.

Except it *wasn't*. Not really. Not any more. The monsters had murdered Grandpa Portman, and they had come after me. Sooner or later, they would again. Would I come home one day to find my dad bleeding to death on the floor? My mom? In the other direction, the children were gathering in excited little knots, plotting and planning, for the first time any of them could remember, for the future. (224)

Jacob accepts his absurd life by joining his friends to rescue Miss Peregrine and their future. He will travel the world through time loops, face dangers and hollow which appear in their future. As Camus insists that since the absurd is unavoidable and defining as a characteristic of the human life, the proper response to it is its full, unflinching and courageous acceptance. The idea that the absurd should be courageously embraced is revolt. To Camus, revolt is the right protest against the absurd. It is the real, authentic value and morally accepted solution to the problem of absurdity and life's meaninglessness (Lewis 14).

Jacob did his revolt passionately "We were quiet but excited. The children hadn't slept, but you wouldn't have known it to look at them (229). His friends and he are very eager to save Miss peregrine and fight for their future eventhough they do not know where to go to find the wight as Sisyphus who rocked the stone continuously and he remained happy doing it because he is superior than his rock. He also gets his freedom after facing the absurd "And yet my old life was as impossible to return to as the children's bombed house. The doors had been blown off our cages." (230). It means Jacob accepts his destiny and he feels free as a peculiar boy by living with his friends who are also peculiar. Therefore, Camus defines three consequences from the absurd, those are; revolt, freedom, and passion (Camus 42). It means that, when human is revolting towards the absurdity in his life, he gets his freedom then does it with his passion. Human faces the absurd life by accepting his fate without letting go. This means human appreciate his life by living his life passionately.

Jacob did not give up with his unexpected condition. He continued his life and faced it by choosing stay in a world inside the loop, leaving his parent behind to joining his friends to rescue Miss Peregrine and their future. His choice is purely of himself according to what he wants. He helps them rather than came back to the normal world like giving up his life to death without any effort.

Jacob feels that his life is more meaningful by living with them even though all of these do not match with what he want as Camus said that revolt gives life its value (36). By doing revolt Jacob also gets his meaning of existence because the revolt gives life its value. Jacob feels that his existence is to alive; helping his friends and fighting for their future.

CHAPTER IV

CONCLUSION

This chapter contains the conclusion from the analysis of this study in the previous chapter before. The first is about Jacob portman's characterization. He is 16 years old boy. Jacob Portman in the novel is described as an intelligent, brave, idealistic, responsible and rebellious boy. He is intelligent can be seen through his cleverness in academic, the way he thinks; he able to understand the condition quickly in a state of fear and panic and also he is not easy to be fooled. Jacob is brave can be seen through his actions; he dared to enter a destroyed house, away from the settlements and no one ever come over there. He enters the house alone. He also faced hollow and wight bravely and manage to kill them. Jacob is idealistic can be seen through his action which prioritizes common interests. He prefers to save his friends from wight and hollow instead save his own life. Jacob is responsible can be seen through his speech and action. He said to Emma that he will stay and help them to fight the monsters because before his present they were safe. Last, Jacob is rebellious boy. He break Miss Peregrine's rule and he does not want Miss Peregrine dominate him.

The second is about Jacob Portman's absurd life. His absurd life is described when Jacob wants to solve his problem with his grandpa past and story which is interrupting his ordinary and peaceful life. He gets nightmares everyday because he believe that his grandpa was killed by a monster but no one believed him, he's like a crazy boy because he's always scared and talk about the monster.

He wanted to get rid of his nightmare dream soon. He went to the psychiatrist to solve his problem. He also decides to solve the truth of his grandpa past and story by going to Wales. There was an orphanage where his grandfather lived. He plans to find information and then go home. He wants his ordinary and peaceful life come back. This decision is also strongly supported by Dr. Golan, his psychiatrist. However, after he found out about his grandfather's past and world inside the loop, his life even in irremediable life because he knows that he is not an ordinary boy. He also had been tricked by Dr. Golan. Therefore, all his efforts to restore his ordinary and peaceful life were vain. His present life is in danger. He lost his previous life. He realized that his life has changed. The absurd can be seen in this condition when his life did not go as what he planned. This absurd condition made him hopeless because he faced unexpected condition.

The third is about the consequence from his absurd life. The consequence drawn that the appropriate way to deal with absurdity is by doing a revolt. Jacob chooses to revolt. He is one of the people who appreciate life. He does not want to die nor commit suicide when facing his absurd life. Jacob continues his absurd life by joining his friends to rescue Miss Peregrine and their future. He will travel the world through time loops, face dangers and hollow which appear in their future.

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