## SEBASTIAN RODRIGUES' APOSTASY FROM CHRISTIANITY IN *SILENCE* BY SHUSAKU ENDO

#### **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 Sunan Ampel Surabaya



By: Mohammad Virginanda Iskandar Reg. Number: A73215115

ENGLISH DEPARTMENT
FACULTY OF ARTS AND HUMANITIES
STATE ISLAMIC UNIVERSITY SUNAN AMPEL SURABAYA
2019

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This thesis entitled "Sebastian Rodrigues' Apostasy from Christianity in *Silence* by Shusaku Endo" contains materials which have been accepted for the award of Scholar degree of English Department Faculty of Arts and Humanities State Islamic University of Sunan Ampel Surabaya. This thesis contains no material previously published or written by other person except where due reference is made in the text of the thesis.

Surabava, March 6<sup>th</sup> 2019

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#### **ABSTRACT**

Iskandar, Mohammad Virginanda. 2019. *Sebastian Rodrigues' Apostasy from Christianity in Silence by Shusaku Endo*. English Department, Faculty of Arts and Humanities. The State Islamic University of Sunan Ampel Surabaya.

The Advisor : Sufi Ikrima Sa'adah M.Hum. Key Words : Novel, Apostasy, Christianity.

This study is conducted to analyze the novel by Shusaku Endo entitled *Silence*. The method of the research is descriptive qualitative method to explain more details about the analysis. The researcher uses psychoanalysis theory especially personality dynamic with the concept of id, ego, and superego by Sigmund Freud and new criticism to analyze the causes and the effects of Sebastian Rodrigues' apostasy. To conduct this study, the researcher takes the data from the novel *Silence* by Shusaku Endo. Furthermore, the researcher uses library research and online sources in order to get more information in doing analysis.

The result of the study shows that Sebastian's characteristics made him apostatize his Christianity. Besides, there are some factors that influence him. The factors are he felt the feeling of uncertainty about his Christianity, because he felt that God has abandoned him. Furthermore, the other factor is caused by the constant persuasion from his apostate former teacher, Ferreira, and the Japanese government. The apostasy of Sebastian also has some effects towards his social life. Since his apostasy, he lived in Japan for 30 years until he died. He also became a Japanese by took a Japanese name and the government took a good care of him.

#### **INTISARI**

Iskandar, Mohammad Virginanda. 2019. *Sebastian Rodrigues' Apostasy from Christianity in Silence by Shusaku Endo*. Jurusan Sastra Inggris. Fakultas Adab dan Humaniora. Universitas Islam Negeri Sunan Ampel Surabaya.

Pembimbing : Sufi Ikrima Sa'adah, M.Hum. Kata Kunci : Novel, Murtad, Agama Kristen.

Penelitian ini dilakukan untuk menganalisa novel yang ditulis oleh Shusaku Endo yang berjudul *Silence*. Metode penelitian ini adalah deskriptif kualitatif untuk menjelaskan lebih detail tentang analisis. Peneliti menggunakan teori psikoanalisis khususnya kepribadian dinamis dengan konsep id, ego, dan superego oleh Sigmund Freud dan kritik baru untuk menganalisis sebab-sebab dan akibatakibat dari murtadnya Sebastian Rodrigues. Untuk melakukan penelitian ini, peneliti mengambil data dari novel *Silence* karya Shusaku Endo. Selanjutnya, peneliti menggunakan penelitian kepustakaan dan sumber online untuk medapatkan lebih banyak informasi dalam melakukan analisis.

Hasil dari penelitian ini menunjukkan bahwa sifat-sifatnya Sebastian membuatnya murtad dari agama Kristen. Selain itu, terdapat beberapa faktor yang mempengaruhinya. Faktor-faktornya adalah dia merasakan perasaan tidak yakin akan kekristenannya, dikarenakan dia merasa bahwa Tuhan telah meninggalkan dia. Selanjutnya, factor lainnya disebabkan oleh bujukan yang dilakukan terusmenerus oleh mantan gurunya yang murtad, Ferreira, dan Pemerintah Jepang. Murtadnya Sebastian juga memberikan beberapa efek terhadap kehidupan sosialnya. Sejak dia murtad, dia tinggal di Jepang selama 30 tahun sampai dia meninggal. Dia juga menjadi warga negara Jepang dengan mengambil nama Jepang dan pemerintah menyokong dan mendukung semua kebutuhannya.

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#### **CHAPTER I**

#### INTRODUCTION

#### 1.1 Background of the Study

Literature is referred to as the entirety of written expression, with the restriction that not every written document can be categorized as literature in the more exact sense of the word (Klarer 1). The broad definition of literature is incorporates everything that has been written down in some form or another that we called as literary works. Literary works can be associated with a collection of stories, poems and plays that revolve around a particular topic. In present study, the researcher uses a novel as an object of his study.

According to Sumardjo, novel is a story with the prose form in long shape, this long shape means the story includes the complex plot, many character and various setting (Sumardjo 29).

In literature, literary criticism is needed to understand the values.

Literary criticism is the discipline of interpreting, analyzing, and evaluating work of literature (Gillespie 1). The present study is using psychological criticism because the researcher is interested in understanding human behavior in literature. In accordance with Gillespie, psychology is endlessly fascinating science of human mind and behavior, and it can be rewarding tool for enhancing our understanding and appreciation of literature and of ourselves (Gillespie 43).

Psychoanalysis was founded by Sigmund Freud. Freud believed that people could be cured by making conscious their unconscious thoughts and motivations, thus gaining insight (Freud 1). In psychoanalysis, there is model of psyche. Freud's personality theory saw the psyche structured into three parts, the id, ego and superego, all developing at different stages in our lives. According to Freud's model of the psyche, the id is the primitive and instinctual part of the mind that contains sexual and aggressive drives and hidden memories, the super-ego operates as a moral conscience, and the ego is the realistic part that mediates between the desires of the id and the super-ego (Freud 25).

In literary works, psychoanalysis can be applied to analyze the characters by exploring the psychology of the character in order to understand the character's actions and motives (Gillespie 43). Relating with the character's actions and motives, this study intends to analyze the character's apostasy.

Apostasy is the formal definition from abandonment of a religion by a person. It can also be defined within the broader context of embracing an opinion contrary to one's previous beliefs (Mallet 535). Thus, whether it is from the point of view of Islam or not, apostasy is a conscious activity of people that abandon their previous religion to join another religion, or just become atheist.

The character that the researcher discusses is Father Sebastian

Rodrigues. He is a priest who has a mission, along with Father Garrpe, to do

a journey to Japan to render service to mankind or to consolidate

Christianity in that country. At that time, Christianity is prohibited in Japan.

He is also curious about his former teacher, Father Ferreira, who renounced his religion after the torturing of Christians by the Japanese government. He is curious why his faithful former teacher apostatizing his religion.

Unfortunately, the government catches wind of this mission and decides to execute several villagers (they are Christian) as punishment. Rodrigues spends the next several months in a cell. He eventually discovers that

Garrpe had been captured as well. Garrpe refuses to renounce his beliefs and ends up dying as a martyr. Rodrigues also learns that Ferreira is still alive, having been integrated into Japanese society after his fall from grace.

Finally, after much internal debate, he decides to renounce his faith, too.

Sebastian Rodrigues is one of the characters in a novel entitled *Silence*. It is a historical fiction novel by Japanese author, Shusaku Endo, published in English by Peter Owen Publishers, translated by William Johnston in 1966. Shusaku Endo was born in March 27, 1923 and died in September 29, 1966. He was a Japanese author who wrote from the rare perspective of a Japanese Roman Catholic. He is categorized as one of the third major group of Japanese writers who appeared after World War II (Classe 406). *Silence* is the story of a Jesuit missionary sent to 17th century Japan, who endures persecution in the time of Hidden Christians that followed the defeat of the Shimabara Rebellion (Reinsma 4).

In this study, the issue that researcher takes is about what Sebastian Rodrigues' had experienced and how he apostatize from Christianity. The researcher wants to find out the idea of Sebastian Rodrigues' apostasy and to know the effects of the apostasy towards his social life.

#### 1.2 Statement of the Problems

Based on background of the study and focused field of cultural study, the researcher formulated the main problems into the following questions below:

- 1. What are the causes that made Sebastian Rodrigues apostatize from Christianity?
- 2. What are the effects of the apostasy towards his social life?

#### 1.3 Objectives of the Study

Based on statement of the problems, the researcher formulated the objectives of the study into the following:

- To find out the causes that made Sebastian Rodrigues apostatize from Christianity.
- 2. To find out the effects of the apostasy towards his social life.

#### 1.4 Significance of the Study

By analyzing *Silence*, the researcher hopes that this study can be useful for the readers so they can get a further understanding about the motivation, background and the reason of apostasy that maybe some of

people had done it, through Sebastian Rodrigues' character. Hopefully, this analysis is going to give new color among the number of historical fiction's thesis because this study concerns about an interesting topic such as apostasy. Hopefully this research will be very useful in helping readers to do their projects and can be considered as a contribution to the literary study especially for students in English Literature Department.

#### 1.5 Scope and Limitation

This study focuses on the character of Sebastian Rodrigues, the main character in Shusaku Endo's *Silence*. The researcher analyses his act of apostasy by observing his thought, behavior, and also to know the effect of his apostasy towards hus social life. The limitation of this study is Sebastian Rodrigues' act of apostasy and the effects of it based on psychoanalytic theory id, ego, superego within the main character's structure of personality.

#### 1.6 Method of the Study

The researcher uses library sources. The main source of this research is the novel itself, *Silence*. The researcher also collects additional data from any other book, and any other supported materials from library or internet in order to strengthen the analysis.

#### 1.6.1 Research Design

Based on the statement of the problems and significance of the study above, the researcher uses descriptive qualitative method.

According to Creswell, a qualitative study is an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting (Creswell 98).

#### 1.6.2 Source of Data

The source of data in this research comes from the text of the novel entitled *Silence* that was written by Shusaku Endo. The data are taken by quoting the important sentences that are related to the problem of the study.

#### 1.6.3 Data Collection

The data are collected through some steps. The first is the researcher prepares a novel written by Shusaku Endo, *Silence* as the main data. The second is reading *Silence* many times to get good understanding about the novel. The third is collecting the data from the novel that is suitable with the problem of the study. And finally the researcher reads and selects the references which are related with or support the data collection.

#### 1.6.4 Data Analysis

The data which has been collected is then analyzed based on the statement of the problems. The steps of data analysis are as follow:

- The researcher analyzes the factor that influences Sebastian why
  he apostatize his Christianity and become atheist.
- The researcher analyzes Sebastian's act of apostasy by his id,
   ego, and super ego in psychoanalysis theory.
- 3. The researcher analyzes the effects of Sebastian's apostasy in his social life.
- 4. The researcher makes conclusion based on the result of the analysis.

#### 1.7 Definition of Key Terms

**Apostasy** 

: Apostasy is a theological category describing those who have voluntarily and consciously abandoned their faith in the God of the covenant, who manifests himself most completely in Jesus Christ (Vanhoozer 58).

Psychology

: Psychology is what scientists and philosophers of various persuasions have created to understand the minds and behaviors of various organisms from the most primitive to the most complex (Colman 617).



#### **CHAPTER II**

#### **REVIEW OF LITERATURE**

#### 2.1 Theoretical Framework

This chapter aims to explain some theories which will be applied to analyze *Silence* by Shusaku Endo. Thus, this study applies the Sigmund Freud's psychoanalysis of model of human psyche of id, ego, and superego as the main theory and New Criticism as the supporting theory to analyze character and the characterization.

#### 2.1.1 Psychoanalysis

Psychoanalytic analysis is a type of abstract analysis which utilizes a few methods of therapy in the elucidation of writing.

Analysis itself is a type of treatment which means to fix mental clutters by researching the interaction of unconscious and conscious components in the psyche (Barry 96). In this way, psychology deals with human mind and conduct and has a point that is to giving a superior comprehension of human's multifaceted nature of psyche.

Tyson state that "when we look at the world through a psychoanalytic lens, we see that it is comprised of individual human beings, each with a psychological history that begins in childhood experiences in the family and each with patterns of adolescent and adult behavior that are the direct result of that early experience."

(Tyson 12). To help us resolve our psychological problems is the goal of psychoanalysis. "It is often called disorders (and none of us is completely free of psychological problems), the focus is on patterns of behavior that are destructive in some way." (Tyson 12).

The division of the mind: id, ego, and superego, was introduced by Sigmund Freud (Minedrop 21). "The id is the psychological reservoir of our instincts, and our libido, or sexual energy. The id is devoted solely to the gratification of prohibited desires of all kinds desire for power, for sex, for amusement, for food—without an eye to consequences." (Tyson 25). The conscious self that experiences the external world through the senses is the ego. "Basically, the ego is the product of conflicts between what the society says cannot have and what the personal wants. Superego is the social values and taboos that we internalize (consciously or unconsciously) and experience as our sense of right and wrong" (Tyson 25).

"The id is selfish, pleasure-seeking for structure, crude, irreverent, and rash. The only ways the id can endeavor to fulfill its needs are through reflex action and wish-satisfying illusory or fantasy experience, which Freud marked primary process thought" (Schultz & Schultz 54). Minedrop state that "the id is related to the pleasure principle which always attempts to find the pleasure and hinder the unpleasant things" (Minedrop 21). Tyson state that "the id will always

seek for desire of all kind, such as power, sex, and amusement or for food, without consequences" (Tyson 25).

Tyson state that "sexual behavior is also a product of our culture" because our culture sets down the rules of proper sexual conduct and the definitions of normal and abnormal sexual behavior (Tyson 25). He also state that "the rules of society and definitions concerning sexuality form a large part of our superego, or the social values and taboos that we internalize (consciously or unconsciously) and experience as our sense of right and wrong" (Tyson 25). Whereas the word conscience, as it is usually used, generally implies something good, the word superego often implies feeling guilty, even though it is not guilty at all for some people. Tyson articulates "feeling guilty occurs only because the people are socially programmed to feel so, such as, taking a lower-paying job even when we know that it is a more satisfying or socially important one" (Tyson 25). He implies "or, when we feel guilty, as many of us still do, for having sexual relations with our beloved prior to marriage. It is committed to bring delight with the goal that the mind will never feel terrible things" (Tyson 25). To support Tyson's statement, Koeswara implies that "the object that utilized by id to impede the upsetting things are not genuine or unrealistic. It will not most likely decrease the upsetting things in real (Koeswara 33). Logically, the individual needs other system which

can diminish the unsavory thing in real. This system is called ego (Koeswara 33).

The Schultz brothers state that "the ego is the rational master of the personality. Its purpose is not to keep the instinct of the id but to enable the id to get the pressure decrease it desires" (Schultz & Schultz 55). "Since it knows about the reality, the ego decides when and how the id impulses can best be fulfilled. It decides suitable and socially acceptable times, places, and objects that will fulfill the id impulses. The ego does not avert id fulfillment" (Schultz & Schultz 55). Rather, it endeavors to defer, delay, or divert it in terms of the requests of the reality. It sees and controls the environment in a reasonable and sensible way as is said to work as per the reality principle. The reality principle remains contrary to the pleasure principle, by which the id works (Schultz & Schultz 55).

Lapsey also state that "the ego is a modification of the id that rises because of the direct impact of the outer world. It is the official of the personality in the sense that it controls libidinal drive energies so that satisfaction accords with the requests of the reality" (Lapsey 1). According to Minedrop, "it is situated among conscious and unconscious mind which works as the mediator which accommodates the demand of pulsi and the forbiddance of superego" (Minedrop 21). It is the center of reason, reality testing, and common sense. It

resembles the processor that knows what is better or what is more awful for an individual.

"Ego is the system of personality which acts as the director who sets the direction for individual to the object's world of reality, and does its function dependent on the reality" according to Koeswara (Koeswara 33). He also implies that "ego will coordinate a person towards what is the most ideal approach to ease the upsetting things by accomplishing something that will solve it" (Koeswara 33).

According to Minedrop, "ego is much the same as id, both do not have morality because both do not know good and bad" (Minedrop 22). Ego and id can only direct what is the best for an individual, however not the moral of what is correct or false. Thus, ego and id are automatically need superego to choose what is good and what is bad (Minedrop 22). Minedrop also state that "the id and the ego do not represent Freud's complete picture of human nature. There is a third arrangement of powers—an incredible and largely unconscious arrangement of manages or beliefs that we obtain in childhood: our ideas of good and bad" (Minedrop 22). In everyday language we consider this inner morality a conscience, small voice. Freud called it the superego.

Schultz brothers state that "the superego is unyielding, even remorseless, in its quest looking for moral perfection. It is not unlike the id. Its purpose is not just to defer the pleasure-seeking demands of the id, as the ego does, but also to inhibit them totally, especially those demands concerned about sex and hostility" (Schultz & Schultz 56). The superego endeavors neither for joy (as does the id) nor for realistic objectives (as does the ego). It endeavors exclusively for moral perfection (Schultz & Schultz 56).

The superego is a further separation inside the ego which represents to its 'ideal'. While the id works in quest for pleasure, and though the ego is represented by the reality principle, the superego offers the psychic apparatus to seek after idealistic goals and flawlessness. It is the wellspring of restriction and still, small voice (Lapsey 1). It is the arrangement of identity which contain of qualities and standards which is evaluative (Koeswara 34). Superego is set up most of the way in personality and another in oblivious personality whose work is to control and square the joy or fulfilling of the total pulsi which is the result of training and distinguishing proof on guardians (Minedrop 21). It tends to be said that superego looks like the standard that proposal significant quality which administers individual's conduct.

Koeswara state that "superego's job is as a controller of the drives and desires from the pure instinct of id so that the impulse can be redirected to be acknowledged by individuals. It also directs ego with the goal that it is legitimately acknowledged by the moral than the reality" (Koeswara 35). If the activity of superego in the individual

is in logical inconsistency or in struggle with sense of self, it lights up self-individual in the emotions like liable and lament. A particular frame of mind of the individual, for example, self-watching, selfremedying, or reviling moreover begins from superego (Koeswara 35).

Sigmun Freud state that "feeling regretful occurs if ego plans to conflict with the ethical standards of superego. The pressure between the cruel superego and the ego that is exposed to it is known as the sense of guilt; it conveys as a need for punishment" (Freud 70-71). An individual feels guilty when he has accomplished something which he knows to be awful (Freud 70-71).

#### 2.1.2 Apostasy

Apostasy is the formal disaffiliation from, or relinquishment or renunciation of a religion by a person. It can also be defined within the broader context of embracing an opinion contrary to one's previous beliefs (Mallet 1). One who undertakes apostasy is known as an apostate. Undertaking apostasy is called apostatizing. The term apostasy is used by sociologists to mean renunciation and criticism of, or opposition to, a person's former religion, in a technical sense and without pejorative connotation.

The term is at times likewise utilized allegorically to refer to renunciation of a non-religious belief or cause, for example, a political group, mind trust, or a sports group.

Apostasy is generally not a self-definition: few former believers call themselves apostates in view of the antagonistic implication of the term.

The Christian comprehension of disaffection is a tenacious falling far from, or insubordination to, Christian truth. Abandonment is the dismissal of Christ by one who has been a Christian. In spite of the fact that specific Protestants trust that scripturally this is outlandish (Walter 41). Renunciation is the antonym of transformation; it is deconversion (Vanhoozer 73). B. J. Oropeza states that disaffection is a "wonder that happens when a religious adherent or gathering of devotees get some distance from or generally renounce the focal convictions and practices they once grasped in a separate religious network." (Oropeza 1). In any case, The Dictionary of Biblical Imagery expresses that "There are no less than four unmistakable pictures in Scripture of the idea of renunciation. All mean a purposeful absconding from the confidence. These pictures are: Rebellion; Turning Away; Falling Away; Adultery (Vanhoozer 39).

- 1. Rebellion: In traditional writing apostasia was utilized to mean an upset or absconding. By expansion the Septuagint dependably utilizes it to depict a resistance to God (Vanhoozer 39).
- 2. Turning away: Apostasy is likewise imagined as the heart getting some distance from God and exemplary nature. The picture of getting some distance from the Lord, who is the legitimate pioneer, and following behind false divine beings is the predominant picture for abandonment Vanhoozer 39).
- 3. Falling away: The picture of falling, with the feeling of going to unceasing obliteration, is especially obvious in the New Testament (Vanhoozer 39).
- 4. Adultery: One of the most widely recognized pictures for heresy in the Old Testament is infidelity. Disaffection is symbolized as Israel the irresolute mate getting some distance from Yahweh her marriage accomplice to seek after the advances of different divine beings. Infidelity is utilized regularly to portray the loathsomeness of the disloyalty and contract breaking engaged with excessive admiration (Vanhoozer 39).
- 5. Other Images: An assortment of colorful images are utilized to depict apostasy: a defiant bull, a whore, a wild vine, a stain that won't wash off, a camel in warmth and a hoodlum got in robbery. Pictures of hazard go to abandonment, for to have spurned God is to go under his judgment. The New Testament contains a large group

of pictures of abandonment, including a plant flourishing among the stones however shriveling under the hot sun of testing, or the individuals who fall prey to the wiles of false instructors, sinful convictions, experience and its debasement, and mistreatment. The Christian backslider is envisioned as a branch that does not dwell in the vine of Christ and along these lines shrivels and is thrown into the flame. Creature conduct is evoked in a pooch coming back to its regurgitation or a perfect pig coming back to the soil (Vanhoozer 40).

#### 2.1.3 New Criticism

Tyson state that "New Criticism is developed at post-World War I school of Anglo-American literary critical theory that insisted on the intrinsic value of a work of art and focused attention on the individual work alone as an independent unit of meaning" (Tyson 135). It implies that new criticism does not concentrate on the context of the author or what external factor that impacted an literary work. It just spotlights on the content itself. It does not require other factor to dissect a literary work in light of the fact that the content is the most significance object. The text cannot be seen through the writer's aim or reader's personal opinion.

As Gillespie had expressed, that "new analysis stresses explanation, or "close reading" of "the work itself". In close reading,

one analyzes a bit of writing intently, trying to comprehend its structure, looking examples that shape the work and associate its parts to the entire, and hunting down employments of language that add with the impact" (Gillespie 172).

Tyson said that "new criticism related with close reading, watchful investigation of the content with focusing on its structure, language structure, saying, etc" (Tyson 137). He also added that "for the principle way we can know whether a given author's desire or a given peruser's seeing truly addresses the substance's centrality is to purposely investigate, or eagerly read, all the confirmation given by the language of the substance itself: its photos, pictures, portrayals, rhyme, meter, point of view, setting, character, depiction, plot, and so on, which, since they structure, or shape, the masterful work are called its formal segments" (Tyson 137).

Tyson also states that "the importance of the formal elements of a literary text is a product of the nature of literary language, which, for New Criticism, is very different from scientific language and from everyday language" (Tyson 138). He also implies that "scientific language, and a good deal of everyday language, depends on denotation, the one-to-one correspondence between words and the objects or ideas they represent" (Tyson 138). He said that "scientific language does not draw attention to itself, does not try to be beautiful or emotionally evocative. Its job is to point not to itself but to the

physical world beyond it, which it attempts to describe and explain" (Tyson 138). Literary language, conversely, relies upon undertone: on the suggestion, affiliation, proposal, and summoning of implications and of shades of importance. (For instance, while the word father indicates male parent, it implies expert, insurance, and duty.) what's more, artistic language is expressive: it conveys tone, frame of mind, and feeling. While everyday language is frequently obvious and expressive, as well, when all is said in done it isn't intentionally or methodically in this way, for its central reason for existing is down to earth. According to Tyson, "everyday language wants to get things done. Literary language, however, organizes linguistic resources into a special arrangement, a complex unity, to create an aesthetic experience, a world of its own" (Tyson 138). Unlike scientific and everyday language, therefore, the form of literary language, the word choice and arrangement that create the aesthetic experience is inseparable from its content, its meaning. Put more simply, how an artistic content methods is indistinguishable from what it implies. For the structure and importance of an artistic work, in any event of an incredible scholarly work, grow together, similar to an unpredictable living being whose parts can't be isolated from the entirety. Tyson states "indeed, the work's organic unity—the working together of all the parts to make an inseparable whole—is the criterion by which New Critics judged the quality of a literary work" (Tyson

138). In the event that a content has a natural solidarity, at that point the majority of its formal components cooperate to build up its topic, or the significance of the work all in all. Through its natural solidarity, the content gives both the intricacy that an abstract work must have, on the off chance that it is to satisfactorily speak to the multifaceted nature of human life, and the request that individuals, ordinarily, look for. Tyson state that "for New Criticism, then, the explanation of literary meaning and the evaluation of literary greatness became one and the same act, for when New Critics explained a text's organic unity they were also establishing its claim to greatness" (Tyson 138).

Tyson also implies "New Critics believed that a single best, or most accurate, interpretation of each text could be discovered that best represents the text itself: that best explains what the text means and how the text produces that meaning, in other words, that best explains its organic unity" (Tyson 148). This is why, during New Criticism's heyday, essays interpreting a literary text most of the time started with an overview of other pundits' elucidations of a similar content so as to demonstrate that every other person's perusing missed the mark—that essential scenes or pictures were unaccounted for, that pressures organizing the content were not settled—regularly on the grounds that a legitimate comprehension of the content's subject was deficient. "At the end of the day, so as to set up that yours was the best perusing of an abstract work, you would need to start by building up that every

single previous perusing were somehow or another deficient" (Tyson 148).

It is reasonable that their technique worked best on short poems and stories in light of the fact that the shorter the content, the greater amount of its formal components could be examined (Tyson 148). At the point when longer works were inspected, for example, long sonnets, books, and plays, New Critical readings generally kept themselves to the investigation of some angle (or viewpoints) of the work, for instance, its symbolism (or maybe only one sort of symbolism, for example, nature symbolism), the job of the storyteller or of the minor characters, the capacity of time in the work, the example of light and dim made by settings, or some other formal component (Tyson 148). Obviously, whatever formal component was investigated, it must be appeared to assume an essential job in the content's headway of its topic and in this manner add to the solidarity of the work overall (Tyson 148). Few literary critics today state that a literary text is autonomous of the history and culture that delivered it or that it has a solitary, target meaning. Also, nobody utilizes the word pressure to allude to the image's joining of solid pictures and theoretical thoughts (Tyson 148). Tyson states that "New Criticism's accomplishment in concentrating on the formal components of the content and on their relationship to the importance of the content is clear in the manner in which we think about writing today, paying

little heed to our hypothetical point of view" (Tyson 148). For whatever hypothetical system we use to translate a content, we generally bolster our elucidation with solid proof from the content that normally incorporates consideration regarding formal components, and, with the remarkable special case of some deconstructive and reader response understandings, we more often than not endeavor to create an elucidation that passes on some feeling of the content as a brought together entirety (Tyson 149).

Based on the explanation above, to answer the announcement of the issues, the researcher might want to apply new criticism hypothesis which focuses in the character and characterization.

#### 2.1.3.1 Character

Robert and Jacob state that "the indication of human that depicted the idea through discourse and behavior in literature is called character. It is representing to person totally with its cooperation between its condition through exchange, activity, and even commentary that is caught by the creator" (Robert and Jacob 143). Literature makes these interactions captivating by portraying characters who are worth thinking about, pulling for, and notwithstanding loving, in spite of the fact that there are also characters at whom you may chuckle or whom you may detest or even hate.

From that explanation above, it can be assumed that character is one of fundamental parts in fiction story. Character is the sign of human that depicts the thoroughly considered discourse and conduct. It is addressing individual absolutely with its joint effort between its surroundings through talk, activity, and even article that is gotten by the maker. Besides, portrayal can be ordered into two sorts, they are hero, who isn't really a legend or a courageous woman and foe is the adversary.

#### 2.1.2.2 Characterization

Characterization refers to the way an author helps the reader to know a character. Sanger says that "a writer's use of speech for a character can obviously be very important to indicate what that character thinks, feels or believes" (Sanger 47). He also implies that "through description of every character in the story, it makes clearer about the position of the characters in the story and also characterization makes the story more interesting" (Sanger 47).

As Richard Gill said, he makes reference to a few different ways about how to advise and to demonstrate what a character's life resembles. He divides them into eight classifications in the investigation of a character, they are: (1) How character talks, (2) How character behave, (3) The presence of character, (4)

How character gets dressed, (5) The social remaining of the character, (6) The name of character, (7) The organization of character, (8) What the character does (Gill 135 - 144).

From those statements before, the researcher will analyze Silence composed by Shusaku Endo by utilizing two theories above. The first theory is utilizing analysis to break down the id, ego, and superego of the main character. The second theory is utilizing new criticism to examine the characterization of the main character. The researcher examine the characterization of the main character since it has connection with the id, ego, and superego which has impact to the main character's personality which is contributed to shape him to apostatize his religion.

#### **Review of Related Study**

The first study is entitled John Michaelson's Personality Dynamic in Muallaf by John Michaelson by Wahliya Ismi Faraddina from State Islamic University of Sunan Ampel Surabaya. The writer used psychoanalysis theory particularly personality dynamic with the idea of id, ego, and superego by Sigmund Freud and new criticism to answer the statement of the problems.

The second study is entitled *The Psychological Problems Seen in John* Bristow as Character and The Reflection of Qabil's Character to that of Robert Galbraith's The Cuckoo's Calling by Agilah Luthfiyyah from State

Islamic University of Sunan Ampel Surabaya. This study concentrated on breaking down the portrayal of John Bristow utilizing the Sigmund Freud's theory.

Like the previous studies above, the writer also picks Sigmund Freud's theory. Two of them analyzes about psychology of the main characters. But, the differences between this study and the two previous studies are that the first study, she analyzes about the motif of John Michaelson convert into a Muslim. Furthermore, there are a few factors that impact him. The components are Islam pulls in John, Muslims in Indonesia: John's neighbor and John's accomplice. The transformation of John into a Muslim additionally has a few impacts. John ends up more shrewd and progressively aware of others, from the manner in which he talks or from his frame of mind. The second research centers around breaking down the portrayal of John Bristow. And furthermore how John Bristow's inner self deals with his id and superego and how tensions show up as the impacts of the issue. Though, this research examines about the elements to Sebastian's personality why he apostatize his Christianity and the impacts of apostasy with his social life utilizing psychoanalysis.

# **CHAPTER III**

# THE CAUSES AND THE EFFECTS OF SEBASTIAN RODRIGUES' APOSTASY

The analysis of Sebastian Rodrigues' Apostasy is divided into three parts based on the statement of the problems. The problems are mainly about the factors and the effects of his apostasy from Christianity. The first discussion is about the internal causes that influence Sebastian to apostate his Christianity. The second, the researcher discusses about the external causes that influence Sebastian to apostate his Christianity. The last, the researcher discusses the effects of the apostasy towards Sebastian's social life.

Sebastian Rodrigues is a priest who went to Japan because he got missions to consolidate Christianity in that country and to know the truth why his former teacher, Father Ferreira, apostate his Christianity. Alongside with his friend, Father Garrpe, they entered Japan in secret so they will not be caught by the Japanese government. The Japanese Christians live in secrecy and fear of their own government because Christianity at that time was prohibited. If they are caught up, there will be punishment and torture waiting for them so they will renounce their Christianity. The Christians who tenacious enough for not renounce their religion will be executed.

# 3.1 The Causes of Sebastian's Apostasy

There are several causes made Sebastian apostatize from Christianity found in the *Silence* which can be categorized into internal and external causes.

#### 3.1.1 Internal Causes

At first, Sebastian and Garrped found a village, which is the majority of its inhabitants are Christian. They live in there (in secrecy, of course) for a while as they teach how the Christian is supposed to pray and do some missionary endeavors to the Christians.

"...they secretly set up a holy picture in one of the houses and recite their prayers in front of it... Nobody knows when the officials may come bursting in; but if that should happen everything is so arranged that the Christians can say they were simply having some kind of meeting together." (Endo 51)

Eventually, the Japanese government has discovered that there are two missionaries who came to Japan secretly. Both of them ran separately. Day by day running away from Japanese government, Father Sebastian and Father Garrpe are finally caught by them. As the time flows, he started to questions the silent of God. Why He kept silent after all of this torture?

In this section, the researcher found the internal factor that made Sebastian Rodrigues apostate his Christianity. He debated himself whether God exists or not. He thought that if God exists, why He kept silent? After all of the tortures that had been done to him and the Japanese Christians by the Japanese government, He kept silence.

#### 3.1.1.1 Sebastian's feeling of uncertainty about his Christianity.

Uncertainty, as stated in Merriam-Webster Dictionary, is the state of being uncertain or something that is doubtful. Sebastian started to feel the uncertainty of his Christianity because he thought that the God has been silent.

"The long years of secrecy have made the faces of these Christians like masks. This is indeed bitter and sad. Why has God given our Christians such a burden? This is something I fail to understand." (Endo 52).

Based on the quotation above, Sebastian felt so unsure and questioned God why He put the burden for those Christians. It is something that a priest should not do. Questioning the God itself is a proof the uncertainty feeling of Sebastian Rodrigues, as a priest, as a Christian.

"I do not believe that God has given us this trial to no purpose.... And yet, even as I write these words, I feel the oppressive weight in my heart of those last stammering words of Kichijiro on the morning of his departure: 'Why has Deus Sarna imposed this suffering upon us?'" (Endo 84).

The quotation above is another evident that Sebastian felt so unsure and questioned God why He put the burden for those Christians. He began to wonder of the words that have been said by Kichijiro, one of the Japanese Christians.

"Why has Our Lord imposed this torture and this persecution on poor Japanese peasants? No, Kichijiro was trying to express something different, something even more sickening. The silence of God." (Endo 84).

Sebastian Rodrigues interpreted Kichijiro's words with the silence of God. Even though the words were clearly not showing any other thing except "Why God put so much burden for us, Christians." This is also another evident that Sebastian is humiliated by his own feeling of uncertainty about the silence of God.

"...but the silence of God was something I could not fathom." (Endo 105).

The quotation above is stated by Sebastian after he heard that the two Japanese Christians from the village where he live in, Mokichi and Ichizo swallowed by the sea because they were caught up by the Japanese government and died as martyrs. He could not understand why God still kept His silence.

After Sebastian caught up by the Japanese government, strangely, instead of getting executed, he is imprisoned. This makes him more hurt than before because he started to losing hope, but he is still praying to God even though he is still do not understand why He kept his silence after all this hard time.

<sup>&</sup>quot;Repeating the prayer again and again he tried wildly to distract his attention; but the prayer could not tranquillize his agonized heart.

<sup>&#</sup>x27; Lord, why are you silent? Why are you always silent....?" (Endo 140-141).

"'What is happening to you?', he asked himself. 'Are you beginning to lose your faith?', said the voice from the depths of his being." (Endo 145).

"'Why have You abandoned us so completely?', he prayed in a weak voice. 'Even the village was constructed for You; and have You abandoned it in its ashes? Even when the people are cast out of their homes, have You not given them courage? Have You just remained silent like the darkness that surrounds me?" (Endo 147).

The quotations above are other evidents of his feeling of uncertainty about his Christianity. He is gradually losing hope, but there is a little faith in him because he is still praying. Even though when he said a prayer, he always said "Why are you always silent?"

Days passed, Father Sebastian began to feel that God has abandoned him. Because he did not feel any progress since he is arrested.

"'Kyrie Eleison! Lord, have mercy!'
His trembling lips moved a while in prayer, but the words faded from his lips.

' Lord, do not abandon me anymore! **Dota**bandon me in this mysterious way." (Endo 183).

The never ending feeling of uncertainty is consuming Father Sebastian. He did not even know how his friend, Father Garrpe doing.

This following quotation was stated by Sebastian after he saw
his friend, Father Garrpe, who has finally been caught and two
Japanese Christians drowned in the sea. Father Garrpe was tenacious
enough so the Japanese government executed him, he died as a martyr.

But, it is different case with Father Sebastian. Unlike Father Garrpe, the Japanese government seems like do not want to executed Father Sebastian as soon as possible for some reasons, even though Sebastian was also tenacious enough that he did not renounce his Christianity. The Japanese government has got zero intention to kill him off.

"You are silent. Even in this moment, are You silent?" (Endo 204).

Months after he had been imprisoned, Sebastian heard a sound like someone is snoring. He thought that the guard is drunk enough so he made a weird snoring sound, which is made Sebastian laughed and disturbed at the same time.

"Lord, until this moment have you been mocking me?' he cried aloud." (Endo 253)

"Stop! Stop! Lord, it is now that You should break the silence. You must not remain silent. Prove that You are justice, that You are goodness, that You are love. You must say something to show the world that you are the august one....

At that time, too, God had been silent." (Endo 254).

The interpreter and the apostate Father and also Sebastian's former teacher, Ferreira, came to visit him and asked him what is all that about. It turns out that the snoring-like sound is not from the guard, but the sound of agony of the Japanese Christians who have

been tortured for days. Knowing this fact, Sebastian felt so angry for himself and cursed God.

### 3.1.1.2 Sebastian's disbelief.

Sebastian, in some moments, is nearly become disbelief of his Christianity. He even questions the existence of God. But, he is still refuse to apostatize his Christianity.

"Did God really exist? If not, how ludicrous was half of his life spent traversing the limitless seas to come and plant the tiny seed in this barren island! .... Facing the wall, the priest laughed aloud." (Endo 211).

This quotation above shows how hopeless he is, how terrible his life is since he came to Japan. He came with a spirit to spread the Christianity, to guide the Japanese Christians so they will not be misguided. But here he is, arrested, and gradually losing his faith.

#### 3.1.2 External Causes

The internal factors cannot emerge if there are not any influences from the external factors. The constant persuasion from the Japanese government and the apostate ex Father and also Sebastian's former teacher, Ferreira, is also a crucial factor to make Sebastian apostatize his Christianity.

#### 3.1.2.1 Japanese government's constant persuasion.

When Sebastian got arrested for the first time, he was told by the guard and the interpreter that the Japanese government did not have any intention to execute him.

"It wasn't from hatred that we arrested you. You must see our reasons. Why should we arrest you when you pay your taxes and work hard? We know better than anyone that the peasants are the backbone of the country.'

".... Is this the famous cross-examination," thought the priest, his eyes cast down like the others. "All those Christians and missionaries who had been tortured and punished, had they heard the gentle voice of persuasion prior to their suffering?" (Endo 127).

"Peasants cannot think for themselves. Even if they talk the thing over they will come to no conclusion. But if you say a single word.....' 'What are you trying to say?' asked the priest. 'Apostatize! Apostatize!' The old man laughed and waved his fan as he spoke." (Endo 129).

The Japanese government thinks that the peasants are the backbone of the country. It is because the peasants always paid taxes and always work hard for their living. Even though some of them are Christians, they are still useful for the country.

They even threaten Sebastian if he does not want to apostatize his Christianity, the innocent Japanese Christians will be tortured by suspending them in the pit for several days.

"The interpreter breathed a deep sigh. 'If you don't apostatize,' he said, 'the peasants will be suspended in the pit.' The priest could not quite understand the meaning of what he was saying.

'Yes, five peasants will be suspended unside down in the in fee

'Yes, five peasants will be suspended upside down in the p for several days.'

'Suspended in the pit?'

'Yes, Father, unless you apostatize." (Endo 138).

The interpreter also said that the government did not want the Japanese Christians to apostatize their Christianity because there are too many of them. Instead of hunting them down one by one, the government only wants the Fathers to apostatize so the Christians will losing hope.

"The people we want to apostatize are not these small fry. In the islands off the coast there are still lots and lots of peasants who are secretly faithful to Christianity. It is to get them that we want the Fathers to apostatize." (Endo 203).

The interpreter is not giving up. He still persuades Father

Sebastian to apostatize his Christianity right after Sebastian watched
the cruelness of the execution of the innocent Japanese Christians. He
even blamed Sebastian for the death of the innocent Japanese
Christians by mocking him that he is weak-willed, selfish, etc.

"Father, have you thought of the suffering you have inflicted on so many peasants just because of your dream, just because you want to impose your selfish dream upon Japan. Look! Blood is flowing again. The blood of those ignorant people is flowing again.' Then, as if to spit out the words, 'At least Garrpe was clean. But you... you... you are the most weak-willed. You don't deserve the name of "Father"." (206).

With his never ending wits, the interpreter still does not give up to persuade Father Sebastian to apostatize his Christianity. He began to talk about Sebastian's former teacher. He said that Ferreira is still alive, safe and sound. He also said that he even wrote a book entitled *Gengiroku* which talks about refute the teaching of Christianity.

"'And he's writing another book,' he went on. 'It's a book to refute the teaching of Deus and to show the errors of Christianity. Gengiroku it is called.... You should have a look at it yourself: you have plenty of time in prison." (Endo 220-221).

He even asked Ferreira to also persuade Father Sebastian to apostatize his Christianity.

'I've been told to get you to apostatize,' said Ferreira in a tired

"'Think it over,' went on the interpreter. 'You're the only Christian priest left in this country. Now you're captured and there's no one left to teach the peasants and spread your doctrine. Aren't you useless?" (Endo 222-223).

Most of the time, the interpreter came to visit Father Sebastian alongside with Ferreira to persuade Sebastian again and again until the Father became more and more suffer and feeling an uncertainty of his Christianity because of the constant persuasion of both of them. These following quotations are the evident that the interpreter is also one of the factors why Sebastian Rodrigues apostatize his Christianity.

"The next day the interpreter visited him again. 'Well, have you thought it over?' he said.... 'Sawano has told you. Give up this stubbornness! We're not telling you to trample in all sincerity. Won't you just go through with the formality of trampling? Just the formality! Then everything will be alright." (Endo 234).

"Walking beside the horse, the interpreter kept up the same line of argument. 'Come now! I'm not urging you to something bad. Apostatize! Just say one word. Please! If you do this, your horse will never bring you back to prison." (Endo 241).

"It was the interpreter who spoke; and his voice was that of the cat playing with its prey. 'It's terrible, terrible! Isn't it better for you not to be so stubborn? If you simply say, "I apostatize," all will be well. Then you will be able to let your strained mind relax and be at ease." (Endo 250).

But, the climax of the persuasion is not in the hand of the interpreter. Ironically, it is in the hand of Father Sebastian's former teacher, the ex-Father, the apostate, Ferreira who is even had his own Japanese name: Sawano Chuan.

"Ferreira raised a voice that was like a growl as he shouted: 'The reason I apostatized... are you ready? Listen! I was put in here and heard the voices of those people for... 'Alright. Pray! But those Christians are partaking of a terrible suffering such as you cannot even understand. From yesterday—in the future—now at this very moment. Why must they suffer like this? And while this goes on, you do nothing for them. And God—He does nothing either.' The priest shook his head wildly, putting both fingers in to his ears." (Endo 253-254).

"You make yourself more important than them. You are preoccupied with your own salvation. If you say that you will apostatize, those people will be taken out of the pit. They will be saved from suffering. And you refuse to do so. It's because you dread to betray the Church. You dread to be the dregs of the Church, like me." (Endo 256).

Ferreira even made an analogy if Jesus Christ was put at the same situation as Sebastian's, He would certainly apostatize himself to save the Christians, to save the mankind.

"...If Christ were here...' For a moment Ferreira remained silent; then he suddenly broke out in a strong voice: 'Certainly, Christ would have apostatized for them.'... 'Christ would certainly have apostatized to help men.'

'No, no! 'said the pest, covering his face with his hands and wrenching his voice through his fingers. 'No, no! '

'For love, Christ would have apostatized. Even if it meant giving up everything he had.'

'Stop tormenting me! Go away, away!' shouted the priest wildly." (Endo 256-257).

And he succeeded to make Sebastian Rodrigues became more and more tormented by that persuasion and then leads him to apostatize his Christianity.

"The priest raises his foot. In it he feels a dull, heavy pain. This is no mere formality. He will now trample on what he has considered the most beautiful thing in his life, on what he has believed most pure, on what is filled with the ideals and the dreams of man. The priest placed his foot on the fumie. (Endo 259)

Sebastian Rodrigues has officially apostatized his Christianity by trampled his foot on the image of Jesus Christ.

3.1.2.2 The unbearable sight of Sebastian's friend, Garrpe, being tortured.

He could not bear the view of his friend, Garrpe, and the other two Japanese Christians were being tortured by the Japanese government by drowning them into the sea. Based on what Sebastian saw, he consciously said "I would apostatize" from the bottom of his heart, even though he did not said it loud and clear.

"When he opened his eyes the three basket worms, goaded on by the officials, were already facing the boat. "I would apostatize. I would apostatize." The words rose up even to his throat, but clenching his teeth he tried to stop himself from uttering the words aloud." (Endo 204)

Based on the discussion above, the researcher can conclude that Sebastian Rodrigues' dynamic personality. Dynamic of personality is divided into three groups, they are id, ego, and superego. The id, ego and superego are not people, places or physical things, they are the names given to certain persuasive powers these groups has its own exceptionally explicit job in keeping up normal personality functioning (Hall 22). Related to this study, the dynamic of personality of Sebastian Rodrigues can be seen from these following discussions.

Before Sebastian was being caught up by the Japanese government, he tried to run away from it in order to survive. He hid himself in the forest, in the destroyed village, and even agreed to tail Kichijiro (the one who brought him and Garrpe to Japan) and eaten the dry fish from Kichijiro because he knows that he cannot survive if he fight it alone just to make sure he would

not be caught because he wanted to believe in Kichijiro. Sadly, Kichijiro sold him to Japanese government for silver coins.

> "...the food Kichijiro waved before my eyes was tempting indeed. As the fire broke in to flame and the salted fish was slowly roasted, an unbearably delicious scent was wafted to my nostrils.

'Won't you eat?' Baring my teeth, I greedily seized upon the dried fish." (Endo 113)

"Then coming along the road we had traversed I heard the sound of footsteps. Men, looking in our direction and hastening their steps, made their way through the bushes. 'Father, forgive me! ' Still kneeling on the bare ground, Kichijiro cried out in a voice choked with tears. 'I am weak. I am not a strong person like Mokichi and Ichizo.' Already the men were seizing me and dragging me to my feet. One of them, with a gesture of contempt, threw into the face of Kichijiro still kneeling, a number of tiny silver coins." (Endo 120)

Based on the quotation above, it can be seen that Sebastian did everything he can in order to survive because he did not want to die in this foreign country, Japan, and also he did not want to be caught up and tortured by the Japanese government. This can be categorized as Sebastian's id because running away, eating the dry salted fish, and even trusted Kichijiro who is from the start suspicious (he described Kichijiro as Judas) in order to survive. Because naturally, human will do anything in order to survive.

"I kept turning them over in my mind. What emotion had filled the breast of Christ when he ordered away the man who was to betray him for thirty pieces of silver.

Was it anger? Or resentment? Or did these words arise from his love?" (Endo 115)

Since Sebastian wants to survive badly, he unconsciously indoctrinates himself to become a selfish person. This can be categorized as Sebastian's ego. Because he did not want him or the Japanese Christians to die by suspended in the pit just like the others before, but he also did not want to apostatize his Christianity in order to save the innocent Japanese Christians. Based on Ferreira's statement, he should understand the fact that the innocents are dying. This following quotation is Ferreira's statement.

"'You make yourself more important than them. You are preoccupied with your own salvation. If you say that you will apostatize, those people will be taken out of the pit. They will be saved from suffering. And you refuse to do so. It's because you dread to betray the Church. You dread to be the dregs of the Church, like me." (Endo 256).

In fact, Sebastian almost apostatize his Christianity because of the unbearable sight of his friend, Garrpe, being tortured by the Japanese government.

"When he opened his eyes the three basket worms, goaded on by the officials, were already facing the boat. "I would apostatize. I would apostatize." The words rose up even to his throat, but clenching his teeth he tried to stop himself from uttering the words aloud." (Endo 204).

The quotation above is the evident of Sebastian's superego. Even though he has questioned the existence of God, he was still want to believe in his Christianity, in Jesus Christ that he stopped himself from uttering "I would apostatize" loud and clear. It is the proof that he still has the principle of Christianity, even though it is becoming smaller and smaller time after time. Based on those facts, Sebastian is lost with his ego. He became an apostate so he thought he will save many Japanese Christians from being executed.

# 3.2 The Effects of Apostasy Towards Sebastian's Social Life

In this section, the researcher divided the effects of apostasy towards Sebastian's social life into three groups. There are bad, good, and other effects. After he officially apostatized his Christianity, he became a Japanese by took a Japanese name, named Okada San'emon. From now on, he lived in Japan for his entire life, since he had been expelled from the Church, just like his former teacher, Ferreira.

3.2.1 Bad effects after he apostatize his Christianity.

> The followings are bad effects experienced by Sebastian after his apostasy.

3.2.1.1 He was mocked by the children.

"The children played, forming a row and staring at him as he leant against the window. 'Apostate Paul! Apostate Paul! 'they kept shouting. Some of them even threw stones in through the window." (Endo 261).

3.2.1.2 He had been expelled from the missions and his carrier as a priest had ended.

"But from the Dutch merchants who were allowed to enter the country at Dejima he gathered that news had probably reached them. This meant that he had been expelled from the mission. And not only was he expelled from the mission, he was deprived of all his rights as a priest, and perhaps he was regarded as a renegade by the missionaries." (Endo 262).

Those bad effects above were felt by Sebastian in his first month of being an apostate. Most of the effects that felt by him, especially in his social life, are the good ones.

3.2.2 Good effects after he apostatize his Christianity.

The Japanese government took a good care of Sebastian Rodrigues. Sebastian's needs are fully supported by the Japanese government after he apostatize his Christianity. They treat him like he was born in Japanese. The magistrate even gave him a house with a wife in it so Sebastian will not feel so lonely.

"His house was in Sotouramachi on one of the many narrow slopes of Nagasaki." (Endo 261).

"Every day he was taken out for inspection by the otona.... Every month he came with a change of clothes...." (Endo 264).

"In a month's time it would be good for you to go to Edo and live there. There is a house prepared for you there, father. It is a house in Kobinatacho, the place where I used to live." (Endo 279).

"The magistrate spoke the words in a single breath, rubbing his hands as he held them over the brazier. 'This man has a wife,' he went on. 'It would be inconvenient for you, father, to be always alone, so you can take her as your wife."' (Endo 279).

Ever since Sebastian left his belief, the Japanese government took good care of him. They provided him a house to live in with a wife in it to keep him company.

3.2.2.1 The Japanese government gave him several jobs and there would be rewards if the jobs are done well.

There were different occasions when he was called by the authorities and again conveyed along to the justice's office.

"There were other times, too, when he was summoned by the officials and again brought along to the magistrate's office. Here he would be shown certain objects on which the officials were unable to pass judgement, and it was his job to state whether or not they were Christian." (Endo 265).

Here he would be demonstrated some items on which the authorities were not able condemn, and it was his business to state regardless whether they were Christian.

The outsiders who originated from Macao had a wide range of weird products in their ownership, and just Ferreira or himself could quickly pass judgment on regardless of whether they had a place with the classification of illegal Christian items.

"The foreigners who came from Macao had all sorts of strange goods in their possession, and only Ferreira or himself could immediately judge whether or not they belonged to the category of forbidden Christian objects." (Endo 265).

At the point when his work was done, he would get a few cakes or cash from the judge's office by method for reward.

"When his work was done, he would receive some cakes or money from the magistrate's office by way of recompense." (Endo 265).

"An image of the Virgin Mary was discovered in the house of a citizen here. The household was immediately sent to prison and cross-examined. Consequently the man who had sold it to them was searched out and examined. It is said that Padre Sawano Chuan, an apostate, and Padre Rodrigues, another apostate Portuguese, were present at the inquisition." (Endo 268-269).

A picture of the Virgin Mary was found in the place of a native. The family unit was quickly sent to jail and questioned. Therefore the man who had sold it to them was sought out and inspected. Thanks to them, it is said that Ferreira and Sebastian, another renegade Portuguese, were available at the probe.

"This was because Sawano Chuan, the apostate, who lives in Nagasaki, and Rodrigues, the Portuguese apostate priest, informed them that the decision was made in Macao to send priests to Japan by Dutch vessels from India." (Endo 270).

Sebastian Rodrigues is commanded to write a book by the Government.

"From 20th January to 8th February. Okada San'emon is engaged in writing a disavowal of his religion at the command of Totominokami." (Endo 288).

"16th February. Okada San'emon is engaged in writing a book." (Endo 288).

"Okada San'emon is to write a disavowal of his religion from 14<sup>th</sup> June to 24th July in the Study of the Mountain Villa." (Endo 288).

Sebastian Rodrigues is occupied with composing a book of his religion. In 16<sup>th</sup> February, He is occupied with composing a book. Sebastian got a command to compose a denial of his religion from fourteenth June to 24th July in the Study of the Mountain Villa.

3.2.2.2 Since his apostasy, the Lord of Chikugo, Inoue, asked him to take a Japanese name.

> "Moreover, since you are going to spend your life in Japan, it would be good for you to take a Japanese name. Fortunately, a man named Okada San'emon has died. When you go to Edo, you can take his name just as it is." (Endo 279).

> "He had received the Japanese name Okada San'emon; he had become a japanese. Okada San'emon! He laughed in a low voice as he uttered the name." (Endo 283)

3.2.2.3 After his apostasy, Rodrigues lived in Japan for thirty years.

"Okada San'emon, who had been in the Christian Residence, died at a little later than half past four in the afternoon of 25th. Born in Portugal, Europe, he was first placed under charge of lnoue Chikugonokami in the Year of the Ram thirty odd years ago, and then came into residence here in the Enclosed Building where he lived for thirty years until this Year of the Cock." (Endo 294)



### **CHAPTER IV**

### **CONCLUSION**

This chapter concludes the discussion in the previous chapter. The answers of the problems in this study are explained in the following.

### 4.1 Conclusion

The analysis of Sebastian Rodrigues' Apostasy is divided into two parts based on the statement of the problems. The problems are mainly about the causes and the effects of his apostasy from Christianity.

The first, Sebastian felt an uncertainty feeling. It can be seen from the way he wrote his journal, when he saw the Japanese Christians were being executed by the Japanese government. He often wrote about why God kept silent. Why He does not make any clue of all those terrible things that Christians must face. The second, he failed to understand why God tested him and the Japanese Christians like this. It can be seen when he said a prayer and he thought that God is completely abandoning him since he is being imprisoned. The last, Sebastian is disbelief. It can be seen when he began to question the existence of God. He felt that God does not exist, then how everything that he did to become a missionary in Japan is wasting of time. It is ironic and so wrong in many ways for a priest who started to believe that God has abandoned him or even questioned the existence of God.

Furthermore, there are external causes that influenced Sebastian to apostatize his Christianity. The first, constant persuasion done by the Japanese government through the Interpreter and Sebastian's former teacher and ex-Father, Ferreira, who also apostatize his Christianity years before Sebastian came to Japan. They often persuade Sebastian to apostatize his Christianity, with an excuse that if Sebastian refuses to apostatize, the Japanese Christians will suffer more. They even persuade him by mocking him that he is weak-minded, and because of it, he could not save the Japanese Christians and even his friend Father Garrpe from being executed by the Japanese government.

Sebastian's *id* can be seen that Sebastian did everything he could in order to survive because he did not want to die in this foreign country, Japan, and also he did not want to be caught up and tortured by the Japanese government. Next is Sebastian's ego. Since Sebastian wants to survive badly, he unconsciously indoctrinates himself to become a selfish person. This can be categorized as Sebastian's ego. Because he did not want him or the Japanese Christians to die by being suspended in the pit just like the others before, but he also did not want to apostatize his Christianity in order to save the innocent Japanese Christians. The last is Sebastian's superego. Even though he has questioned the existence of God, he still wanted to believe in his Christianity, in Jesus Christ that he stopped himself from uttering "I would apostatize" loud and clear. It is the proof that he still has

the principle of Christianity, even though it is becoming smaller and smaller, time after time.

Since he left his belief, he is permanently expelled from the Church and the missions that they had given to him. In other words, he is not a priest anymore. But the rest of all, he often felt good effects towards his social life. The Japanese government took a good care of him by provided him a house with a wife in it. They even provided jobs for him and of course with rewards if the jobs are done well. He also took a Japanese name Okada San'emon and lived for the rest of his life in Japan.

#### 4.2 **Implications for other Studies**

The researcher provides some suggestion related with this study to other researchers as follow:

- 1. Psychoanalysis theory can be employed by other researchers especially in religious-themed novel because there will always be an internal debate within the character.
- 2. The other literary works by Shusaku Endo can be applied by other researchers to conduct a research since he has been known as Christian-centered novelist in Japan. Many of his literary works have been translated into English so the other researchers do not have to worry about the language.

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