# ABSURDISM DEPICTED IN KAZUO ISHIGURO'S NEVER LET ME GO

# **THESIS**



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#### **ABSTRACT**

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Advisor: Abu Fanani, SS, M.Pd.

Key Terms: Absurdism, Dystopia, Human Clone, Revolt

This paper deals with the British dystopian novel *Never Let Me Go* by Kazuo Ishiguro. In which human clones are forced to donate their organs for an average human who needed. Because that purpose of life never be told to them, so when they are adolescents, they start to wonder about many things happen in their future lives. Until they realize the fact that such dreams never come true, and their dreams and efforts simply become wasted, those experiences owned by the three main characters, they are; Kathy, Tommy, and Ruth. Two questions arise in this paper; (1) What makes the three main characters' life absurd? (2) How do the three main characters face the absurdity in their life?

This study uses a qualitative approach to describe the phenomena being studied. Descriptive research textual analysis was applied because the data that have been collected by the writer is analyzed using the theory. After that, the writer gives a descriptive explanation. To solve both questions, the writer used the absurdism theory by Albert Camus.

The result of this research shows the things that cause the three main character's life absurd, also the different ways of revolt are showed by each main character in facing absurdity in their lives.

#### **ABSTRAK**

Fikri, Miftahul. 2020. Absurdism Depicted in Kazuo Ishiguro's Never Let Me Go.

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Kata Kunci : Absurditi, Dystopia, Manusia Klon, Pemberontakan

Penelitian ini meenjelaskan salah satu novel karya Kazuo Ishiguro yang berjudul *Never Let Me Go*. Dimana dalam novel tersebut diceritakan tentang para manuasia kloning yang dipaksa untuk mendonasikan organ mereka untuk manusia normal yang membutuhkan. Karena tujuan hidup yang demikian tidak pernah diceritakan kepada mereka, sehingga ketika menginjak usia remaja mereka mulai membayangkan berbagai hal yang akan terjadi dalam hidup mereka dimasa depan. Hingga pada akhirnya mereka mengetahui fakta bahwa hal-hal tersebut tidak akan pernah tercapai, dan impaian serta usaha-usaha mereka hanya menjadi kesia-siaan. Pengalaman yang demikian digambarkan oleh ketiga tokoh utama dalam novel, yaitu; Kathy, Tommy, dan Ruth. Ada dua pertanyaan dalam penelitian ini, yakni; (1) Apa yang membuat kehidupan para tokoh utama menjadi absurd? (2) Bagaimana sikap ketiga tokoh utama menghadapi absurditas yang mereka hadapi dalam hidup?

Penelitian ini menggunakan pendekatan kualitatif untuk menjelaskan penggambaran tentang fenomena yang dianalisa. Analisa deskriptif juga diaplikasikan dalam penelitian, karena data yang dikumpulkan oleh penulis dianalisa menggunakan teori absurdisme, kemudian penulis memberi penjelasan terhadap data-data tersebut. Untuk memecahkan kedua masalah tersebut, penulis menggunakan teori absurdisme oleh Albert Camus.

Hasil dari penelitian ini menunjukkan adanya hal-hal yang mempengaruhi kehidupan para tokoh utama sehingga menjadi absurd, serta bentuk protes yang berbeda ditunjukkan oleh masing-masing tokoh utama dalam menyikapi absurditas yang mereka hadapi dalam hidup.

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#### **CHAPTER I**

#### INTRODUCTION

# 1.1 Background of Study

When a human was born, he has not become anything yet. Human does not know his meaning in the world. Budiman (2006, p.158) says when you are dealing with a newborn, the only truth you can say about him is that one day he will die. That is all, and there are no more facts than that. It is different from a baby animal, according to Budiman (2006, p.158) an animal has taken its essence since it was born, it already knows its function in this world. A duck, for example, it already knows what should be eaten since it was born, it already knows that it can swim, and so on. This whole thing is set up by its instincts. It has got its essence as a duck, it has dissolved by nature almost entirely, and the environment has set its course ought to go.

Human seems to crack from unity with his nature as if there is a gap between him and it. He should always try and learn to know his self-identity. He is not dissolved by nature like an animal. Nietzsche (cited in Budiman, 2006, p.159) states that human is a formless animal. Before character set human's essence, he has come. All things that completely set in animals, for humans, still become an open possibility. Human is rather unwelcome with this world. It is human's lack compared with animals, but it is also a human's overage. Because it means a human has freedom. Heidegger (cited in Budiman, 2006, p.159) states that human has not only a possibility but also human itself is a possibility. It

means that humans can form themselves according to their desire. Because of this reason, the human is never satisfied with his life, he always tries to get the good things in his life, and change those good things to form better, no matter if it would make his life better or even worse. All those efforts are to find and realize his life's existence. Dagun (1990, p.17) states that "to exist means doing an action, becoming, and planning useful thing." The human tendency is always to feel deficient; he has the desire to try something new in his life and seek every possibility. Those efforts are being made to gain a better experience. The essential character of humans is what we know as existence.

Human existence is said to be authentic when a human can choose and freely determine what and who he wants to become. Karl Jaspers (cited in Patil 1999, p.14) defines existentialism as the way of thought using which man seeks to become himself. It means that he believes in taking control of the individual's own life and existence. However, what happens when mere human existence looks meaningless and spread his presence is impossible? A human can feel that his life is just a heavy burden, and it seems absurd to keep going. According to Camus (cited in Lubcke 2003, p.80), humans live to die, and there is no other foundation for life. It means that life has no purpose, and it is absurd to keep searching for something that does not exist. A Danish philosopher, Soren Kierkegaard (1985, p.10), explains that absurdism is a philosophy that states that all human efforts to find meaning life will finally fail because no such meaning exists. So, the point of absurdism is futility. However, it does not mean if suicide is a better choice, life must go on, and humans should embrace the absurd condition in his life. Camus

(cited in Foley, 2014, p.9) argued that humans should keep the absurd alive rather than attempt to suppress it through suicide. From his statement, it is evident that Camus rejected suicide, escape from the absurd in life is a wrong way. He suggested that humans should be continuing growth and receive the absurd life of an individual.

Moreover, Camus gives a solution to this condition, that human should revolt. According to Camus (cited in Neimneh & Madi, 2014, p.118), revolt is a happy acceptance of suffering and destructive behavior, against meaninglessness. Though sometimes human lose his hopes because he realizes that his life is absurd, he should show acceptance, because it is a part of his life. Camus (cited in Lewis, 2009, p.14) also states that 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. It means doing a revolt. Someone has respected his life.

What the writer talks about absurdism can be found in the literature. According to Thomson, "Literature is not only a form of philosophy but also a form of imagination from the author thought" (Thomson, 2010, p.5). It can be concluded that literature is one form of philosophy and also a medium to expresses the author's idea. Then, by analyzing literature, someone can find a message that the author wants to deliver. Hudson (cited in Hardjana, 2005, p.12) states that literary work is an expression of what someone said, did, though, and felt about the side of life. So, both literature and philosophy discuss the human's life. Philosophy includes the fact of human life that evaluated its identity and

essence, while a literary work comprises a human's life that is drawn by the author's expression.

Besides that, Koesnobroto states that "literature gives us something more than the pleasure that is not only enjoyment but also understanding" (Koesnobroto, 1998, p.12). It could mean that literature does not only make people enjoy but also it giving understanding about everything inside.

Koesnobroto classifies creative works in two forms. The first one is oral literature, and the second is a written one. The difference about two of them is that oral literature is passed down by words of mouth; it is transmitted from one person to another as speech, chant, or song. While a written one is through the written word, for example, are prose, short story, and novel.

One of the written literature that the writer analyzed is a science fiction novel entitled *Never Let Me Go*. This novel is authored by Kazuo Ishiguro. He is an English novelist that was born in Nagasaki, Japan, on 8 November 1954. In 1960, his family moved to the UK. Kazuo finished his study from the University of Kent with a bachelor's degree in English and Philosophy in 1978 and got his master is from the University of East Anglia's creative writing course in 1980. *Never Let Me Go* novel is published by Faber and Faber. This novel was selected in the booker prize in 2005. In the same year, this novel also got an award from the National Book Critics Circle Award. In 2006, this novel received The Arthur C. Clarke Award.

Never Let Me Go novel focuses on the main character, Kathy H., who also becomes a narrator. She develops a close friendship with two other students, Ruth

and Tommy. The story begins with a boarding school in England, named Hailsham. All of the students in this school are "clones" (not explicitly described how the process of cloning). The students are watched closely, and they are often told about the importance of producing art and being healthy. The teachers in Hailsham call them "special," but their life is not better than livestock. They have cared, their needs are filled, even their health is prioritized so that their internal organs can be used by an average human (non-clone) at someday. So, they are created to donate their vital organs for 'normal' humans, and after their donation, they will die young. However, that fact regarding their lives in the future never be told. Therefore, when they become adolescents, they start to wonder about many things that happen in their lives. They even try to reach that goal, though it will ultimately fail because no such intention exists. The result, all their efforts to reach their goal is futile. This crazy life is faced by the main characters of the novel.

Nevertheless, the students as human clones are treated like 'normal' students. They are taught general knowledge, and given superficial skills such as sport and producing arts. It seems meaningless because the teachers are conscious and understand the student's future, that their students will die young after finish the donation someday. The students will not go to work or build a household like an average human. The irrational treatment from Hailsham caused the three main character's life absurd.

Based on the previous explanation, it can be suggested that *Never Let Me*Go can be studied through absurdism. Besides, there are two other reasons why

the researcher chooses this novel to be analyzed. First, the writer is interested in the story of this novel. It tells of a life that just goes on, though there is much absurdity faced in life, be grateful to the life given. Second, the writer interested in the moral message depicted in this novel. It is about the use of time in life as pleasant as possible.

# 1.2 Statement of Problem

From the background explained above, this observation is conducted to answer some problems formulated as the following question:

- 1. What makes the three main character's life absurd?
- 2. How do the three major characters face the absurd life in the novel?

Based on the problem above, so the objective of the study is stated as follows

Based on the previous research problem, this observation is aimed:

- 1. To find out the causes of the absurd life of the three main characters.
- 2. To describe the way the three major characters face the absurd life in the novel.

# 1.3 Significant of Study

Hopefully, this study can make a valuable contribution both theoretically or practically.

Theoretically, this study can help the readers to gain an understanding of the content of the novel *Never Let Me Go* and how absurdism is applied in this study. Kathy, Ruth, and Tommy's efforts to face the absurd condition in their life

also gives information to the readers, especially for those who are interested in gaining a study through literature.

Practically, this study can be used as a reference for the readers, especially students of the English Literature department who want to conduct research which deals with *Never Let Me Go* novel or other literature that uses absurdism theory by Camus.

### 1.4 Scope and Limitation

To get a comprehensive analysis, then the scope and limitations of the study are needed. The most important thing to be noticed is the object which is discussed. Here the object of the study is a novel entitled *Never Let Me Go* by Kazuo Ishiguro.

The study focuses on the absurdism by Albert Camus illustrated by Kazuo Ishiguro on his novel and how the three major characters face it in their life. The study concentrates on the selected data from the novel and also other sources that may support the analysis.

# 1.5 Method of The Study

In this part, the writer explained that he wanted to do. That is divided into four main subchapters; first is research design, the second is the source of the data, then data collection, and the last is data analysis.

#### 1.5.1 Research Design

To conduct the study, the writer uses library research by using some books and other references. It can be an article, journal, or website that relates to the main subject analyzed. Furthermore, this study also uses the qualitative method.

According to Punch (2005, p.59), "qualitative data can be defined as empirical information about the world, not in the form of a number." Since this research focuses on literary work, especially a novel, the qualitative method is applicable in conducting the research.

A descriptive interpretative method is used in the analysis because the data collected by the writer was analyzed using absurdism theory. For example, the writer gave data from a conversation between the characters that proved about absurdism. After that, the writer provided a descriptive explanation. So, it was clear that the data taken from the novel are related to the problems of the absurdism by Albert Camus.

#### 1.5.2 Data Sources

This research used two sources of data, and those are primary and secondary sources. The primary source is anything that gives direct evidence about the people, events, or phenomena that are searched. The primary source is the main object of analysis. Also, the writer used the secondary source that supports the main data to help the writer do the research. The secondary source was one that was created from the primary source, other secondary sources, or some combination of primary and secondary sources.

The primary source of the data in this study was taken from the text of Never Let Me Go novel written by Kazuo Ishiguro. The data are collected by quoting important conversations in the novel related to the problem of study while the secondary source was taken from the other literature sources, such as journals, articles, and websites that support the main source.

#### 1.5.3 Data Collection

Because the data is an essential thing in gaining a study, so it should be appropriately collected and effectively. The part of the data collection contains an explanation about how the data are collected to support the investigation. The steps of collecting the data of the research using the qualitative method are:

- a) Reading the primary source, *Never Let Me Go* novel by Kazuo Ishiguro in many times to get understanding more about the content of the story.
- b) Collecting and selecting the data in sentences or conversations of the novel that depict the representation of absurdism, also the way of the three main characters facing the absurdity in their life.
- c) Reading the secondary sources, the additional information, and also the theory which relates to the researcher purpose of analysis.
- d) Analyzing the data collection by using the theory and concept explained in the theoretical framework.
- e) Drawing a conclusion based on the result of data analysis.

# 1.5.4 Data Analysis

The data of the research analyzed through literary research. The data collected from the text of *Never Let Me Go* novel as the primary sources or other sources that relate to the issues as the secondary sources determined as the main purpose of the analysis. Then, the data of the novels analyzed from the perspective of Camus in absurdism. The last conclusion of the research arranged by applying the theory and data which get from the data sources.

# **1.6** Definition of the Key Terms

This research examined some related clues to help the readers to understand the topic and problem discussed in this thesis. The clues are formulated in the form of a key term that is defined clearly. Those related key terms would be in the below.



#### **CHAPTER II**

#### LITERATURE REVIEW

This chapter contains the theory that used as the direction for analyzing this research. The leading approach is absurdism by Albert Camus. Absurdism theory is used to describe the absurdity depicted in the novel, and how the main characters face it. This chapter also encloses some previous researches to support this research completely in understanding both the fiction and the theory.

#### 2.1 Absurdism

Absurdism derives from the philosophy of existentialism, where most of the people at that time have a big question about the meaning of life. It revealed at world war II. This world war has caused Europeans to a bitter condition.

Poorness, uncertainty, and death prompted them to despair. The end of World I made Europeans feel relieved and gave them a big hope about their future. But, the appearance of World War II caused them back to the more profound pain.

After the Second World War ended, Europe was in a pitiful condition. It caused material losses; innocent people die; children and women also left profound misery (Solomon & Higgins 2002, p.527).

The lost of world meaning, turned the intellectuals pessimistic about the world, they could not believe the world anymore, they lost their hope to the world's future. Afterward, they were conscious that they were facing a complicated problem in the world. Then they were starting to wonder about their life existence in this world because they assumed that reality as a human being

was not considered anymore, and it is shown during the war. Through the war, there are so many innocent people die; children and women caused by another human, and for them who still alive, it left a profound misery. As if the human values that already believed were pointless. It caused a feeling that human life was purposeless, meaningless, and senseless (Kurniawan 1994, p.10).

Moreover, they start to consider the futility of their struggle in defending a life that leads only to death. This consciousness makes some writers and also philosophers to think about human problems a little more. Then, it inspires the appearance of some new theories such as absurdism, and Albert Camus is known as one of the originators of this idea.

Albert Camus is a France novelist. He was born and grew up in Constantin, Algeria. Many people know him as a writer rather than a philosopher. The content of his works is affected by the bitter experience of war. He produced some literature during World war II. In 1942, he wrote a novel *The Stranger* and published an essay *The Myth of Sisyphus* in the same year. Because of those two kinds of literature, he is called as one of the originators of Absurdism. Camus' whole life (1913-1960) is an enthusiastic struggle to seize the meaning of human existence because he believes that the life of a human is meaningless. The human whole being is absurd, as the suffering of the defenseless. Because pain is ridiculous, Camus rejects God's existence. He thinks that God does not give his assistance in human suffering, then it is better if he assumes that God does not exist. He believes in one's self to face pain (Prasetyo, 2002, p.8).

The philosophical ideas of Albert Camus; his concept of the Absurdism and his thought about revolt caused him judged as existentialist, though he denies it with the statement:

"I am not a philosopher, because I do not 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" (Sherman 2009, p.1).

Based on his statement, Camus rejects to be known as an existentialist because he is not interested in metaphysical and ontological questions. Even though no rule mentions, an existentialist must be a metaphysician. However, Camus's seeming aversion to the technical philosophical discussion does suggest one way in which he distanced himself from contemporary existentialist thought. However, Camus qualifies as, at minimum, a closet existentialist, and in certain respects, such as his genuine and passionate concern for the individual (Simpson 2017, p.19). Camus attracted by the way a person behaves when he/she does not believe in God or reason.

In English, based on the Oxford dictionary, the word "absurd" may have pure mean ridicule, meaningless or reasonable, but it is somewhat different from Camus's idea. It is a bit difficult to understand Camus's concept about absurdism because he never explains explicitly and systematically about it. However, he just describes his idea through the works. One of his famous works about absurdism is an essay, *The Myth of Sisyphus*. According to him, Absurd means "irrational," like what he stated in his article *The Myth of Sisyphus*:

"If I see a man with only a sword in his hand against a group of a man with machine guns, I will assume that his act to be absurd. But, it is so solely by 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. Likewise, we shall deem a verdict absurd when we contrast it with the verdict the facts dictated. And similarly, a demonstration by the absurd is achieved by comparing the consequences of such reasoning with the logical reality one wants to set up (Camus, 1955, p.21).

Based on the statement above, it can be assumed that absurd means irrational.

Absurd is very related to contradictions between a human's mind and his world.

What can a man do only with a sword against a group of men with machine guns?

His purpose and reality are inequality. The absurd itself is produced via the conflict, a conflict between our expectation of a rational, just universe, and the actual universe that it is quite indifferent to all of our expectations.

According to Childs & Fowler (2006, p.1), absurd is the tension that emerges from the individual's determination to discover purpose and order in a world which steadfastly refuses to evidence either. It is the same with Camus's statement (cited in Child & Fowler, 2006, p.20) that man stands face to face with the irrational. He feels within him his longing for happiness and reason. The absurd is born of this confrontation between the human need and the unreasonable silence of the world. It means that human beings expect the world to be understandable. This kind of understandability intends to explain the world as a whole, and crucially, it intends to explain the world "in terms that human beings care about", in ways that make sense "concerning human values." The absurd arises because the world is resistant to this kind of understandability, human want the world to make sense, but it does not make sense.

Through the Sisyphus character in his popular literature *The Myth of Sisyphus*, Albert Camus tries to describe his idea about absurdism in human life.

This mythology story told about a king of Corinth named Sisyphus that gets punishment from Zeus to rolling a giant stone up the hill forever.

"The gods had condemned Sisyphus to ceaselessly rolling a rock to the top of the mountain, whence the stone would fall back of its weight. They thought with some reason that there is no more dreadful punishment than futile and hopeless labor" (Camus, 1955, p.75).

The giant stone rolling up by Sisyphus will not stop to fall back. When Sisyphus tried to roll the rock up and made it to the top of the hill, that stone fell back, and Sisyphus must roll up to the top again, and so it went on endlessly.

Thus, it can be assumed that the Sisyphus struggle is meaningless. "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, 1955, p.76). Sisyphus realized that his effort to fruitful his purpose ultimately failed because no such intention exists.

By the story of Sisyphus, we can assume that humans struggle to search the meaning of life in this world the same with the way of Sisyphus rolling a giant rock to the top of the mountain, and it is just a matter of time before it rolls back down again. It means that the struggle in search meaning of life and clarity in the world is futile, that in the end human will realize that the world never answer. This condition brings him to an absurd feeling. Therefore, Camus concludes that Sisyphus' life is meaningless and hopeless because of his effort to rich the goal is futile. "Sisyphus" plight, a snap of philosophical reflection on life endeavor would reveal that human existence is no less empty, no less absurd than that of Sisyphus" (Lewis, 2009, p.13). For Camus, Sisyphus is represented as a human being. The human conscious that life is meaningless and purposeless. Camus did

not argue that this condition as a punishment caused by a wrongful act or suffering, but it is a life lived by a human being. Human as Sisyphus who have each own stone.

Camus (1955, p. 47) also states his idea about human life when facing an absurdity: "Before encountering the absurd, the everyday man lives with aims, a concern for the future of justification but after the absurd, everything is upset." It means that absurd condition led human to disappointed, frustrated, despair, and other bad feelings because human's expectation does not match with 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, 2009, p.13). Therefore, the absurd condition also makes human existence become meaningless.

Knowing that life without meaning is intolerable, the existentialists try to find the real meaning of human existence. As 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, putting closure to all confusion and misery (Neimneh & Madi, 2014, p.118). Camus(1955, p.33) captured 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." It means that the desire to knowing someone's life is meaningful or not is the basis of philosophy. The consequence is that the daily actions and struggles of individuals are doubtful, cause it is determined by the question of whether those efforts are meaningful or not. Camus argues that many people died because they believe that life was not worth living (Lewis, 2009, p.11). Then the new question arises "Does its absurdity require someone to escape it through hope or suicide?" (Camus, 1995, p.7).

Camus rejects the idea that the absurd itself lead someone to suicide. It is represented by Sisyphus, who never commits suicide facing absurdity in his life. Camus thought that suicide is repudiation (Camus, 1995, p.37). Another choice is by doing religious solutions. Camus explicitly rejects this faith proposed by Kierkegaard, calling it "philosophical suicide." Camus (cited in Foley, 2014, p.27) considers that Kierkegaardian philosophical suicide, a type of hope that could perhaps call "infinite" hope. Through the religious belief, human hung all his hopes, "infinite" hope. It causes humans 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 than a renunciation of the individual's ability to alleviate the extent of human suffering. As Camus (cited in Foley, 2014, p.22) stated through odd reasoning, starting from the absurd over the ruins of reason, in a closed universe limited to the human, they deify what crushes them and find a reason to hope in what impoverishes them. That forced hope is religious in all of them.

Camus (cited in Foley, 2014, p.9) argued that humans should keep the absurd alive rather than attempt to suppress it through philosophical suicide or destroy it through physical suicide. So, according to him, suicide is not a good solution; embrace the absurdity is the right way to the problem of the absurdism. Camus rejected suicide because he believes that suicide is a denial of the human condition, and it fails to satisfy the human desire for purpose. To be human is to continue living, which reveals conscious revolt. The idea that the absurd should be courageously embraced is the springboard of Camus' philosophy of revolt. According to Camus (cited in Lewis, 2009, p.14), 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. Humans can find their life existence through revolt. As Camus (cited in Lewis, 2009, p.36) 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.

Revolt is defined as a refusal to accept the loss of human lives and an insistence on viewing death as a scandal (Raskin, 2001, p.159). According to Camus (cited in Neimneh & Madi, 2014, p.118), revolt is a happy acceptance of suffering and destructive behavior, against meaninglessness. So, by doing revolt, someone has respected his own life. Continuing life and never think to escape or even committing suicide though consciously that his life is absurd, experiencing and enjoying the suffering as human life. He also believes in his own self if he is doing revolt because it does not imply his hope in religious belief that makes self-destructive. Such as represented by Sisyphus, though knowing that his life is

absurd, he does not give up, never think to escape, or even committing suicide. Sisyphus is continuing his punishment. Sisyphus fully conscious about his meaningless effort, but he even experiencing and enjoying his suffering. It is proved by the quotation below:

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. No fate cannot be surmounted by scorn. (Camus, 1955, p.76-77).

However, Camus regards that Sisyphus is happy when he should roll the rock up again to the top of the hill. Why Sisyphus happy? Because he has risen above his fate, not by feeling desperate 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 (cited in Flynn, 2006, p,47-48) counsels that our only hope is to acknowledge that there is no ultimate hope. We must limit our expectations given our mortality. However, just because there is no 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. In short, Sisyphus gives a lesson that human beings should not surrender with the absurd condition that cannot be avoided. Sisyphus chooses to show that he is happy to serve his punishment and enjoy doing it. So that, as if he is too strong toward his fate, which does not make him look pathetic. He does his punishment

passionately. For Camus, this happy acceptance of destiny can be categorized as revolt.

To face an absurd condition in his life, the human must revolt with his strength rather with something outside himself. It shows the human value that rejects divine authority; God or religion. Camus points out the ability of the individual itself, how he gives the impression, and the value of his absurd life. Humans should focus on their abilities like Sisyphus, who is stronger than the stone. For Camus (cited in Child & Fowler, 2006, p.79), the most important about human existence is enabled humanity to find happiness and peace of mind in an absurd universe. Even though the human is afraid to die, but he must live his life totality because the most important thing for Camus is life, as he said, the point is to live.

Doing revolt means faces the challenge in life. Revolt leads man to take both his freedom, but also its contradictions by deciding to live with passion and with only what he knows. Then Camus (1955, p.42) gives three consequences of the absurd, and they are; revolt, freedom, and passion. It is clear that, according to him, a human should doing revolt to the absurdity faced in life to get his freedom, and he should do it with his passion. Human faces the absurd life by receiving his fate without letting go. It means human respect his own life by living his life passionately. Human is also looking for the quality and quantity of the experience. Because revolt gives value to life so that revolt restores the freedom of existence.

So, through the Sisyphus story, the writer can conclude the concept of absurdism by Albert Camus. A figure of Sisyphus is the representation of the

human being. Camus did not argue that a punishment accepted by Sisyphus is caused by a wrongful act or suffering, but it is a life lived by a human being, that human is Sissyphus who have each stone. Then, a moment when Sisyphus watched a rock he had been struggled to rolling up the hill, suddenly falling again is a condition when he realizes that his life is absurd, that the effort to find his meaning of life is meaningless. Here, Sisyphus give a lesson that human should not escape or even commit to suicide when facing an absurd condition that unavoidable. The solution given by Camus through Sisyphus, who faces the absurdity, is by doing revolt, like Sisyphus, who chooses to show that he is too superior toward his fate. He shows that he is happy to serve his punishment and enjoying it passionately. For Camus, this happy acceptance of destiny can be categorized as revolt.

# 2.2 Review of Previous Studies

To be able to analyze the literary work, the writer has found related literary reading, which is useful to produce literary analysis. As the main source of data and information, the writer uses some previous studies, the two are from UIN Sunan Ampel University, and the other is from Universitas Muhammadiyah Surakarta.

The first is the research from Nadya Rahmi Safitri (2016), the students of Sunan Ampel University. She writes research entitled "Allie's absurdism in the novel Nicholas Spark's *The NoteBook*," in her research, she explains about absurdism found in *The Notebook* novel by Nicholas Sparks. Her research focuses on the main character Allie Nelson. She describes Allie's characterization using

the New criticism theory and analyzes Allie's absurdism in love in the novel using absurdism theory.

The second is the research conducted by students of Sunan Ampel University, too; she is Imas Bening Kamal Aisyah (2018). In her research "The Way Jacob Face His Absurd Life in *Miss Peregrine's Home for Peculiar Children* by Ransom Riggs," she explains the way of the main character Jacob is facing the absurd life that makes him suffering and despair. Besides, she also describes Jacob's character and characterization using a new critical theory.

The last is the research conducted by Andre Ridwan Seplawan (2016), the students of Universitas Muhammadiyah Surakarta. In his research, "Tolerance reflected in Kazuo Ishiguro's Never Let Me Go (2005): A Social approach. This research paper is about tolerance in Kazuo Ishiguro's *Never Let Me Go* novel (2005), which is analyzed using the Sociological Approach. The objective of this study is to find out how the condition of tolerance to human clones has a feeling for life.

Based on the explanation above, this study has a different object with the two other students of Sunan Ampel University, but it has a similar theory. The study combines the finding of the first and second research. It described the absurdity in the novel. It also studied how the main character faced absurd life. With the last study, this research has the same object that is a Novel by Kazuo Ishiguro *Never Let Me Go*, but it is analyzed using different theory, finally, the finding will not be the same. So, it is clear that this study is different from the three other studies above.

#### **CHAPTER III**

#### **DISCUSSION**

This chapter discusses the analysis of the data. It tries to find the answers to the problem of the study. The analysis supported by the relevant data from primary and secondary sources, as mentioned in the method of the study. This analysis focused on the absurdism depicted in Kazuo Ishiguro's *Never Let Me Go*. Besides, this analysis divided into two issues: the first is the causes of the absurd life of the three main characters. Then, the second is about how three main characters deal with their unexpected life, which relates it with absurdity.

# 3.1. Causes of Absurd Life

Three main characters' absurd life is caused by the treatment of Hailsham and the rumor from their senior in the cottage.

#### 3.1.1 The Absurd Treatment of Halsham

The story of the novel begins in the boarding school called 'Hailsham.'

This school is established for individual students; they are human clones. The students live a life based on existence as a clone with the only purpose of donating their vital organs to other humans. So, it is logical that the guardians of the school have much focused on the student's health.

at Hailsham we had to have some form of medical almost every week, usually, up in room 18 at the very top of the house with stern Nurse Trisha, or Crow face, as we called her (Ishiguro, 2005, p.13).

Based on the quotation above, the writer knows that the students get a medical check every week; it proves that the student's health is a crucial thing. Besides

that, smoking was something of a taboo at Hailsham. The teachers in Hailsham are very strict about smoking and always showing the horrible pictures in the lessons of how smoking affects the organs inside the student's bodies.

The guardians are strict about smoking... even if we were being shown a picture of a famous writer or world leader, and they happened to have a cigarette in their hand, then the whole lesson came to a grinding halt (Ishiguro, 2005,p.67)

There was even a rumor that some classic books... were not in our library because the main character smoked too much, and when you came across a page torn out of an illustrated book or magazine, this was because there'd been a picture on it of someone smoking (Ishiguro, 2005, p.68)

However, the picture of a cigarette or someone with a cigarette in his hand was removed from their books. Some of the classic books on the library were also removed because the main character smoked too much. Furthermore, the school is described to the students as their whole world. They are not allowed to go outside the school fence. Although already isolated from a remote countryside, the Hailsham area is also enclosed by a fence. Even, the teachers scared the students by telling them a horror story

One boy, who had run off beyond the Hailsham boundaries was found two days later... tied to a tree with his hands and feet chopped off. While a young girl who climbed over a fence just to see what it was like outside was not allowed to reenter (Ishiguro, 2005, p.50)

According to this rumor, there is no practical explanation from the teachers.

Additionally, the rumor makes students afraid to do such things, even they do not know the truth of the story.

But, It can seem entirely pointless and very strange that the teachers in this school give them a lesson about general knowledge, such as geography

It was Miss Emily herself who taught us about the different counties of England. She'd pin up a big map over the blackboard, and next to it set up

an easel. And if she was talking about, say, Oxfordshire, she'd place on the easel a large Callender with photos of the country (Ishiguro, 2005, p.57).

It means the teachers tell the students about the condition outside of Hailsham. The teachers also keep stressing about the importance of producing art, including painting, drawing, and poetry. That activity becomes the lack of Tommy, one of the main characters. Furthermore, there is a person called 'Madame' that comes from outside of Hailsham each year to takes away the student's best artworks. "... I keep thinking about all these things. Like why madame comes and takes away our best picture. What's that for exactly?"(Ishiguro, 2005, p.21) It makes students think that madame has a "special" gallery of Hailsham student's artworks.

"But what is her gallery? She keeps coming here and taking away our best work. She must have stacks of it by now. I asked Miss Geraldine once how long Madame's been coming here, and she said for as long as Hailsham's been here. What is this gallery? Why should she have a gallery of things done by us?"

"Maybe she sells them. Outside, out there, they sell everything." (Ishiguro, 2005, p.21)

Tommy and Kathy are discussing the gallery. Everyone talks about the gallery as though it existed, although in truth none of the students knew for sure that it did, also the guardians never mentioned it.

Besides that, the teacher also told them about sex. The teachers encouraged them to recognize their physical needs as long as it was with the right person. "Miss Emily's talks, when she'd tell us how important it was not to be ashamed of our bodies, to 'respect our physical needs,' how sex was a 'very beautiful gift' as long as both people wanted it" (Ishiguro, 2005, p.80). The students at Hailsham have started talking about sex all the time. Moreover, most of them are claiming that they are doing it all the time. It is not until Kathy is

older that she realizes that they probably were not doing it.

However, the students, as human clones, are treated like typical students. It is absurd, whereas the teachers are conscious of the students' future, that they will die young. The students will not have a future such as 'normal' human, get a job, being film stars, going to another country, working in a supermarket, or having a family and baby. It is a great mystery why the teachers in Hailsham put much time, energy, and effort into the life of the students when all their future hold is death.

Indeed, the absurdity doing by Hailsham took impact directly on the students' life. When they become adolescents, they start to wonder about many things that happen in their lives. Like two students who talk about their goal in the future, and directly Miss lucy interrupted them:

"Peter, go on. Please tell the others what you were just saying."
Peter shrugged "We were just talking about what it would feel like if we became actors. What sort of life it would be."

"Yes," Miss Lucy said, "and you were saying to Gordon you'd have to go to America to stand the best chance."

Peter J. Shrugged again and muttered quietly: "Yes, Miss Lucy." (Ishiguro, 2005, p.73)

They try to find the answers. It becomes particularly significant when they examine and figure out the real meaning of certain events. The main character, Kathy, and her friends aim to give a sense to their lives. Despite, they finally know the fact about their lives until one of guardian tells them about the fact that they never know before.

You'll become adults, then before you're old before you're even middle-aged, you'll start to donate your vital organs. That's what each of you was created to do. You're not like the actors you watch on your videos, you're

not even like me. You were brought into this world for a purpose, and your futures, all of them, have been decided. (Ishiguro, 2005, p.73)

Miss Lucy is one of the guardians that tell many kinds of things and knowledge to them. Unfortunately, at that moment of their life, they already know that they are different from the guardians, and all 'normal' term, means different from other humans. As Mrs. Lucy said to them, they are just clones whose organs must be given to another human who wanted a longer life. Despite that, all of their memories are blurred, not much of the students understand what Mrs. Lucy said. This depiction of absurdity life is faced by the students, especially Kathy, Ruth, and Tommy, as the main characters.

"Why did we do all of that work in the first place? Why train us, encourage us? Make us produce all of that? If we are just going to give donations anyway, then die, why all those lessons? Why all those books and discussions?" (Ishiguro, 2005, p.135)

Kathy asks these questions about Hailsham, her response as her disappointment to Hailsham, which makes her life absurd. In this condition, Kathy consciously that her struggle to reach her goal is pointless.

Another absurd treatment of Hailsham is about four donations. Why do students must donate their organs several times? Since they are just products or a commodity, it is more sense if they must donate their vital organs at once.

"I became Tommy's carer almost a year to the day after that trip to see the boat. It was not long after Tommy's third donation, and though he was recovering well, he was still needing a lot of time to rest, and as it turned out, that was not a bad way at all for us to start this new phase together." (Ishiguro, 2005, p.127)

The fact that the student must donate several times just seems absurd. It is not precisely because the donations prolong their life; on the contrary, it shortens their

lifespan significantly. The students do not do anything in between their donations. It is not an enjoyable time for them, they are in much pain, and sometimes it takes them months to recover. Moreover, as soon as they are feeling better, they get the call for the next donation.

## 3.1.2 The Rumour in Cottage

The second stage of the story is The Cottages. This place can be called the halfway house in-between "TheHailsham" to "The Recovery Center." As Miss Lucy has mentioned, the clones' lives are already predestined by the normals. When the clones reached an adolescent period, they are sent away from the Hailsham to Cottages around the country. It indicates the sense of an unhomeliness of the clones. They have no so-called "home." They are sent from place to place when the time is ready. All the places that they are staying in are like a station to the next predestined station. Eight students from the Hailsham are sent to this cottage, including Kathy, Tommy, and Ruth. In this place, not only the clone students from Hailsham but also the likes of them are placed here from many institutions. The Cottage is absolutely different from the Hailsham. It is the remains of a farm that had gone out of business. There is an old farmhouse, and around it, barns, outhouses, stables all converted for the clones to live. Furthermore, there are "the veterans" who are the clones that already lived there. There are other "normal people" named Jeffers, who is responsible for the care of the place. This person, as alike the guardians from the Hailsham.

At this place, there is an interesting issue about a "possible." They are Chrissie and Rodney, the veteran couple at the Cottages who raised this issue to Ruth.

"Oh, I think they have got a friend there, someone who used to live here. That's not the point. The point is, they claim they saw this... person. Working there in this open-plan office. And, well, you know. They reckon this person's possible. For me." (Ishiguro, 2005, p.150)

The basic idea about the possible is that the clones are copied from ordinary people. To prove the fact that they are cloned, they try to pursue their originals. They believe that once their originals are found, they could glimpse their future. Once they are out, they keep an eye for the "possibles" who are likely to be their friends' models. This Idea can be concluded in biological and sociological aspects. The Clones are directly related to the normals; that is, the clones are biologically originated from the normals. However, the clones are not as same as the normals because the clones were not born from healthy parents; instead, they were copied from the normals. However, an idea about the possible is still controversial among the clones. For instance, Chrissie and Rodney believe in this issue, and Ruth is convinced to believe everything they say as well. Ruth starts to look for her *possible* to seek her identity. Although, in the end, Ruth was disappointed because she knows what she does is futility.

"If you want to look for possibles, if you want to do it properly, then you look in the gutter. You look in rubbish bins. Look down the toilet, that's where you'll find where we all came from." (Ishiguro, 2005, p.152)

A trip to Norfolk is to seek the person who is cloned from is the example of one of Ruth's dreams and goals. She is very interested to know her identity by seeking her possible.

Another interesting point in this second stage is about a "deferred". This issue begins when Chrissie and Rodney have spoken to Kathy, Tommy, and Ruth. When they heard a rumor about Hailsham students, they genuinely believe that the students at Hailsham have a privilege to get a deferral. If they are properly in love and can be proven, they shall go to the one who runs Hailsham and let them defer their donations back three to four years as long as they are qualified.

"Chrissie and Rodney, they are really obsessed with this idea. You know, the one about people having their donations deferred if they are really in love. They are convinced we know all about it, but no one said anything like that at Hailsham. At least, I never heard anything like that, did you, Kath? No, it is just something going around recently among the veterans. And people like Ruth, they have been stocking it up." (Ishiguro, 2005, p.159)

The idea of getting a deferral is a true reflection of human life to prolong their lives for as long as possible. However, Kathy is less motivated because she remains skeptical about a deferral that whether it is accurate or just a rumor as same as the issue of a possible. She also does not want to hear about Madame, the Gallery, or any other issues. In contrast, Tommy has been thinking about it for a while. Tommy also tries to justify his assumption that He never truly knows what the Gallery Was for and why Madame Took away the student's best artworks. He has referred back to Miss Emily, "She Told things like pictures, poetry, all that kind of stuff (...) Revealed what you were like inside. (...) They revealed your soul" (Ishiguro, 2005, p.173). The statement above from Miss Emily makes

Tommy believe in Miss Emily's Words and links this issue to what Chrissie And Rodney told each of them about getting a deferral. Tommy is convinced that those artworks can judge their inner selves and be significant evidence to prove that they are genuinely in love. This belief prompts Tommy to show his ambition by

drawing pictures in his notebook.

Despite Tommy's distress and sense of inferiority about his lack of creativity at Hailsham, Tommy begins to do his own kind of art in the cottages. (Ishiguro, 2005, p.185)

It is a little bit ironic that what before was a great source of trouble to Tommy, now becomes the most critical project in his life. Though, in the end, Tommy realizes that no one can make sense of his life for him. Moreover, the artwork that in his earlier years would not succeed is an indicator of the despair that will accumulate over time and keep Tommy tied to the stress that he is in. The absurdity of his life was drawn on him; his art, his life will always be hopeless. Because after meeting Madame and Miss Emily, who surprisingly stays inside Madame's house, Tommy found out that there is no gallery in purpose like his imagination, and things such as deferral have never existed, it is just only a rumor "There is no truth in the rumor. I am sorry. I truly am." (Ishiguro, 2005, p.258). Even, Miss Emily has emphasized to Tommy and Kathy,

"It was never true. Even before the morning dale scandal, even back when Hailsham was considered a shining beacon, an example of how we might move to a more humane and better way of doing things, even then, it wasn't true. It's best to be clear about this. A wishful rumor. That's all it ever was." (Ishiguro, 2005, p.258)

"So there's definitely nothing. No deferral, nothing like that. ...your life must now run course that's been set for it" (Ishiguro, 2005, p.261).

Miss Emily reveals the whole truths that have never been revealed before.

Moreover, once again, the student's effort to rich their goal is futile. Through the treatments of Hailsham and the students' effort prove that this novel depicted absurdism.

#### 3.2. Facing Absurdity

This section focuses on the question of whether how three main characters in *Never Let Me Go* face the absurdity. This dystopian novel is introduced three main characters; they are Kathy, Ruth, and Tommy. One question of the issues is to describe the way of three characters dealing with absurdity in their lives. Thus, there are some ways of how these characters are facing absurdity.

# 3.2.1. Kathy is happy about being a carer

In the first part of the novel, Kathy is known as a *carer*. In Hailsham, students can volunteer themselves as a *carer* before they complete the donation. The donation itself is when students in Hailsham must donate their vital organs to other humans to keep their lives longer. Hailsham is a school of clones where the students are taught to live healthily and keep a proper manner, yet never be told about the fact regarding their lives in the future. Therefore, when they become adolescents, they start to wonder about many things that happen in their lives. They try to find the answers. It becomes particularly significant when they examine and figure out the real meaning of certain events. Kathy and her friends aim to give a sense to their lives. Despite, they finally know the fact about their lives when one of guardian tells them about the fact that they never know before.

You'll become adults, then before you're old before you're even middle-aged, you'll start to donate your vital organs. That's what each of you was created to do. You're not like the actors you watch on your videos, you're not even like me. You were brought into this world for a purpose, and your futures, all of them, have been decided. (Ishiguro, 2005, p.73)

Miss Lucy is one of the guardians that tell many kinds of things and knowledge to them. Unfortunately, at that moment of their life, they already know that they are different from the guardians, and all 'normal' term, means different from other humans. As Mrs. Lucy said to them, they are just clones whose organs must be given to other humans who wanted a longer life. Despite that, all of their memories are blurred, not much of the students understand what Mrs. Lucy said. This depiction of absurdity life is faced by Kathy, Ruth, and Tommy as the main characters. Even though Kathy is happy to become a Hailsham student, she also recognizes her life. What happens to her, Hailsham and her friends; Tommy and Ruth. The novel shows that Kathy has no other way of life.

And I'm a Hailsham student—which is enough by itself sometimes to get people's backs up. Kathy H., they say, she gets to pick and choose, and she always chooses her own kind: people from Hailsham, or one of the other privileged estates. No wonder she has a great record. I've heard it said enough, so I'm sure you've heard it plenty more, and maybe there's something in it. But I'm not the first to be allowed to pick and choose, and I doubt if I'll be the last. (Ishiguro, 2005, p.3)

In this statement, Kathy cannot choose anything regarding her life. Being clones are horrible, that other people never want it. Hailsham takes destiny for every student. All students in Hailsham are powerless; they even do not know at all what will happen in their future; all they know is they have a dream. The students have no power and just accept what Hailsham gives to them. Students in Hailsham, including Kathy, are being kept from important secrets regarding their lives.

But Tommy ignored this. "There's something else," he went on. "Something else she said I can't quite figure out. I was going to ask you about it. She said we weren't being taught enough, something like that." (Ishiguro, 2005, p.27)

Here, we get understanding that Kathy's life is so absurd, and she has to deal with it. The absurdity will be recognized when the person realizes it. As Camus (cited in Galloway, 1981, p.11) stated that the absurd man becomes free the moment he recognizes his absurdity. When Kathy becomes a *carer*, she recognizes that the donors she takes care of are going to die. Then, Kathy realizes that she also will donate her organs then. Although Kathy thinks that she is even luckier than other students, she enjoys her life of being *a carer*. She chooses to be a *carer* before becoming a donor. She likes to care, advocate, and serve the donors before she begins her donation.

Anyway, I'm not making any big claims for myself. I know carers, working now, who are just as good and don't get half the credit. If you're one of them, I can understand how you might get resentful—about my bedsit, my car, above all, the way I get to pick and choose who I look after. And I'm a Hailsham student—which is enough by itself sometimes to get people's backs up. (Ishiguro, 2005, p.4)

In this case, Kathy has her way of facing absurdity. Her happiness in being a *carer* is a proof or evidence of rebellion that Camus was intended. Kathy chooses to do it.

Besides, the way she serves her donors high, it shows the opposite of despair that will be experienced by a person who sees death around them. The fact that Kathy does not choose to organize a revolt and escape from her life, yet happy to live as a *carer* instead shows that she does rebellion to face absurdity as what Camus means. Kathy is such a brilliant and unbearable by showing the acceptance.

After the death of Ruth, Kathy becomes Tommy's carer and go to Littlehampton with Tommy. When they can be together, she also shows how she faces the absurdity. There is a rumor that people who are genuinely in love can get the *deferral* for a few years, which means that they can extend their donation even longer. Thus, they want to meet Madame.

Many veterans, too, seemed affected by the flurry of departures, and maybe as a direct result, there was a fresh spate of rumors of the sort Chrissie and Rodney had spoken about in Norfolk. The talk went around of students, somewhere else in the country, getting deferrals because they'd shown they were in love—and now, just sometimes, the talk was of students with no connections. (Ishiguro, 2005, p.170)

The information regarding *deferral* is they get from Chrissie and Rodney, the students in another school of clones when they are privileged in Cottage. They believe what Chrissie and Rodney have said to them and what Ruth is asked for. If they loved each other, they would get the *deferral*. Even though Kathy and Tommy assume that it is just rumor that would never happen for the first time until Ruth asks them to at least try the *deferral*.

"Chrissie and Rodney, they are really obsessed with this idea. You know, the one about people having their donations deferred if they are really in love. They are convinced we know all about it, but no one said anything like that at Hailsham. At least, I never heard anything like that, did you, Kath? No, it is just something going around recently among the veterans. And people like Ruth, they have been stocking it up." (Ishiguro, 2005, p.159)

Besides, Ruth also asks Kathy to take care of Tommy, and after that, Ruth gives Kathy Madame's address. Madame herself is someone who comes every year to select the best works of arts such as poems, drawing, painting, or others of students in Hailsham. Madame is regarded as one of the famous people who have power in Hailsham. Therefore, Ruth gives Madame's address in order to Kathy

and Tommy to apply or purpose for *deferral* to Madame. Thus, they could live together for several years before complete their donations. "Kathy, listen," Ruth said. "You and Tommy, you've got to try and get a deferral. If it's you two, there's got to be a chance. A real chance." (Ishiguro, 2005, p.212) After that, Kathy and Tommy decide to look for the truth by coming to Madame's house. After their return to Madame's house, they discover and recognize that *deferral* is not valid. Miss Emily has emphasized to Tommy and Kathy,

"It was never true. Even before the morning dale scandal, even back when Hailsham was considered a shining beacon, an example of how we might move to a more humane and better way of doing things, even then, it wasn't true. It's best to be clear about this. A wishful rumor. That's all it ever was." (Ishiguro, 2005, p.258)

"So there's definitely nothing. No deferral, nothing like that. ...your life must now run course that's been set for it" (Ishiguro, 2005, p.261).

Miss Emily reveals the whole truths that have never been revealed before.

Disappointment is showed by Kathy; her response, such as a protest toward Hailsham that gave her absurd treatments, makes her life absurd.

Why did we do all of that work in the first place? Why train us, encourage us? Make us produce all of that? If we are just going to give donations anyway, then die, why all those lessons? Why all those books and discussions? (Ishiguro, 2005, p.135)

Kathy asks these questions about Hailsham, her response as her disappointment to Hailsham. Tommy also feels disappointed and angry because he does not get the *deferral*; he feels effortless after showing them all of his works as a requisite to apply and propose it.

"Is it the case, then, that deferrals don't exist? There's nothing you can do?" She shook her head slowly from side to side. "There's no truth in the rumor. I'm sorry. I truly am."

Suddenly Tommy asked: "Was it true once though? Before Hailsham closed?"

Miss Emily went on shaking her head. "It was never true. (Ishiguro, 2005, p.236)

That *deferral* is only a rumor. Kathy and Tommy are angry, but they accept it without protest, it means that they want not to escape. Kathy and Tommy only show personally angry, not politically angry. After Kathy soothes Tommy, Tommy begins to accept that. Moreover, they try to go back to their routine and try to let it be.

Tommy and I, we didn't do any big farewell number that day. When it was time, he came down the stairs with me, which he didn't usually do, and we walked across the Square together to the car. (Ishiguro, 2005, p.261)

That Kathy's acceptance only wants to defer, yet not to escape. That she will never see Tommy again, and then she will soon complete her donation. She knows that time would never even slower yet closer. She tries to restrain herself, that she will lose Tommy while she chooses to accept her fate.

"It might be just some trend that came and went," I said. "But for us, it's our life." (Ishiguro, 2005, p.243)

Not long after that, Tommy has to complete his donation. Tommy dies when he completes his fourth donation, and Kathy will never be able to share life and spend more time together with Tommy. At the end of the story, Kathy realizes that although she loses both her friends, Tommy and Ruth, she will never lose the memories with them in Hailsham. The novel ends with Kathy, who stands in a field and imagines her memories of Hailsham and Tommy.

I half-closed my eyes and imagined this was the spot where everything I 'd ever lost since my childhood has washed up, and I was now standing here in

front of it, and if I waited long enough, a tiny figure would appear on the horizon across the field, and gradually get larger until I 'd see it was Tommy, and he'd wave, maybe even call. (Ishiguro, 2005, p.65)

The collection of memories that Kathy has denotes of escaping the sense of emptiness. That her future will be a loss, yet she always gives a sense to her existence. Kathy faces the absurdity is by acceptance. She does not even try to set her life free from the fate that has been destined for her. Even when she becomes *carers*, she has a car at their disposal, Kathy never tries to go away and escape from her destiny. She does not try to change or escape even she recognizes her cruel life. She only tries to do the best and not consider it as a burden. She still keeps Hailsham and its memories with her forever.

## 3.2.2. Tommy express himself through arts

The students of Hailsham live life as clones, and their existence is limited. The school has a strong influence on building students' perception of the outside of the world. Live in Hailsham, do any routine in the school and being exposed, and meeting different guardians with different treatments and perspectives, are all experiences that keep and protect the students' minds, which then develop students' manner and personality in control. Students are not allowed to go outside makes them wonder and strange.

She always wore a sharp grey suit, and unlike the gardeners, unlike the drivers who brought in our supplies—unlike virtually anyone else who came in from outside—she wouldn't talk to us and kept us at a distance with her chilly look. (Ishiguro, 2005, p.30)

All information regarding any life outside of Hailsham is secretly kept by intuition. Whereas Tommy is the first student whom Miss Lucy tells about the secret of Hailsham. She says that students are not being taught enough. Besides, they do not truly understand their purpose in life and their reason for being. The fact that students are being kept from an important secret regarding their lives shows an uncommon condition that may lead them to question and skeptic about their lives. The students are less understanding about their future lives. Thus, it brings ideas of the limitation of their existence. Nevertheless, Tommy does not care about that. He starts to ignore it.

But Tommy ignored this. "There's something else," he went on. "Something else she said I can't quite figure out. I was going to ask you about it. She said we weren't being taught enough, something like that." (Ishiguro, 2005, p.29)

Here, we get the feeling that Tommy does not want anything to disturb him because we know that Tommy is cruel enough. Cause Tommy is known for his temper. However, Kathy never stops to help Tommy to think about the reason for anything which happened in their lives.

"Now, Tommy, think. Why did she bring it up? She's talking about you and you not creating. Then suddenly she starts up about this other stuff. What's the link? Why did she bring up donations? What's that got to do with you being creative?" (Ishiguro, 2005, p.27)

The absurdity that is faced by Tommy is a kind of acceptance that separates him from outside and healthy human life. Tommy finds a sense of peace in art while keep going his life. Tommy's lack of creativity at Hailsham makes his distress. Tommy is described as an unstable boy because of his behavior; he is known frequently as anger to her friends. However, he tries to express his distress by

doing his art when he is at Cottage. It is the way Tommy rebels against the absurdity

According to him, it had all started one afternoon in one of Miss Geraldine's art classes. Until that day, Tommy told me, he'd always quite enjoyed painting. (Ishiguro, 2005, p.17)

The way he faces the absurdity, by express himself through arts, even though he realizes that he is going to die someday. He recognizes that he will always be hopeless, but he creates his art. He finds his joy and happiness no matter how life will bring him down, how life is absurd to him. It is particularly apparent that Tommy tries to find his meaning in life. The way Tommy faces the absurdity is depicted when Ruth apologizes to Kathy for keeping Tommy apart from her. Ruth asks Tommy and Kathy to at least try for *deferral*.

Well, Kathy, what you have to realize is that Tommy doesn't see you like that. He really, really likes you, he thinks you're really great. But I know he doesn't see you like, you know, a proper girlfriend. (Ishiguro, 2005, p.183)

After that, Tommy chooses to have a relationship with Kathy though he knows that she is going to complete the fourth donation. Even though Tommy has little time, but he still wants to have a relationship and ask for *deferral* shows that Tommy once again rebels against absurdity. He comes to Madame's house to bring her art works to apply *deferral*. However, Miss Emily said that Gallery does not exist, what students do in works and arts just to show to other humans that clones also have a soul.

Well, you weren't far wrong about that. We took away your art because we thought it would reveal your souls. Or to put it more finely, we did it To prove you had souls at all." (Ishiguro, 2005, p.238)

After meeting Miss Emily and Madame and getting to know that there is no deferral, Tommy is distraught and can not hide his disappointment.

A few minutes later, he said suddenly: 'Kath, can we stop? I am sorry, I need to get out a minute.' ...I could make out in the mid-distance, near where the field began to fall away, Tommy's figure, raging, shouting, flinging his fists and kicking out. (Ishiguro, 2005, p.245)

There is no gallery, there is no deferral means there is no way out. There is no hope instead. It is particularly interesting that the only hope and opportunity for Tommy is to get the *deferral*. That Tommy feels he needs to rebel against absurdity of his life is by effort for that; until he stops and decides to accept it. Because of the time to complete his fourth donation comes.

How maybe, after the fourth donation, even if you've technically completed, you're still conscious in some sort of way; how then you find there are more donations, plenty of them, on the other side of that line; how there are no more recovery centers, no carers, no friends; how there's nothing to do except watch your remaining donations until they switch you off. (Ishiguro, 2005, p.256)

The way out for him is his fourth donation, completing. Accepting mortality after trying anything the best for his life. However, Tommy does not merely give up for his life; he also does not try to escape or commit suicide when he recognizes that he and Kathy will be separated from each other and never have more time. However, Tommy accepts his future. Finally, Tommy, in his end life merely reminds Hailsham as a beautiful place instead. A beautiful memory of Hailsham shows that Tommy is not represented the despair, yet he pretty much accepts what happens to his life.

He'd just come through his third donation, it hadn't gone well, and he must have known he wasn't going to make it. He could hardly breathe, but he looked towards me and said: "Hailsham. I bet that was a beautiful place." (Ishiguro, 2005, p.4)

The excellent memory that Tommy keeps in his end of life is proof of his final acceptance that will complete his donation and cannot get the *deferral*. Although, exactly Tommy and Kathy know before they find out the deferral, that it is no more than a rumor. However, they try and care. Thus, it is what makes them human above all else. It means that his rebellion is over, and he tries to let it go. As what absurdist claims, a man's happiness relies on his ability to accept the truth of the absurd, which will present itself through the rebellion. (Poul, 83) His rebellion, through express himself of creating arts and painting, his big heart to accept that he will separate from the one he loves, and his acceptance of morality shows the way of how Tommy faces the absurdity. Tommy does rebellion in his way and does not try to reject all the reality of his life shows that he face the absurdity of life.

## 3.2.3. Ruth Keeps Going Her Life as She Likes

Kathy begins a friendship with Ruth in Hailsham before they evolve friendship with Tommy. Whereas no need much time for Ruth to begin a relationship with Tommy, which then develops a triangular love story for her and her best friend, Kathy. Though, she understands and recognizes that Tommy and Kathy are in love with each other, yet Ruth tries to keep them away because she does not want to be alone. Ruth always tries to shows her existence and tends to do anything she likes, and it makes her become someone that her friends have stayed away.

She wasn't someone I was friends with from the start. I can remember, at five or six, doing things with Hannah and with Laura, but not with Ruth. I

only have the one vague memory of Ruth from that early part of our lives. (Ishiguro, 2005, p.42)

From this part, we know that Ruth is the type of person who does not hesitate to show her existence. She often lies to other girls at Hailsham about being Miss Geraldine's favorite because Miss Geraldine is everyone's favorite. She let them believe that Miss Geraldine give her a shiny pencil box though that is all a lie.

This might sound a pretty innocuous sort of response, but actually, it was like she'd suddenly got up and hit me, and for the next few moments I felt hot and chilly at the same time. I knew exactly what she'd meant by her answer and smile: she was claiming the pencil case was a gift from Miss Geraldine. (Ishiguro, 2005, p.52)

She likes to pretend to be better than everyone, though Kathy knows it. It also happens when students are privileged. Intentionally, Hailsham wants to stimulate students' intellectual and awareness in order to show that they are similar to other humans. When they are privileged, Ruth starts to look for her *possible* in order to seek her identity. Although, in the end, Ruth was disappointed because she knows what she does is futility.

"If you want to look for possibles, if you want to do it properly, then you look in the gutter. You look in rubbish bins. Look down the toilet, that's where you'll find where we all came from." (Ishiguro, 2005, p.152)

A trip to Norfolk to seek the person who is cloned from is the example of one of Ruth's dreams and goals. Since clones never have any memory regarding their parents, they are fascinated by the idea of meeting *possibles*, the person who they have been modeled. In the same way, Ruth hopes to find her *possible* who works in an office in Norfolk. As Hailsham students and clones, they believe that the lives of their *possibles* will give them the idea of what their future may have been. It will happen if they do not have to complete the donation, which means to pass

away after their last donation. They believe that by seeing their *possibles*, they will also get the feeling of becoming an average human. Moreover, it will give them the impression that there is someone out there who looks like them and legitimates their existence.

It was up to each of us to make of our lives what we could. This was the camp Ruth always claimed to side with, and I probably did too. All the same, whenever we heard reports of a possible—whoever it was for—we couldn't help getting curious. (Ishiguro, 2005, p.128)

It shows that clones are also standard, they have a feeling of own something like a family. It is like what Ruth does; it also gives the value from her presence that she has her rebellion against her life as a donor though she cannot change her fate as a donor. After all, Ruth then starts to face the absurdity when she separates with Kathy and Tommy. Kathy decides to become a *carer*, whereas Tommy starts his *first donation*. She then lives based on her existence as a clone who will donate her organs to other humans. Until several years later, she meets Kathy, who becomes her carer. Ruth never tries to change her potential; she is just trying to make the best of it because donating their organs is the purpose of why she is created.

"I think I was a pretty decent carer. But five years felt about enough for me. I was like you, Tommy. I was pretty much ready when I became a donor. It felt right. After all, it's what we're supposed to be doing, isn't it?" (Ishiguro, 2005, p.207)

Though Ruth seems to accept her life as a clone, in fact readily, she also dreams of a better life and future. Despite all the characters in the novel, Ruth is one who reveals that she also struggles for her life. Though, when Kathy becomes Ruth's *carer*, Kathy still gets angry at her. Ruth tries to pretend that she does not

remember about past occurrences. In this event, Kathy cannot accept Ruth's, pretending that she has forgotten things about Hailsham. Ruth does not want to remember Hailsham and all the pain she gets though it is the most important memories to her. However, Tommy recognizes that Ruth always has a different perspective on her memories and life.

You and me, right from the start, even when we were little, we were always trying to find things out. Remember, Kath, all those secret talks we used to have? But Ruth wasn't like that. She always wanted to believe in things. That was Ruth. (Ishiguro, 2005, p.33)

While Kathy and Tommy are interested in collecting their memories, different from Ruth, who pretends to forget her past. Ruth does not want to recognize any meaning of her life because it is a painful experience. Here we get Ruth's perspective that she starts to move all on and leave her memories behind. After all, Ruth tries to influence Kathy to change her life. Ruth has her way of approaching life that she always does anything differently. Until she asks Kathy to see Tommy. Ruth chooses to ask forgiveness to Kathy for keeping Kathy away from Tommy.

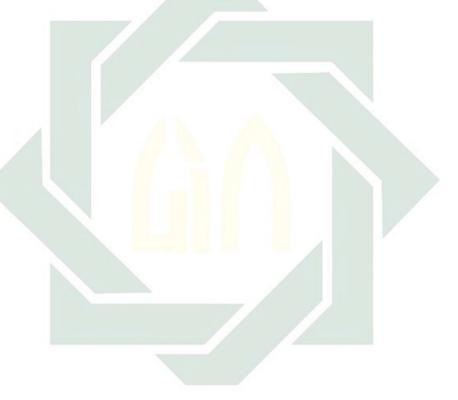
I'm not pretending I didn't always see that. Of course, I did, as far back as I can remember. But I kept you apart. I'm not asking you to forgive me for that. That's not what I'm after just now. What I want is for you to put it right. Put right what I messed up for you." (Ishiguro, 2005, p.212)

For this time, Ruth chooses to admit the mistake she has made and wanted Kathy to have a longer time with Tommy. Ruth gives them the opportunity and wants them to apply for *deferral* and extend the time before Tommy and Kathy complete the donation. Even though we know that Ruth will feel solitude, Ruth has been relieved, till she completes her last donation and her life finally ends.

Camus (cited in Foley 2014, p.9) argued that humans should keep the absurd alive rather than attempt to suppress it through suicide. All characters show that they never try to escape or even commit suicide. Once they have accepted that their lives have no purpose, no destiny, but they free to behave the way we want to. Also, Camus (cited in Neimneh & Madi, 2014, p.118) defines the consequence of the absurd is a revolt, not suicide. Revolt is a happy acceptance of suffering and destructive behavior against meaninglessness. Though sometimes they lose their hopes, they still show acceptance. A man has to appreciate his own life by doing revolt. While revolt itself, in Camus's definition, is an acceptance against meaningless life. In this case, even though Kathy, Ruth, and Tommy recognize that their lives are meaningless as well, but they still accept it and keep going on their lives. As Camus says, "Being deprived of hope is not despairing" (Camus, 1995). Kathy, Ruth, and Tom have no specific purposes in their lives after knowing the truth. They realize that life is baseless, pointless, that they only live to die, they live to become a donor, and complete the donation.

The clones or students of Hailsham suffer much cruelty than other humans. Clones' acceptance that they are created only for organ donor transplantation makes the clones completely human. Even though we can conclude that the purpose of the students' existence is meaningless and pointless. Therefore, it makes their whole existence is absurd. Nevertheless, the characters show the confronting of mortality. They are reflecting an acceptance of their lives. They make great choices that happen in their lives. Though it is an unsatisfied ending, all characters try to make some sense of his existence before they die. It

also supports that once a man has realized that life is meaningless, he will begin the rebellion or revolt itself. However, each of them has its way of facing absurdity. Kathy is happy about being a *carer*. Tommy expresses himself through arts, and Ruth keeps going her life as she likes. The fact that their lives are absurd, and they do rebellion proves that the absurdity is depicted in this novel, and all the ways characters do are their response and face absurdity itself.



#### **CHAPTER IV**

#### CONCLUSION

Absurdism is depicted in this novel, where a boarding school called 'Hailsham' that built for a human clone to donate the vital organs for 'normal' humans treated normally. The clones in this school are given general knowledge, taught how to interact with others; even the teachers stressed them about the importance of producing art. Besides that, the teacher also told them to respect their physical needs, how sex was a lovely gift, as long as both people wanted it. However, the teachers are conscious about the students future, that they will die young, the students will not have a future such as 'normal' human; get a job, being a film stars, going to another country, working in a supermarket, or having a family and baby. So, the treatments are absurd, because it is purposeless and meaningless.

Indeed, the absurdity doing by Hailsham took impact directly on the students' life. When they become adolescents, they start to wonder about many things that happen in their lives. They try to find the answers. Ruth starts to look for her *possible* in order to seek her identity, but in the end, Ruth was disappointed because she realizes what she does is futile. Another absurdity is faced by Tommy and Kathy, when they struggle to get a deferral, that is a rumor said that two persons are correctly in love and can be proven, they shall go to the one who runs Hailsham and let them defer their donations back three to four years as long as they are qualified. Finally, Tommy and Kathy found out that there is no

deferral like their imagination, and things such as deferral have never existed; it is just only a rumor. Miss Emily reveals the whole truths that have never been revealed before. Furthermore, once again, the student's effort to rich their goal is futile.

Thus, the writer can conclude that the purpose of the students' existence is meaningless and pointless. Therefore, it makes their whole existence is absurd. Nevertheless, the characters show the confronting of mortality. They are reflecting an acceptance of their lives. They make great choices that happen in their lives. Though it is an unsatisfied ending, all characters try to make some sense of his existence before they die. It also supports that once a man has realized that life is meaningless, he will begin the rebellion or revolt itself. However, each of them has its way of facing absurdity. Kathy is happy about being a *carer*. Tommy expresses himself through arts, and Ruth keeps going her life as she likes. The fact that their lives are absurd, and they do rebellion proves that the absurdity is depicted in this novel, and all the ways characters do are their response and face absurdity itself.

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