

**WANG LUNG'S JOURNEY PORTRAYED IN PEARL  
SYNDENSTRICKER BUCK'S *THE GOOD EARTH***

**THESIS**



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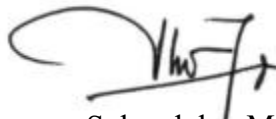
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SYNDENSTRICKER BUCK'S *THE GOOD EARTH***

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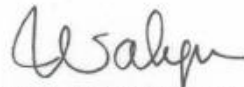
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## ABSTRACT

Samudra, A. S. 2022. *Wang Lung's Journey Portrayed in Pearl Sydensticker Buck's "The Good Earth"*. English Department, UIN Sunan Ampel Surabaya. Advisor: Suhandoko, M.Pd.

Keywords: story line, hero's journey

This thesis aims to analyze *The Good Earth* focuses on Wang Lung as main character, his role clearly as a hero. Wang Lung fight for family and legacy fit to Hero's Journey, he never let his whole family suffer to starving.

When the character's traits have been established via character analysis and characterization, The Hero's Journey by Joseph Campbell theory is used to map out the character's journey. Wang Lung's passage through the heroic storyline is studied using a descriptive qualitative technique.

The result of this thesis is Wang Lung as main character has some traits, he portrayed as a simple man, love his land, love his family, and kind of old tradition that drives him to be a pious person. The findings of this research show that Wang Lung has experienced the three stages of Hero's Journey by Joseph Campbell, there are Departure, Initiation, and Return.



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## ABSTRAK

Samudra, A. S. 2022. *Perjalanan Wang Lung Digambarkan dalam novel The Good Earth oleh Pearl Sydensticker Buck*. Prodi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Suhandoko, M.Pd.

Kata kunci: alur cerita, perjalanan pahlawan

Skripsi ini bertujuan untuk menganalisis *The Good Earth* berfokus pada Wang Lung sebagai tokoh utama, perannya secara jelas sebagai seorang pahlawan. Perjuangan Wang Lung untuk keluarga dan warisannya sesuai dengan Hero's Journey, ia tidak pernah membiarkan seluruh keluarganya menderita kelaparan.

Ketika karakteristik dari karakter utama telah ditetapkan melalui analisis karakter dan karakterisasi, teori The Hero's Journey oleh Joseph Campbell digunakan untuk memetakan perjalanan karakter. Perjalanan Wang Lung melalui alur cerita heroik dipelajari dengan menggunakan teknik kualitatif deskriptif.

Hasil dari penelitian ini adalah Wang Lung sebagai karakter utama memiliki beberapa ciri, ia digambarkan sebagai orang yang sederhana, mencintai tanahnya, mencintai keluarganya, dan ada semacam tradisi lama yang mendorongnya untuk menjadi orang yang saleh. Temuan penelitian ini menunjukkan bahwa Wang Lung telah mengalami tiga tahap Hero's Journey oleh Joseph Campbell, yaitu *Departure*, *Initiation*, dan *Return*.

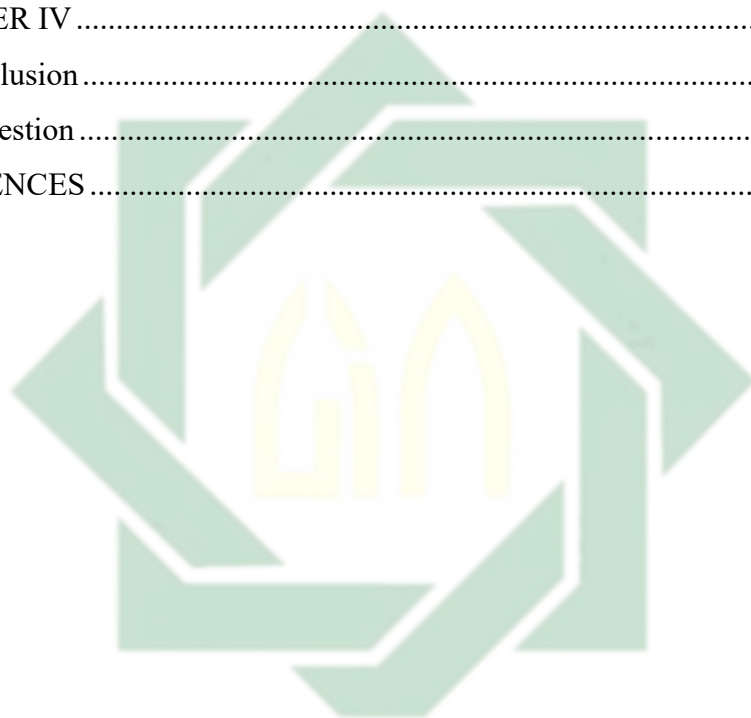
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## TABLE OF CONTENTS

Cover	
Inside Cover Page.....	i
Approval Sheet.....	ii
Examiner Sheet.....	iii
Declaration.....	iv
Acknowledgments.....	v
Abstract.....	vii
Abstrak.....	viii
Table of Contents.....	ix
CHAPTER I.....	1
INTRODUCTION.....	1
1.1 Background of the Study.....	1
1.2 Statement of Problem.....	5
1.3 Objectives of the Study.....	5
1.4 Scope and Limitation.....	5
1.5 Significance of the Study.....	5
1.6 Method of the Study.....	6
1.6.1 Research Design.....	6
1.6.2 Source of Data.....	6
1.6.3 Method of Collecting Data.....	6
1.6.4 Procedure of Analizing Data.....	7
CHAPTER II.....	8
REVIEW OF LITERATURE.....	8
3.0 Theoretical Framework.....	8
3.0.1 New Criticism.....	8
3.0.2 Hero's Journey.....	11
3.0.3 Previous Study.....	19
CHAPTER III.....	21
WANG LUNG'S QUEST PORTRAYED IN PEARL SYNDENSTRICKER BUCK'S THE GOOD EARTH.....	21
3.1 The Main Character's Traits in the Novel.....	21

3.1.1 Wang Lung.....	21
3.2 The Plot of The Good Earth portrayed through Hero's Journey by Joseph Campbell.....	33
3.2.1 Departure.....	33
3.2.2 Initiation.....	38
3.2.3 Return.....	46
CHAPTER IV.....	54
4.1 Conclusion.....	54
4.2 Suggestion.....	56
REFERENCES.....	57



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## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Literature is a written work which deals with human imagination, feeling and experience. The term literature seems best if we limit it to the art of literature, that is, to imaginative literature. Literature is also produced by imagination of the author. Literature is not just a document of facts, it is not just the collection of real events though it may happen in the real life. Literature can create its own world as a product of the unlimited imagination (Wellek and Warren, 1956, p. 22). It is usually written based on author's imagination or experience in order to be able to create limitless new experience for the readers.

Literature is the whole of the written word, according to (Klarer, 2004, p. 4). The restriction is that not every written work can be characterized as literature in the term's more nuanced definition. Literature includes many different genres, such as novels, short stories, poetry, plays, fairy tales, and more. An announcement, the speech's text, papers, articles, a biography, correspondence, and advertising are all included. Fictional works appeal to imagination, creativity, and something unreal, but, given the current circumstances, it is pointless to attempt to prove the truth. Non-fiction writing takes the form of writing about facts and factual knowledge. In polite terms, literary books include both literary and nonfictional works.

Characteristics of a hero include courage, moral integrity, self-assurance, self-sacrifice, protection, and so on (Kinsella, Ritchie, Igou, 2017, p. 20).

According to Spandothymiou, Kyrindis, Christodoulou, and Kanatsuli in their journal, a hero is shown as a person who embodies a character's worth, demands and reflects the highest human expectations, as well as serving as a source of inspiration for others. A hero is a person with a commonly understood moral code of conduct, their own ego, and a relentless commitment to upholding the law (2015, p. 47). In Kohen's research (2016, p. 5) defined a hero as someone who embarked on a perilous adventure and underwent substantial risks.

Pearl Syndenstricker Buck was a best-selling novelist and Nobel Prize winner. Buck, the daughter of missionaries, was born in Hillsboro, West Virginia, and spent the majority of the first half of her life in China, where many of her stories are set. In 1934, social instability in China compelled Buck to return to the United States. Throughout her life, she advocated for civil and women's rights and founded the first worldwide interracial adoption agency, Welcome House. Buck published two autobiographies and biographies of both of her parents in addition to her critically praised novels. Buck was the first American woman to receive the Nobel Prize for Literature in 1938 for her body of work. She died in Vermont (goodreads.com). She was the first woman to win the Nobel Prize in 1938 for her novel *The Good Earth*. Also the following year, *The Good Earth* was released, it won the Pulitzer Prize in 1932, she got the Howells Medal in 1935, and *The Good Earth* was made into a motion picture in 1937.

*The Good Earth* tells about a family farmer of Wang Lung who lived in poverty in China around 1890's to 1990's. The novel started with a wedding day of Wang Lung with a slave of the Great-House of Hwang named O-lan. Before Wang Lung brings his woman, the Ancient Lady in House of Hwang said to Wang Lung and doctrines O-lan that O-lan will be a strong wife and will always work hard together with Wang Lung in any condition. She also will give birth of sons to Wang Lung (Buck, 1947, pp. 10-11). Since then, Wang Lung started to show his preserve to protect his family and relatives from the poverty.

Wang Lung and O-lan work together to make their land produce a lot of food and make money. O-lan gets pregnant, and when O-first lan's child is a son, Wang Lung is very happy. The powerful Hwang family, on the other hand, lives in luxury. The husband is crazy about women, and his wife is an opium addict. The Hwangs get into trouble because of their expensive habits, and Wang Lung is able to buy a piece of their good rice land. He has another harvest that does well, and O-lan has another son. Wang Lung's lazy, greedy uncle is interested in his new wealth. Wang Lung is expected to show the utmost respect to older people, especially relatives, so he has to lend money to his uncle even though he knows the money will be spent on drinking and gambling. (sparknotes.com)

Wang Lung pays people to plant and harvest the crops on his land. He has several years of good harvests and gets very wealthy. When a flood keeps him from doing anything, he starts to feel bored and antsy. He doesn't like the way O-lan looks and says cruel things about her big feet. He can't stop thinking about Lotus, a pretty prostitute with bound feet. He buys Lotus in the end so that she can

be his concubine. When O-lan gets a disease that will kill her, Wang Lung feels bad about what he said and realizes how much his wife has done for him. While this is going on, he tricks his uncle and his uncle's wife into becoming opium addicts to make them less demanding. His uncle and his uncle's wife have moved their family into his house and are still taking advantage of his wealth. Eventually, Wang Lung rents the Hwangs' house and moves in with his family, leaving his own house to his uncle's family (sparknotes.com).

The goal of this thesis is to analyze Wang Lung, the main male character in Pearl Sydenstricker Buck's *The Good Earth*. Wang Lung is married to O-lan, who comes from a lower social class. The book tells about their lives from when they are poor to when they are rich. Wang Lung still has his culture because he stays where he lives. As a husband, Wang Lung is bound by the tradition that a man is very powerful in many areas, such as quest, journey, and having money.

From the quotation above, this study aims to analyze *The Good Earth* focuses on Wang Lung as main character, his role clearly as a hero. The researcher suggests that Wang Lung fight for family fit to Hero's Journey. Wang Lung never let his whole family suffer to starving, they moved to a big city as Wang Lung's command. Wang Lung's heroic act can also be described when he finally saved his family's life from poverty. It can be categorized as heroic act, as Campbell's interview had stated once, that a hero is the one who saved a life. "One is the physical deed; the hero who has performed a war act or a physical act of heroism and saving a life, that's a hero act." (billmoyers.com)



## 1.2 Statement of Problem

According to the background of the study, researcher excitedly wants to find the answer following questions:

1. How does the main character describe in the novel?
2. How is main character's journey described in the novel?

## 1.3 Objectives of the Study

The purpose of the research is to discover the answer to the problems formulation. Therefore, the aims of this study are:

1. To describe the main character in the novel.
2. To describe the main character's journey in the novel.

## 1.4 Scope and Limitation

To avoid extended discussion of the analysis, the researcher limited the study on main male character using Hero's Journey by Joseph Campbell is used to analyze the plot of *The Good Earth* novel. Meanwhile, to determine the traits and attitude of the characters through the concept of characters and their characterization is using New Criticism.

## 1.5 Significance of the Study

This research is expected to make the reader more understands with what the researcher explores from this research. This research contains the analysis the

journey of life as a hero. The researcher hopes this research will enhance the knowledge about Hero's Journey. Besides that, this research can be useful both theoretically and practically for those who want to know deeper about Hero's Journey and how to apply it in literary works.

## **1.6 Method of the Study**

### **1.6.1 Research Design**

This study applied descriptive qualitative method to answer the question of the issue that will be discussed. This study uses literary research by using some e-book, thesis, and websites as the references. *The Good Earth* was the novel which was chosen to be the main data source and the object of analysis of this study.

### **1.6.2 Source of Data**

The primary data are from the novel *The Good Earth* by Pearl Sydenstricker Buck, specifically sentences that represent Wang Lung's journey and character. The secondary data are from the e-books, online resources and journals that relate with the analysis. Internet is used as other sources and references to complete the books.

### **1.6.3 Method of Collecting Data**

To analyze the data, the researcher uses some steps. At first, close reading the novel of *The Good Earth* by Pearl Sydenstricker Buck to make the researcher more understand the whole story. Second, the researcher identify what Wang

Lung's did in his daily life in this story. Third, the researcher classifies the data which relate with Hero's Journey by Joseph Campbell.

#### **1.6.4 Procedure of Analyzing Data**

The researcher will be analyzing data related to Hero's Journey described and by Joseph Campbell which occur in sentences and utterances in *The Good Earth* novel, then making the conclusion based on the data analysis.



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## CHAPTER II

### REVIEW OF LITERATURE

#### 3.0 Theoretical Framework

This chapter focuses on the theories that will serve as the analysis's foundation. This chapter's discussion of these notions will serve as the basis for an analysis of Pearl Sydenstricker Buck's novel *The Good Earth*. Since the study analysis is focused on character and characterization, as well as the journey of the characters in the novel mentioned in advance, this analysis will apply New Criticism theory to character and characterization analysis, and Hero's Journey by Joseph Campbell to character journey analysis.

##### 3.0.1 New Criticism

New Criticism is an Anglo-American form of Formalism that dominated teaching and study from the early 20th century until the early 1960s (Castle, 2013, p. 121). Simply, Selden (1993, p. 15) stated that New Criticism emerged for the first time in the 1920s and continued to develop until the 1960s.

In the United States, New Criticism is commonly described as "close reading." Close reading is an analytical technique that focuses on a text's figure of speech, grammar, and structure, among other elements (Tyson, 2006, p 137). New Criticism is not concerned with intellectual, historical, biographical, etc. contexts; rather, it focuses on the text and itself (Selden, 1993, p. 19). According to Tyson

(1993, p. 137), the text itself constituted the story's narrative, characters, characterization, metaphors, pictures, rhyming, point of view, and other elements.

Hence, New Criticism is a theory that utilizes the inherent aspect of a literary work as an essential object for literary work analysis. According to Gillespie (2010, p. 176), New Criticism was a reaction to the idea of literary criticism and its biography, which positioned the extrinsic aspects excessively, such as the author's life or the literary work's history.

### **3.0.1.1 Character**

Character plays a crucial part in literary works beyond just bringing the tale to life. In a tale, the author may communicate something via "character." Due to the author's arrangement of the characters, the tale will be engaging and the reader's attention will be drawn to the story's intriguing aspects. Bennet and Royle (2009, p. 60) argued that literature is alive due to the character; they are an object of the reader's fondness and detest, interest and fascination, adoration and censure.

According to Larry M. Sutton's *Introduction to Literature* (1971, p. 16), there are four different kinds of character: flat character, round character, static character, and dynamic character.

A flat character is a figure with just one significant character trait. The author does not disclose more about the flat character for the story's purpose, and the character is often immobile (Henderson et al, 2006, p. 9). According to Perrine and Thomas, a flat character has several personalities and is readily identifiable by a single line (2006, p. 68). According to the two preceding definitions, a flat

character has one or two dominating personalities and is also known as a static character.

Other character type is round character. It is a better accomplishment than having a flat character, since round characters develop, alter, and have a decent personality. According to Perrine and Thomas (1988, p. 67), a round character is more complicated and contains several personality features; hence, a thorough examination is required to comprehend the character. According to Pickering and Hoepfer (1962, p. 26), a round character is the antithesis of a flat character; a round character tends to have numerous characterizations and complexity, not just regarding the character's intelligence but also their emotions.

Pickering and Hoepfer (1962, p. 97) outlined the definition of A dynamic character is the antithesis of a static one. Typically, a dynamic character transforms through time as a consequence of resolving the central conflict or confronting a massive or significant disaster. Although a static character is one who does not alter through time, the characters' personalities do not grow or transform.

### **3.0.1.2 Characterization**

Characterization is a method for understanding and identifying a story's character; it is the method through which the character is produced (Gill, 2006, p. 127). The reader may perceive the character's qualities via action and dialogue, as well as any other thoughts or statements about the character that are expressed.



According to Jack Salzman (1994, p. 146), there are two methods of character creation: the dynamic technique and the analytic method. The dynamic technique is often recognized as an indirect presentation in which the author conveys the character's personality via other characters' thoughts, dialogue, and actions. In contrast, the analytic technique allows the reader to identify the character based on his or her thoughts, attitude, behavior, and look, as well as the author's direct order to the character.

If one were to reach the conclusion that characterization is a strategy that an author employs to construct a character inside a story, bring that character to life, and make the character appear as if they are real, then that conclusion would be supported by the information that was stated above.

### **3.0.2 Hero's Journey**

Beginning with Jung's notion of the Hero's Archetype, Joseph Campbell (2004, p. 10) developed the Hero's Journey hypothesis and separated the hero's journey into many phases. In Campbell's book *The Hero with a Thousand Faces*, it is claimed that a hero is one who leaves his life and embarks on a trip to somewhere, faces some foes, and emerges victorious, bringing wealth and power to the people.

Hero's Journey by Joseph Campbell is broken down into 17 stages and three acts, each of which a hero must go through along their journey. Departure, Initiation, and Return are the three phases that are represented by the book's three acts, which are a categorization of the stages.

### **3.0.2.1 Departure**

Is where the tale is given and where the fight begins. The storyline of departure consists of an invitation to adventure, denial of the invitation, supernatural assistance, the crossing of the threshold, and the belly of the whale.

#### **3.0.2.1.1 Call to Adventure**

A hero confronts for the first time a situation that compels him to go on a trip. (Campbell 2004, p. 48) also claimed that the hero's action is required to fix the situation and is a required stage in the adventure.

#### **3.0.2.1.2 Refusal of The Call**

As a result of the hero's uneasiness, uncertainty, and dread over the situation he confronts, he refuses to take action or engage in the trip (Campbell, 2004, p. 54). In this instance, a reader holds a grudge towards the protagonist for refusing to go on a trip.

#### **3.0.2.1.3 Supernatural Aid**

After a person successfully confronts the bad emotions that dominate him, something smart or a bear-leader provides him a deterrent or something new that gives him the courage, wisdom, or insight to meet his opponent on his subsequent trip (Campbell, 2004, p. 65). In this stage, he also describes the unexpected support that comes to one who has embarked on his right voyage.

#### **3.0.2.1.4 The Crossing of the Threshold**

A disposition to participate in an adventure. A hero leaves his comfort zone for an adventure in order to restore peace. It is shown by his departure from his place of origin and his intention to restore peace there (Campbell, 2004, pp. 76-78). He is ready to confront an entirely different universe and set of norms than his comfort zone.

#### **3.0.2.1.5 The Belly of the Whale**

During this phase, the protagonist initially steps into a new realm. As a prelude to comprehending the circumstances in the new world or the next challenges, the protagonist will undergo a little trial (Campbell, 2004, p. 84). This phase occurs when the protagonist leaves his comfort zone or place of origin in pursuit of adventure.

#### **3.0.2.2 Initiation**

Point in the narrative at which the conflict reaches its peak. It includes traveling the road of trials, having a meeting with the goddess, having women serve in the role of tempters, making amends with the father, apotheosizing, and receiving the final blessing.

##### **3.0.2.2.1 The Road of Trials**

A set of ordeals that will serve to hone the hero's skills and make him or her more equipped to take on the adversary. This is the point that the hero's

growth will become apparent to the audience (Campbell, 2004, pp. 89-90). At this point in the trip, the hero must confront the challenges that lie ahead.

#### **3.0.2.2.2 The Meeting with the Goddess**

It is possible that this is a sign that is symbolic of the hero coming across a lady or someone that he loves who has the potential to affect the course of the tale or the plot (Campbell, 2004, pp. 100-101). This implies that he will encounter ladies along the way who will aid and encourage him on his adventure.

#### **3.0.2.2.3 Woman as Temptress**

However, (Campbell, 2004, p. 111) uses the term to symbolize a woman whose temptation frequently causes heroes to become obsessed with something other than the fact that the hero is going to face an evil person, who is not necessarily portrayed as a female or woman figure. This person is not a woman in the literal sense of the word. The villain will succeed in demoralizing the hero, causing him or her to shift their focus away from the threat that confronts them and onto what tempts them.

#### **3.0.2.2.4 Atonement with the Father**

In ancient mythology, the power of the father was considered to be the greatest. According to (Campbell 2004, p. 135), the figure of the father is used to represent the person who controls one's life and who has authority over his kid. This figure has a significant deal of power, and as a result, it needs to be eliminated before the hero may fulfill the purpose of his voyage. Simply said, this

phase occurs when the hero confronts a character who has a significant deal of influence over him; without a doubt, it rises to the level of being both the center and the pinnacle of the preceding phase or stages.

#### **3.0.2.2.5 Apotheosis**

This stage of the trip depicts the hero achieving enlightenment in order to go on to the subsequent level of his journey; it occurs when the hero falls because he is forced to meet the adversary (Campbell, 2004, p. 157). The hero advances to a more powerful level in this instance.

#### **3.0.2.2.6 The Ultimate Boon**

According to (Campbell 2004, p. 160), this stage represented something that may be a reward for the success that is gained after the hero makes a significant amount of sacrifices for the sake of society. The conflict that came before this one has been won by the hero.

#### **3.0.2.3 Return**

It consists of the events that led up to the conclusion of the tale. It entails defying nature, taking a magical flight, being rescued from the outside, crossing the threshold of returning, becoming master of two realms, and gaining the freedom to live.

#### **3.0.2.3.1 Refusal of the Return**

A determination not to return to the life that came before (Campbell, 2004, p. 179). The hero is unwilling to go back to where he came from or to the comfort zone because he has become used to and complacent with the label of hero. He also feels at ease in his new environment and has gotten acclimated to and complacent with his new role.

#### **3.0.2.3.2 The Magic Flight**

The point in the story at when the protagonist embarks on a fantastic adventure and suddenly emerges someplace else in the story (Campbell, 2004, p. 182). This indicates that a hero could be able to go to another realm by mystical methods.

#### **3.0.2.3.3 Rescue from Without**

Others arrive to rescue the hero from a new world that is packed with magical trips. This may also apply to a hero who does not know when it is time to go back to his former life and need the assistance of a friend to remind him of this important detail (Campbell, 2004, pp. 192-193). This might still be part of the magical trip at this point due to the fact that the hero needs individuals from his past to help him.

#### **3.0.2.3.4 The Crossing of the Return Threshold**

This stage as the time when the hero is going to return to the previous life, which takes advantages of the knowledge and understanding obtained during the



adventure, it to be shared with the community, and it to be used for the benefit of the community (Campbell, 2004, pp. 201-204). The hero has been given a challenging duty to do after obtaining it.

#### **3.0.2.3.5 Master of Two Worlds**

The hero is respected in the society as a result of the successes he has acquired on his journey, which have caused him to endure personal transformation (Campbell, 2004, pp. 213). The power that he has justifies giving him a prominent role.

#### **3.0.2.3.6 Freedom to Live**

As a result of the hero's ability to master both spiritual and physical power, he was eventually able to attain a life that was free from the dread of death and in which he was able to live life without guilt of his future fate or remorse stemming from the past. It signifies whatever it is, whether it be becoming a king, getting married, or going back out on an adventure (Campbell, 2004, p. 221). This is the point at which the hero experiences the most joy.

The following table provides an overview of the phases of the hero's journey, which are broken down into three acts and mapped to the chronological flow of the tale. For further information, see here. The story of the hero's journey will be portrayed via those 17 phases in the order in which they are completed.

Hero's Journey	
Departure	<ul style="list-style-type: none"> <li>● Call to Adventure</li> <li>● Refusal of the Call</li> <li>● Supernatural Aid</li> <li>● The Crossing of the Threshold</li> <li>● The Belly of the Whale</li> </ul>
Initiation	<ul style="list-style-type: none"> <li>● The Road of Trial</li> <li>● The Meeting with the Goddess</li> <li>● Woman as Temptress</li> <li>● Atonement with the Father</li> <li>● Apotheosis</li> <li>● The Ultimate Boon</li> </ul>
Return	<ul style="list-style-type: none"> <li>● Refusal of the Return</li> <li>● The Magic Flight</li> <li>● Rescue from Without</li> <li>● The Crossing of the Return Threshold</li> <li>● Master of Two Worlds</li> <li>● Freedom to Live</li> </ul>

### 3.0.3 Previous Study

The researcher has discovered numerous forms of literacy in some ways, are relevant to the present study in order to widen the scope of the knowledge that may be gained from this investigation. In order to get a more comprehensive understanding of the research that has the same theory, focus, and issue as other studies, a number of different studies that have been conducted by earlier researchers have been compiled.

*Kid's Adventure and Bravery Seen Through Hero's Journey in Erich Kästner's Emil and the Detectives*, Utita Nurrosyada Hilmi's graduation thesis at State Islamic University Sunan Ampel Surabaya, is the first previous study. She looked at two different things. First, the New Criticism theory shows how the way the characters describe things in the book is shown in the novel. Second, the storyline of Emil and the Detectives was portrayed at in terms of Joseph Campbell's Hero's Journey theory. The final outcome of Utita's thesis is that Emil and his friends, the Professor and Gustav, have different traits, but they all have the same character. It is their bravery that puts them on the path of a hero, but their adventure did not go through all of the stages in Joseph Campbell's theory of the hero's journey.

The second earlier investigation was conducted by Sulistyowati in her graduating paper at State Islamic University Sunan Kalijaga Yogyakarta entitled *The Hero's Journey analysis of Judy Hopps in "ZOOTOPIA" Movie (2016)*. She focused on moral value, which has a good effect on the audience. One moral value

she focused on was heroism. From her analysis, she came to the conclusion that the main character in the movie *Zootopia* fits the kind of heroism that Joseph Campbell talks about in his theory.

And the third found in Faizatul Widak's *Men's Oppression in Pearl S. Buck's The Good Earth*. This study uses the theory of patriarchy by Silvia Walby. Aims to depict the men's oppression in the Pearl S. Buck's *The Good Earth*. In her research, the idea of oppression, theories of patriarchy, and radical feminism are all examined using the descriptive analytic approach. Abuse, exclusion, and a lack of control all play a role. O-lan's life has been affected by these events. For reasons that remain unclear, O-lan chooses to not do anything, portraying herself as a subservient woman and constantly being terrified of Wang Lung.

The previous studies above talk about bravery and moral value. However, as far as researchers know, there have not been many attempts to talk about the Hero's Journey in *The Good Earth*. Many researchers analyze *The Good Earth* in social and oppression but not Hero's Journey. So, the goal of this study is to talk about Wang Lung's role in *The Good Earth* as seen through the Hero's Journey.

## CHAPTER III

### WANG LUNG'S JOURNEY PORTRAYED IN PEARL SYDENSTRICKER BUCK'S THE GOOD EARTH

In this chapter, the author uses two theories to answer the research questions about *The Good Earth* by Pearl Sydenstricker Buck. The first analysis starts by using the New Criticism theory to describe the traits of the male main character. Then, the researcher looks at the plot of Journey by Joseph Campbell to figure out what the journey is all about.

#### 3.1 The Main Character's Traits in the Novel

There are two ways to show how a character is made, there are dynamic method and the analytic method. The dynamic method is usually called an indirect presentation because the author shows what a character is like by focusing on what other characters say, what they talk about, what they did in the past, and what they do now. While in the analytic method, the reader can tell who the character is by what they think, how they act, how they look, and what the author tells them directly (Salzman, 1994, p. 146).

##### 3.1.1 Wang Lung

Wang Lung is often called Wang the Farmer in the novel. He has a dark slender body.

“In the light that streamed in a square block from the hole he wrung a small towel from the steaming water and he scrubbed his dark slender body vigorously.” (p. 4)

His face is also red from the sun, and Wang Lung's old father makes that clear. So, Wang Lung is not a young Chinese person with a fair skin tone in this

case. His face will always look different because of the hard work he did in the fields.

“Do you imagine a pretty woman will think of your farmer’s hands as pleasing as the soft hands of a rich man’s son, and your sun black face as beautiful as the golden skin of the others who have had her for their pleasure?” (p. 6)

He is very proud of his pigtail, which is a long braid of hair that hangs down his back. Even if he wants to cut it, he has to ask his father first. It happens when he goes to the barber on the day of his wedding. The barber says that taking off the braid is the new thing to do. But Wang Lung's answer was loud.

“This would not be a bad-looking farmer if he would cut off his hair. The new fashion is to take off the braid.”

“I cannot cut it off without asking my father!” And the barber laughed and skirted the round spot of hair.” (p. 8)

North Chinese city of Anhwei is where Wang Lung was born. People in the big southern city of Kiangsu know him as a guy from the north with a pigtail and garlic breath.

“...and when an honest man came by smelling of yesterday’s garlic, they lifted their noses and cried out, “Now here is a reeking, pig-tailed northerner!” (p. 76)

Wang Lung is the only son in his family who is still alive. His mother has a lot of kids, but only he makes it. Wang Lung gets the land that his old father used to own by right. He loved his land more than anything, even more than his life.

### 3.1.1.1 Wang Lung is a simple man

Traditionalist Wang Lung has a singular point of view. He is aware of the obstacles that stand in the path of his people's development. It also indicates that he is a product of his culture's long-standing customs. According to Wang Lung, a wife is someone who will serve him and his aging father, bore him several children, and do household duties in the manner in which the majority of men believe a woman should behave.

Never again would Wang Lung have to rise summer and winter at dawn to light the fire. He could lie in his bed and wait, and he also would have a bowl of water brought to him, and if the earth were fruitful there would be tea leaves in the water. Once in some years it was so. And if the woman wearied, there would be her children to light the fire, the many children she would bear to Wang Lung. (p. 2)

For men in that time, a wife is a property that obligates him to submit to his authority and follow his directions. He places his first order as soon as he returns after picking her up from the Hwang Family's Great House. When Wang Lung talks, he does it loudly and authoritatively in order to command the complete attention and respect of his female audience. Wang Lung, on the other hand, wants to give the appearance that he is superior to her.

Wang Lung feels like he's not as good as other people for a long time, which is shown in the barbershop scene.

Wang Lung perceived that he had fallen into the hands of a joker, and feeling inferior in some unaccountable way, as he always did, to these town dwellers, even though they were only barbers and the lowest of persons...(p. 8)



Most of what makes him feel bad about himself is that he is poor. He doesn't like being around other people. He isn't good with people, so he stays away from them and only does business with them when he has to. He can't read or write because he is poor. He doesn't go to school because he doesn't have what it takes to do well in school. His lands are his life.

“Then seeing that Wang Lung was too innocent he said, “A little silver is a good key.”

Wang Lung saw at last that the man wanted money of him.

“I am a poor man,” he said pleadingly.

“Let me see what you have in your girdle,” said the gateman.

And he grinned when Wang Lung in his simplicity actually put his basket upon the stones and lifting his robe took out the small bag from his girdle and shook into his left hand what money was left after his purchases.” (p. 11)

Wang Lung posed a simple question in a huge southern city while a young teacher was delivering a lecture on the affluent and the capitalists and received a sarcastic response from the instructor.

### **3.1.1.2 Wang Lung's Love for the Land**

Wang Lung and his land are The Good Earth's only authentic partnership. O-lan may be Wang Lung's genuine love, but the land was there before her and will be there after her. Wang Lung is constantly thinking about the earth, no matter what he is doing.

Wang Lung's tenacity is based on his property. It's in his nature to be a hard-working farmer, and his property has given him an appreciation for nature. While Wang Lung is aware of both the good and the negative.

“A small soft wind blew gently from the east, a wind mild and murmurous and full of rain. It was a good omen. The fields needed rain for fruition.

Yesterday he had said to his father that if this brazen, glittering sunshine continues, the wheat could not fill in the ear.” (p. 1)

“Across the pale, oyster-colored sky of twilight a flock of crows flew, sharply black, and whirred over him, cawing loudly. He watched them disappear like a cloud into the tress about his house, and he ran at them, shouting and shaking his hoe. They rose again slowly, circling and re-circling over his head, mocking him with their cries, and they flew at last to the darkening sky.

He groaned aloud. It was an evil omen.” (p. 47)

His family relies on their land to sustain themselves, therefore Wang Lung has a clear understanding. It means nothing to him if he does not have his own property. There would not be any money, food, or clothing, let alone any sense of self-worth. He treats his property with the utmost reverence. The author depicts a time in which Wang Lung is contemplating his fields and the lovely things that come from them.

“Now there is water enough to bring a crop to fruit,” he said suddenly.

Wang Lung continued to dip the water to the last drop. He did not answer.

“Now then!” cried his father loudly.

“I have not washed my body all at once since the New Year,” said Wang Lung in a low voice.(pp. 4-5)

His father was surprised when Wang Lung would wash his body after all this time, but Wang Lung did not take his father seriously.

“Wang Lung sat smoking, thinking of the silver as it had lain upon the table. It had come out of the earth, this silver, out of his earth that he ploughed and turned and spent himself upon. He

took his life from this earth; drop by drop by his sweat he wrung food from it, and from the food, silver.

...he saw the silver transmuted into something worth even more than itself—clothes upon the body of his son.” (p. 25)

As a result, Wang Lung is a tireless worker who never takes a break. To him, the land he owns is a gift from the gods of the soil. A piece of land from the Great House of Hwang is then skilfully and meticulously transformed by him into money.

He put his hoe upon his shoulder and he walked to his plots of land and he cultivated the rows of grain, and he yoked the ox to the plow and he ploughed the western field for garlic and onions. (p. 20)

“I have money. What is the price of the earth you wish to sell?” Before the Old Lord he heard himself saying and to the Old Lord’s agent, “Count me as anyone else. What is the fair price? I have it in my hand.” (p. 37)

Wang Lung's properties can provide him and his family a sense of security. As long as he has his land, he will not be terrified of poverty. Wang Lung remains unfazed even though his neighbors raid his home during a famine and there is nothing to eat. By repeating those sentences to himself, he is able to calm himself down.

“They cannot take the land from me. The labor of my body and the fruits of the fields I put into that which cannot be taken away. If I had the silver, they would have taken it. If I had bought with the silver to store it, they would have taken it all. I have the land still, and it is mine.” (p. 53)

He can't help but feel tempted to sell his property. His uncle and a group of town men arrive one day, still in the midst of hunger, to attempt to purchase his farm at a discount. Wang Lung, on the other hand, is saying no to them with a vengeance.

“I will not sell my land,” he said. (60)

“I shall never sell the land,” he shrieked at them. “Bit by bit I will dig up the fields and feed the earth itself to the children and when they die I will bury them in the land, and I and my wife and my old father, even he, he will die on the land that give us birth!” (p. 61)

Famine forces Wang Lung to abandon his estates, and he does so in order to live. He and his family decide to make the move to a major southern metropolis to start a new life. However, he is never satisfied with his employment and longs to return to the countryside. He had nearly given up hope, but he vowed to work hard so that he might return to his property and see it for the first time in years. In his mind, he is not a part of the city. He has more than meets the eye, as seen by his extensive land holdings.

But Wang Lung thought of his land and pondered this way and that, with the sickened heart of deferred hope, how he could get back to it. He belonged, not to this scum which clung to the walls of a rich man’s house. He belonged to the land and he could not live with any fullness until he felt the land under his feet and followed a plow in the springtime and bore a scythe in his hand at harvest. (p. 87)

His territories do include Wang Lung, after all. He takes great pride in the land he cultivates. It's a slow process, but it pays off in the long run. He values it more than everything else in his life, even his family and the gods.

“They cannot take the land from me. The labour of my body and the fruit of the fields I have put into that which cannot be taken away. If I had the silver, they would have taken it. If I had bought with the silver to store it, they would have taker it all. I have the land still, and it is mine.” (p. 75)

Although there was no food anymore, but this farmer still has a vast land, he would not sell his land, because the fields was symbol of the power of his ancestors, if the land is sold, then Wang Lung's own family would be over.

### 3.1.1.3 Wang Lung's Love for the Family

Wang Lung demonstrates his whole dedication to his family. Wang Lung is hesitant to marry a slave at first, but he has little choice since he cannot afford a dowry for a girl of his social rank. However, his father tells him that it is best to start with an unattractive lady rather than a beautiful one because he is scared, she would have a scarred face or a split lip. In his mind, he sees grandchildren for his aging father, which makes him happy. He is awed by the prospect of becoming a parent in the near future.

Wang Lung stopped, struck by the thought of children running in and out of their three rooms. (p. 2)

Now the grandsons were coming, grandsons upon grandsons! (p. 3)

His father's cough became more and not stopped until the water boiled, then money lung mixed tea leaves and mixed into the boiling water to help relieve the cough. Tea leaves have antioxidants that can help prevent infections caused by viruses or bacteria.

The old man continued to cough perseveringly, and would not cease until the water boiled. Wang Lung dipped some into a bowl, and then, after a moment, he opened a glazed jar that stood upon a ledge of the stove and took from it a dozen or so of the curled dried leaves and sprinkled them upon the surface of the water, (p. 4)

Then Wang Lung will have a baby girl. He feels cheated since his girls don't belong in their family, but in other people's. He is terribly dissatisfied. However, as the child grows older and experiences the hardships of starvation, his father grows to admire the small creature's will to survive.

“Poor fool—poor little fool—“ And once when she essayed a weak smile with her toothless gums showing, he broke into tears and took into his lean hard hand her small claw and held the tiny grasp of her fingers over his forefinger. (p. 55)

It is difficult for Wang Lung and his family, particularly for O-lan, who is due to give birth to a second child in the near future. There's still Ching, leaning on the door of his neighbor's home, informing them that it's his uncle who's responsible for this disaster. Wang Lung requested a little amount of food from Ching in order to preserve the lives of his wife and daughter. When he's hungry, he doesn't even notice it. He prioritized feeding the mother and the child since the woman was in labor and in imminent danger of giving birth.

...he took the food in to his wife as she lay and she ate a little of it, bean by bean, unwilling except that her hour was upon her and she knew that if she had not any food she would die in the clutches of her pain.

Only a few of the beans did Wang Lung hide in his own hand and these he put into his own mouth and he chewed them into a soft pulp and then putting his lips to the lips of his daughter he pushed into her mouth the food, and watching her small lips move, he felt himself fed. (p. 57)

There is a man named Wang Lung who is sick and tired of his kids turning into robbers in the great southern metropolis. In spite of the hardships they faced, Wang Lung did not want his boys to give up their moral principles. He wants to instill in his children the value of hard work above stealing from others if they are to succeed in life.

As for the old man, he fared better than any, for if there was anything to eat he was given it, even though the children were without. (p. 78)

Whatever happens, if there was just little food supplies, his father was always prioritized to eat and whatever would be done by this farmer for his father.



“Now I will not eat this meat!” cried Wang Lung angrily. “We will eat meat that we can buy or beg, but not that which we steal. Beggars we may be but thieves we are not.” (p. 79)

Wang Lung, who lives in a large metropolis where food and other necessities are readily available, is not a carefree person. That his wife and his children have to beg for food is a source of annoyance to him. To do anything he doesn't feel comfortable with is really upsetting to him. He can't survive without them. Wang Lung, however, does not have the funds to return to his ancestral grounds. Later, he and O-Lan discuss the possibility of selling their daughter to a wealthy family in the city. They will be able to return home as a result of the sales. Wang Lung rejects O-lan's suggestion, citing her own experience as a slave in the big mansion as an example.

“There is nothing to sell except the girl,” she answered slowly. Wang Lung's breath caught.

“Now I would not sell a child,” he said loudly.

“I was sold,” she answered very slowly. “I was sold to a great house so that my parents could return to their home.”

“And would you sell the child, therefore?”

“If it were only I, she would be killed before she was sold...the slave of slaves was I! But a dead girl brings nothing. I would sell this girl for you—to take you back to the land.”

“Never would I,” said Wang Lung stoutly, “not though I spent my life in this wilderness.” (p. 83)

Wang Lung's desire to do right by his family is motivated by his love for them. In addition to providing for his family's nutritional needs, he also takes on the role of defender and steward of his ancestors' good reputation.

But still he knew very well that even this could not have saved him in these times of robbers and lawlessness if it had not been



for his uncle. Well did Wang Lung know that if it had not been for his uncle's power he would have been robbed and sacked for his food and for his money and for the women in his house. So he was courteous to his uncle and to his uncle's son and to his uncle's wife and the three were like guests in his house and they drank tea before others and dipped first with their chopsticks into the bowls at meal time. (p. 275)

It could be said an example of appreciation for his uncle for taking care of his family in order to remain safe. His uncle had a big influence in the family, as if Wang Lung did not well with his uncle, perhaps fate would say otherwise, it could be this farmer and his family be a beggars for second time.

#### **3.1.1.4 Wang Lung's Piety**

In the novel, there is no mention of a single faith. Wang Lung's religiosity, on the other hand, is directly criticized by the author. Wang Lung, like many of his neighbors who are also farmers, worships both a deity and his wife. A temple has two earthen statues of a deity and a goddess.

And thus they went until they reached the western field where stood the temple to the earth. This temple was a small structure, not higher in all than a man's shoulder and made of grey bricks and roofed with tile. (Buck, 1947, p. 15)

Wang Lung gets married in the presence of the gods and goddesses at the temple. Wang Lung performs a short blessing ritual for the marriage. In order to show respect, Wang Lung regards the two statues as powerful figures on the ground.

Then fumbling for his flint and iron he caught, with a dried leaf for tinder, a flame to light the incense. Together this man and this woman stood before the gods of their fields. (p. 16)

When it comes to his family, he's frightened of demonic spirits that will want to ruin everything for him. Consequently, he sets out to seek solace from the gods. Wang Lung is overcome with joy with the birth of his first child. For Chinese people, having a first-born boy is a sign of good fortune. Wang Lung, on the other hand, is wary about being very lucky in life.

He turned abruptly into the candlemaker's shop, who sold incense also, and there he bought four sticks of incense, one for each person in his house and with these four sticks he went into the small temple of the gods of the earth, and he thrust them into the cold ashes of the incense he had placed there before, he and his wife together. He watched the four sticks well lit and then went homeward, comforted. (p. 29)

He won't ask for anything haughty. Every year, he and his elderly father travel to the temple to fulfill their yearly vow to the gods. There is nothing complicated about Wang Lung's devotion. While at the temple, he prays for the well-being of his family and lands, which he regards as most important.

And he bought red paper to make new dresses for the gods, and this the old man did cleverly enough for his old shaking hand, and Wang Lung took them and put them upon the two small gods in the temple to the earth and he burned a little incense before them for the sake of the New Year. (p. 33)

Wang Lung would soon have grandchildren by his oldest son, this was how importance of O-lan's role to her family because she had been accustomed to give birth without the help from others.

"It is ill for me, a man, to do it, but my first grandson is about to be born and it is a heavy labour for the mother, who is a town woman and too narrowly made, and the mother of my son is dead, and there is no woman to thrust in the incense." (p. 300)

This was kind of respect for the predecessors and can also be said as an identity that can be proud, so they would not forget those who have contributed over the family.

“Now that there are the three generations in this house, we should have the tablets of ancestors that great families, have, and we should set the tablets up to be worshipped at the feast days, for we are an established family now.”

This pleased Wang Lung greatly, and so ordered it and so it was carried out, and there in the great hall the row of tablets were set up, his grandfather's name on one and then his father's, and the spaces left empty for Wang Lung's name and his son's when they should die. And Wang Lung's son bought an incense urn and set it before the tablets. (p. 302)

### **3.2 The Plot of *The Good Earth* portrayed through Hero's Journey by Joseph Campbell**

Joseph Campbell's book *Hero's Journey* is made up of 17 stages and three acts that a hero must go through on their journey. The three acts of the book, which are a way to group the three stages, there are called Departure, Initiation, and Return. Campbell, the American literary critic himself stated in his book, *The Hero with a Thousand Faces*, that the idea of heroic act is he or she has given something bigger than themselves. “A hero is someone who has given his or her life to something bigger than oneself (p. 123)”

#### **3.2.1 Departure**

For provide his family needs, Wang Lung decided to sell their harvest results, Wang Lung usually stockpiled for supplies and sometimes also sold at high prices at the time. Somehow the farmer decided to purchase the land Hwang

rather than saving to buy food for his family. He still carries out his determination to buy the land.

“Now Wang Lung had heard here and there that for the House of Hwang it had been a year verging upon poverty.” (p. 68). This is used by farmers, because if so, then the Hwang family would sell the land with cheaper price. “And once again Wang Lung did not count the passing of silver, which was his flesh and his blood, a hard thing.” (p. 69)

The farmer does not care how much money he had spent for the land because he thought it was very worth it and bought without hesitation.

From his fields Wang Lung reaped a scanty harvest of hardy beans, and from his cornfield, which he had planted in despair when the rice beds had yellowed and died before ever the plants had been set into the watered field, he plucked short stubby ears with the grains scattered here and there. (p. 70)

The result of recent harvest was very little and just enough to eat themselves but not for sale.

None asked of any other in the whole countryside, “How are you fed?” None asked anything except of himself. “How shall I be fed this day?” And parents said, “How shall we be fed, we and our children?” (p. 71)

Confusion swept his village from starvation will soon engulf them all.

But there came a day when there was no rice left and no wheat left and there were only a few beans and a meagre store of corn, and the ox lowed with its hunger and the old man said:

“We will eat the ox, next.” Then Wang Lung cried out, (pp. 71-72)

Wang Lung paid attention for his ox so much, because ox was the only hope they have left. Wang Lung was not satisfied if the ox will be sold, because his ox just like family who can plow fields for harvest. There was no option but

sell or cut the ox, the farmer could not kill his ox, because he was deeply in love with the animal that had been with him during this time.

### 3.2.1.1 Call to Adventure

Wang Lung made the difficult decision to leave his community and travels to the south in order to protect his family from the wrath of the other people, who are under the impression that Wang Lung has access to a food supply.

“We will leave this place,” he said loudly. “We will go south! There are everywhere in this great land people who starve. Heaven, however wicked, will not at once wipe out the sons of Han.” (p. 79)

The famine had hit several areas, so badly that they ate their own pet dog. Poor Wang Lung decided to leave the village and went south where life would be guaranteed. The farmer realized that he had many dependents, there were many heads to be feed and this was a good reason to avoid a famine.

### 3.2.1.2 Refusal of the Call

The hero's action is needed to solve the problem and is a necessary step in the adventure. faces a problem for the first time that forces him to go on a journey.

“They cannot take the land from me. The labour of my body and the fruit of the fields I have put into that which cannot be taken away. If I had the silver, they would have taken it. If I had bought with the silver to store it, they would have taker it all. I have the land still, and it is mine.” (p. 75)

Land is the ancestral power's symbol. Although there was no food anymore, but this farmer still has a vast land, he would not sell his land, because

the fields was symbol of the power of his ancestors, if the land is sold, then Wang Lung's own family would be over.

“You are more fortunate than I” said Wang Lung. “I have my old father and these three small mouths and another about to be born. We must go lest we forget our nature and eat each other as the wild dogs do.” (p. 79)

Wang Lung realized that he had many dependents, there were many heads to be feed and this was a good reason to avoid a famine. The street is not save for Wang Lung’s family safety. They too afraid to go to somewhere.

“The land we will not sell, surely,” she said, “else when we return from the south, we shall have nothing to feed us. But we will sell the table and the two beds and the bedding and the four benches and even the cauldron from the stove. But the rakes and the hoe and the plough we will not sell, nor the land.” (p. 87)

O-lan also agreed with her husband, because after all it was an asset, if their rice field equipment was sold, then there would be no more that could be used to harvest when the season arrived and it would be burdensome if without tools.

### 3.2.1.3 Supernatural Aid

Something smart or a bear-leader gives him a deterrent or something new that gives him the courage, wisdom, or insight to meet his opponent on his next trip after a person successfully faces the bad emotions that control him.

“Eaten!” he cried. “If you could see my house! Not a sparrow even could pick up a crumb there. My wife— do you remember how fat she was? How fair and fat and oily her skin? And now she is like a garment hung on a pole— nothing but the poor bones rattling together in her skin. And of our children only four are left—the three little ones gone—gone—and as for me, you see me!” He took the edge of his sleeve and wiped the corner of each eye carefully.

“You have eaten,” repeated Wang Lung dully. (p. 84)

The presence of Wang Lung’s uncle seems only to make the worse condition, where every time there was his uncle, then the situation would always bad. When Wang Lung was rich, his uncle always visited Wang Lung's house with his family, and he made everything chaotic, all he could do was ask for mercy on Wang Lung.

#### **3.2.1.4 The Crossing of the Threshold**

Hero gets out of his comfort zone and goes on an adventure to bring peace back. Wang Lung is ready to face a world and set of rules that are very different from his comfort zone.

When they had passed through the town and had come out on the southern side, which they did so slowly that it was evening and near to darkness, they found a multitude of people going toward the south. ( p. 73)

Upon leaving the town, which they had done so slowly that it was almost dark, they saw a large crowd of people heading southward.

Fire-wagons! One had heard of them. Wang Lung in days past in the tea shop had heard men tell of these wagons, chained one to the other and drawn neither by man nor beast, but by a machine breathing forth fire and water like a dragon. (p. 73)

He promised himself many times that he'd go see it on vacation, but he lived far from the city, so he never got the chance. In the end, people were usually wary of things they did not fully understand.



### 3.2.1.5 The Belly of the Whale

The main character will go through a little test before figuring out what's going on in the new world or facing the next challenge.

when Wang Lung passed with his miserable little procession one cried out in a cracked voice.

“The hearts of these rich-axe hard like the hearts of the gods. They have still rice to eat and from the rice they do not eat they are still making wine, while we starve.”

And another moaned forth,

“Oh, if I had an instant's strength in this hand of mine I would set fire to the gates and to those houses and courts within, even though I burned in the fire. A thousand curses to the parents that bore the children of Hwang!” (p. 90)

The Hwang family was a family that has power over the villagers and slaves. A rich person is one who has the freedom of buying and selling slaves. Actually they was respected, but his family's personality did not reflect a respectable person at all.

### 3.2.2 Initiation

In contrast, the antagonist is absent from this story's narrative. With that, we can now go to the Ultimate Boon step without further ado. However, all other stages of initiation are undergone by character except for Apotheosis because phase is described to be a climax and so represents the hero's fall from grace.

#### 3.2.2.1 The Road of Trial

In the South Wang Lung faced many moments that made him very strong, he worked anything so that may make his family can eat properly.

Wang Lung withdrew a little from the others and turned himself about to the wall and secretly with his hand in his girdle he counted out the pence he had left. There was enough for the six mats and enough each for a penny for rice and beyond that he had three pence left. It came over him with comfort that thus they could begin the new life. But the notion of holding up a bowl and begging of any one who passed continued to distress him. It was very well for the old man and for the children and even for the woman, but he had his two hands. (p. 95)

After arriving in the city, Wang Lung wondered if he had enough money for supply fulfilled. This farmer was a person who has a fairly high principle and of course also wise, he still wants to work rather than beg.

Then Wang Lung knew that this was indeed a foreigner and more foreign yet than he in this city, and that after all people of black hair and black eyes are one sort and people of light hair and light eyes of another sort, and after that he was no longer wholly foreign in the city. (p. 108)

Wang Lung just realized that the foreigner referred to in the speech for few days ago had the same characteristics as his passenger. From this experience, this farmer learned something that he also belonged to their group who had the same hair and eye color.

One night he came late and there was in the stew of cabbage a good round piece of pork. It was the first time they had had flesh to eat since they killed their own ox, and Wang Lung's eyes widened. (p. 111)

For a long time they had not enjoyed meat since they left thier homeland. And as always, O-lan always does not answer anything.

“I took it—it is mine, this meat. When the butcher looked the other way after he had sliced it off from the big piece upon the counter, I ran under an old woman's arm who had come to buy it and I seized it and ran into an alley and hid in a dry water jar at a back gate until Elder Brother came.”

“Now will I not eat this meat!” cried Wang Lung angrily. “We will eat meat that we can buy or beg, but not that which we steal.

Beggars we may be but thieves we are not.” And he took the meat out of the pot with his two fingers and threw it upon the ground and was heedless of the younger lad's howling. (p. 111)

The meat to be cooked was apparently stolen from Wang Lung's own son. Poor economic conditions can cause people would do anything to fulfill their needs, but in contrast to this farmer, he still in the principle that they were farmer, not thieves. So he threw the meat to the ground with great frustration and disappointment towards the child.

Wang Lung, living among these who laboured at feasting others, heard strange things of which he took little heed. The older men and women, it is true, said nothing to any One. Greybeards pulled rickshaws, pushed wheelbarrows of coal and wood to bakeries and palaces, strained their backs until the muscles stood forth like ropes as they pushed and pulled the heavy carts of merchandise over the cobbled roads, ate frugally of their scanty food, slept their brief nights out, and were silent. Their faces were like the face of O-lan, inarticulate, dumb. None knew what was in their minds. If they spoke at all it was of food or of pence. Rarely was the word silver upon their lips because rarely was silver in their hands. (p. 114)

The circumstances that forced them afloat but also they volunteered to help his master faithfully. Such a situation was common because it was difficult to get the another master, they need the money immediately without having the expertise this which makes the poor would remain in a poor state.

### **3.2.2.2 The Meeting with the Goddess**

Wang Lung force to see what he wants to see, with roughly he put his hand to get it, apparently there big red jewels, they look in silence then.

“Now what is this thing you have on your body?”

He put his hand to it and he found a cloth-wrapped bundle that was hard yet moved to his touch. She drew back violently at first

and then when he laid hold of it to pluck it away from her she yielded and said, "Well, look at it then, if you must," (p. 144)

O-lan has been a slave for long for a big house, that was the reason why she knew the secret place of his master to save his property. Because of her insight that she now has two large and beautiful gems.

"Where—where---"

And she whispered back as softly:

"In the rich man's house. It must have been a favourite's treasure. I saw a brick loosened in the wall and I slipped there carelessly so no other soul could see and demand a share. I pulled the brick away, caught the shining, and put them into my sleeve." (p. 145)

O-lan wanted to have that jewels although not for used as a necklace or anything, she just wanted to keep it. Women were almost identical with jewelry, this was not unusual when the slave also wanted to have it even not to wore.

"If I could have two," she went on humbly, "only two small ones—the two small white pearls even . . ."

"Pearls!" he repeated, agape.

"I would keep them—I would not wear them," she said, "only keep them." (p. 146)

The farmer finally chose to visit these sites after a lengthy string of amusement venues where he'd wasted money, but Wang Lung kept shifting O-lan about the house. The farmer, on the other hand, had made up his mind to attend the show. It took Wang Lung a long time to eventually visit the tea store, where he met Lotus a concubine woman that changed Wang Lung's live.

Now there was in the town a great tea-shop but newly opened and by a man from the south, who understood such business. But now, driven by his unrest from idleness and wishing to escape from the reproach of his own heart when he remembered that he had been unjust to his wife, he went toward this place. (p. 171)

The farmer finally chose to visit these sites after a lengthy string of amusement venues where he'd wasted money, but Wang Lung kept shifting O-lan about the house. The farmer, on the other hand, had made up his mind to attend the show.

“And who has not heard it? And how shall a man better spend the money he has over and above his living than in a place like this, where rich men take their joy and elegant lords gather to take their joy in feasting and pleasure? There is no such wine as ours—have you tasted it, Wang Lung?” ( p. 173)

Usually the men who have enough money would spend their time fulfilling their own lust by visiting the shops. This was a very natural thing to do by a man because it was considered a successful man. This what would happen when giving birth to a beautiful daughter while the economic situation does not allow to be fulfilled. They would be sold and used to satisfy men who has a lot of money.

“And Lotus may have this fellow—he smells of the fields and of garlic!”

This Wang Lung heard, although he disdained to answer, although her words smote him like a daggerthrust because he feared that he looked indeed what he was, a farmer. But he went on stoutly when he remembered the good silver in his girdle, and at last the woman struck a closed door harshly with the flat palm of her hand and Went in without waiting and there upon a bed covered with a flowered red quilt, sat a slender girl. (p. 179)

Wang Lung and Lotus finally met for the first time. This farmer did not think that there was a woman as beautiful as she was, probably none believed if there was a beauty just like painted which depicted days ago. She was also the guiding Wang Lung to did what should be done when having sex.

### 3.2.2.3 Woman as Temptress

This is not a woman in the usual sense. The villain will be able to make the hero lose hope, which will cause them to stop thinking about the danger they face and start thinking about what they want.

Now Wang Lung became sick with the sickness which is greater than any a man can have. He had suffered under labour in the sun and he had suffered under the dry icy winds of the bitter desert and he had suffered from starvation when the fields would not bear and he had suffered from the despair of labouring without hope upon the streets of a southern city. But under none of these did he suffer as he now did under this slight girl's hand. (p. 181)

The sufferer was feeling that would appear after having sex with Lotus, he felt that soft touch made him intoxicated. Wang Lung came to see Lotus almost every night.

Thus as the days went on and he lived only to pass the day until the evening came, he would not look at the grave faces of O-lan and of the children, suddenly sober in their play when he approached, nor even at his old father who peered at him (p. 182)

There is no more hospitality for O-lan. Wang Lung changed since visited brothels, all felt strange, no warmth of the family that once had existed, now there was only depressed when met each other.

When O-lan saw what he had done she burst out in terror,

“You have cut off your life!”

But he shouted at her,

“And shall I look an old-fashioned fool for ever? All the young men of the city have their hair cut short.” (p. 183)



Wang Lung cut his long hair for Lotus, it made O-lan very angry. Long hair is a symbol of the success of a farmer though feels provincial. But Wang Lung just wanted to made Lotus fun which now become his idol.

He bought sweet-smelling soap in the shop, a piece of red scented stuff from foreign parts, and he rubbed it on his flesh, and not for any price would he have eaten a stalk of garlic, although it was a thing he had loved before, lest he stink before the girl Lotus. And none in his house knew what to make of all these things. (p. 183)

Wang Lung was would to do anything as long as he can keep in touch with Lotus, even possess Lotus completely. Men usually would forget themselves when dealing with the treasure, throne and women.

“There is no use in keeping pearls for nothing.” “I thought one day I might have them set in earrings,” and fearing his laughter she said again, “I could have them for the younger girl when she es wed.” (p. 186)

Wang Lung enforce to get the pearls from O-lan. He rough and ashamed because ugly face of O-lan, Wang Lung feels that O-lan do not deserve it. O-lan hopes that someday Wang Lung set a jewel for her or for the younger girl. Hope someday Wang Lung will set the pearls, so she can get better looks or for the daughter, O-lan will happy if it happened, basically using jewels will increase social status.

#### **3.2.2.4 Atonement with the Father**

Family members in this tale must all respect the head of the household, whether it is the grandpa, father or uncle. It is Wang Lung's uncle that upsets the lives of this impoverished farmer, in this tale. Wang Lung's riches is all his uncle needs to live a comfortable life; he has no desire to work. “Wang lung's uncle



began at this time to become the trouble that from the beginning Wang Lung had surmised he might become. (p. 59)” In the tradition of china, family ties like his uncle can not fulfill the needs of their own family, it may depend on his nephew.

once fed none of them worked. It was a disgrace that as the girls grew older, and even to marriageable age, they still ran about the village street and left uncombed their rough, (p. 59)

This was the reason why yields of his uncle could never get enough of his own family. The daughter who was supposed to be mated but still hang around on the streets of the village.

The next day his uncle came to the field where he was working. O-lan was not there, for ten moons had passed since the second child was born and a third birth was close upon her, and this time she was not so well, and for a handful of days she had not come to the fields, and so Wang Lung worked alone. (p. 61)

Wang Lung’s uncle argued that he had bad luck while another man does not. His uncle came to visit him at work alone because O-lan was pregnant the third child. Wang Lung felt his uncle's arrival would only bother him and would only brought another problem.

“If I have a handful of silver it is because I work and my wife works, and we do not, as some do, sit idling over a gambling-table or gossiping on doorsteps never swept, letting the fields grow to weeds and our children go half-fed!” (p. 63)

What can be done his uncle just complain and whine for mercy on Wang Lung. His uncle could only play of words and a ruse to get the mercy of others. Heard the words of his uncle, Wang Lung angry then comparing his efforts with his uncle to feed his family.

### 3.2.2.5 The Ultimate Boon

Wang Lung's achievement with land is now being compared to his success as a husband with two wives.

And of all Wang Lung's house there was none to see her pass, for he had sent the labourers and Ching away for the day to work on a distant field, and O-lan had gone somewhere he knew not and had taken the two little ones with her and the boys were in school and the old man slept against the wall and heard and saw nothing, and as for the poor fool, she saw no one who came and went and knew no face except her father's and her mother's. But when Lotus had gone in Cuckoo drew the curtains after her. (p. 197)

Wang Lung deliberately planned arrival of Lotus that is not known by the people so that none can see the beauty of this woman's face, only Wang Lung may be viewed because she would be his wife.

Then did Wang Lung eat and drink of his love night and day. Day after day he went into the room where Lotus lay indolent upon her bed and he sat beside her and watched her at all she did. (p. 198)

Wang Lung became a success person, he enjoyed the results of his efforts over the years, perhaps this was the peak of his success, because he was once an ordinary farmer, but now own lands, workers who helped him, the boys who can read the letter and two wives which one to regenerate and the other one as gratification.

### 3.2.3 Return

Character may only go through five stages at this point because the main character did not go through the Magic Flight phase, he did not have a magical travel experience at this level.

As he had been healed of his sickness of heart when he came from the southern city and comforted by the bitterness he had endured there, so now again Wang Lung was healed of his sickness of love by the good dark earth of his fields and he felt the moist soil on his feet and he smelled the earthy fragrance rising up out of the furrows he turned for the wheat. (p. 212)

Wang Lung has his own way of self-healing, he always visited the fields to calm.

He ate his evening rice all stained as he was with the earth and unwillingly, he washed himself even before he slept. And washing his body he laughed again, for he washed it now for no woman, and he laughed because he was free. (p. 213)

He had not felt a sense of freedom like this since married with Lotus, he always obeys all what women wanted, but not for himself. Now he realized that he was the one who did have to rule everything.

### 3.2.3.1 Refusal of the Return

In this phase, the hero feels comfortable in his new place and has grown used to and comfortable in his new job he does not want to go back to where he came from or to his comfort zone because he is used to being called a hero and comfortable with. “Then Wang Lung set himself robustly to the soil and he begrudged even the hours he must spend in the house for food and sleep.” (Buck, 1947, p. 142) Finally, Wang Lung started his activities as usual in the fields that he loved so much.

“Tell me first this, will the Old Lord set his own seal to the deeds of sale?”

“He will—he will—on my life!”

Then Wang Lung said to her plainly

“Will you sell the land for gold or for silver or for jewels?”

And her eyes glittered as she spoke and she said:

“I will sell it for jewels!” (p. 155)

Then Wang Lung decided to buy Hwang’s land. In charge of all was Cuckoo, she does not care whether the land was sold or not, Old Lord would abide by all of what she said.

### 3.2.3.2 Rescue from Without

This could also be true of a hero who doesn't know when it's time to go back to his old life and needs help from a friend to remind him. “One lingered, that one called Ching, a small, silent, yellow man with a face like an ape's in the best of times, and now hollowed and anxious.” (p. 74) Ching was a good man, he participated in the crowd because despair over the lack of food. This was how Wang Lung had a friendship with Ching.

Then Ching, his neighbour, came creeping forth from his house to see Wang Lung and he said:

“Through the winter a band of robbers lived in your house and preyed upon the village and the town as they were able. Your uncle, it is said, knows more of them than an honest man should. But who knows what is true in these days? I would not dare to accuse any man.” (p. 140)

Ching told that his uncle had a relationship with the robber, but this was still a mere issue because there was no evidence that his uncle had the involvement of all relating to incidents.

“What have I not eaten? Offal from the streets like dogs, when we begged in the town, and dead dogs we ate, and once before she died my woman brewed some soup from flesh I dared not ask what it was, except that I knew she had not the courage to kill; and if we ate it was something she found. Then she died, having less strength than I to endure, and after she died I gave the girl to a soldier because I could not see her starve and die also.” He

paused and fell silent and after a time he said “If I had a little seed, I would plant once more, but no seed have I.” (p. 141)

Ching describes his living when fought in the city, he ate anything, bad luck with his wife she died not strong enough to survive in bad condition. After that, Wang Lung interacted with Chung as if he were a brother.

### 3.2.3.3 The Crossing of the Return Threshold

The hero is going to go back to his old life and use the knowledge and understanding he gained on his adventure to help the community.

By this time Wang Lung had thoroughly tried Ching, and he found the man honest and faithful, and he set Ching to be his steward over the men and over the land and he paid him well, two silver pieces a month besides his food. (p. 160)

Wang Lung’s decision to made Ching as a hand of lord was right, he proud of his neighbor. Ching status has now increased, ranging from ordinary farmers now becomes hand of lord, in terms of salary has also been increased.

“It is true that this a shame to me that I cannot read and write. I will take my elder son from the fields and he shall go to a school in the town and he shall learn, and when I go into the grain markets he will read and write for me so that there may .be an end of this hissing laughter against me, who am a landed man.” (p. 161)

Wang Lung got all of his dreams, but one thing that annoyed him was he could not read, then asked his children to leave the fields and went to school. This all done because business affairs.

And from that time on the boys were no longer called Elder and Younger, but they were given school names by the old teacher, and this old man, after inquiring into the occupation of their father, erected two names for the sons for the elder, Nung En, and for the second Nung Wen, and the first word of each name signified one whose wealth is from the earth. (p. 164)

Choosing a name can not be random because the provision of a good name is expected to provide positive benefits for the owner. At that time they were not familiar with surname because the population was few, and therefore most of them has one or two characters.

### 3.2.3.4 Master of Two Worlds

The hero is respected by society because of the things he has accomplished on his journey, which have caused him to change.

Wang Lung had now more land than a man with an ox can plough and harvest, and more harvest than one man can garner, and so he built another small room to his house and he bought an ass and he said to his neighbour Ching:

“Sell me the little parcel of land that you have and leave your lonely house and come into my house and help me with my land.”  
And Ching did this and was glad to do it. (p. 157)

Wang Lung asked Ching to sell his land and then stayed with him, because Ching has been considered as own brother. However, the author considers that what Wang Lung did was the one of the form he wanted to be a master of all the land as if it could be bought.

But O-lan he would not allow to work in the fields, for he was no longer a poor man, but a man who could hire labour if he would; and never had the land given forth such harvests as it had this year.  
(p. 158)

Wang Lung realized that now he was a successful person. Successful man will not let his wife went to work, because if she still working then not be judged as rich. The idea of heroic act in Wang Lung's journey can be stated such as when he hired labour for his land. This means that he created job opportunity for the community. It is considered as heroic act because it helps for a greater good.

“Then O-lan worked in the house and made new clothes for each one and new shoes, and she made coverings of flowered cloth stuffed with warm new cotton for every bed” (p. 158) O-lan worked from home as a housewife, a good wife is who able to serve her husband and family as well. The portrait that deemed correct by the public.

Now there is a pride a man has when he sees his eldest son reading aloud the letters upon a paper and putting the brush and ink to paper and writing that which may be read by others, and this pride Wang Lung now” had. He stood proudly and saw this happen and he would not laugh when the clerks, who had scorned him before, now cried out, “Pretty characters the lad makes and he is a clever one!” (p. 215)

This is the pinnacle of pride owned by a farmer. He had smart boys, it made him very proud.

### 3.2.3.5 Freedom to Live

Where he didn't have to feel bad about what would happen to him in the future or what he had done in the past and the main character was eventually able to live a life where he didn't have to worry about dying. It means whatever it is, like becoming a king, getting married, or going on an adventure again.

Wang Lung set himself, therefore, to the seeking of a maid who might be his son's wife, and it was no slight task, for he would have no one who was a common and ordinary female. (p. 216)

Since the situation which has now reached the top, he decided to find a girl to marry his son. This time he did not ask for the help of his aunt as asked for Lotus, but he wanted to find a candidate for his own son by himself, he wanted to take care of everything and the best for his son.



“It is useless for you to beat the lad as you do. I have seen this thing come upon the young lords in the courts of the great house, and it came on them melancholy, and when it came the Old Lord found slaves for them if they had not found any for themselves and the thing passed easily.” (p. 218)

It seems that Wang Lung’s first child was a teenager. It was commonly seen by O-lan while still living in Hwang’s, then she was not surprised and it signifies that his son had started to understand what it is lust.

“But my son is not thus. He is more delicate than I was, and his father is rich and mine was poor, and there is no need for his labour, for I have labour in my fields, and besides, one cannot take a scholar such as my son is and set him to the plough.”  
And he was secretly proud that he had a son like this and so he said to O-lan;  
“Well, and if he is like a young lord it is another matter. But I cannot buy a slave for him. I will betroth him and we will marry him early, and there is that to be done.” (p. 219)

Wang Lung just understood, times have changed, once his life was very different, he can not compare between then and now. He used to live with his father while helping in the fields, but his children in school even if they’ve helped in the fields but nonetheless this was different thing because his children were always enjoy a good meal.

Now to Wang Lung it seemed there was nothing left to be desired in his condition, and now he could sit in his chair if the sun beside his fool and he could smoke his water pipe and be at peace since his land was tended and the money from it coming into his hand without care from him. (p. 306)

Satisfied of Wang Lung perceived for what he has done make him happy and this farmer wanted to enjoy what he fought for. All the achieved was result of his hard work and also help of trusted people like his wife O-lan and her neighbor Ching. “This he would have done but he was ashamed lest men see him, who was

no longer held a farmer within the gates of the town, but a landowner and a rich man.” (p. 339) During that time Wang Lung lived with the shadow of the past that was once just an ordinary farmer. Actually this is a good thing not to forget who he was, but for the rich farmer that he very stingy.

Wang Lung considered nothing in these days of rain or drought, for if the harvest of the year brought him in a little there was silver left from the year before and he kept his courts stuffed with silver and there was money owing to him at the grain markets and he had much money let out at high interest that his second son collected for him, and he looked no more to see how the skies were over his land. (p. 343)

Wang Lung does not need to take care of his land, he wanted tranquility without about anything, just enjoyed his old life. Wang Lung’s heroic act can also be described when he finally saved his family’s life from poverty. It can be categorized as heroic act, as Campbell had stated once, that a hero is the one who saved a life. “One is the physical deed; the hero who has performed a war act or a physical act of heroism ñ saving a life, that’s a hero act.” (billmoyers.com). Wang Lung sat where his father had sat against the wall. And he thought no more about anything now except his food and his drink and his land. (p. 355) Wang Lung was old and he does not think about anything else, he turned as his father had just thought about tummy and lands.

“It is the end of a family—when they begin to sell the land,” he said brokenly. “Out of the land we came and into it we must go—and if you will hold your land you can live—no one can rob you of land—“ (p. 357)

In the end of the novel, Wang Lung told to his children whatever happened to not sell the land because if the farmer had to sell their land to pay for his trip to the south, it would be a different story they would never lived in the big house.

## CHAPTER IV

### CONCLUSION AND SUGGESTIONS

#### 4.1 Conclusion

The main character in this novel, Wang Lung, who lived in poverty started his quest to become a successful farmer and to live his life with his family in prosperity. In this section, this research concludes the results of chapter three with two points. First, it is to describe how the main character is described in *The Good Earth* novel. The second point is to describe the main character's quest to be a successful farmer. The first point is the description of the traits main character in this novel. The traits of Wang Lung characters are depicted in several characterization. Wang Lung's characterizations found in the novel are, first, he is a simple man. He lived his daily life with a simplicity, not because he wanted to be simple, it was due to the poverty. Second is, his love for the land. He is a hard working farmer who really loves his land. He just wanted to work on his land and does not want to even sell it when its corps failed to bore some results. The third trait is, he is a family man. He is a loving husband and a father. He really loves his wives and children. This is also became his motivation to become successful, so his family can live without poverty. Finally, his fourth trait is piety. He has this kind of old tradition that drives him to be a pious person. Besides his hard working mentality, he actively performed a ritual to respect and to have faith to the gods of fields so his land can become fertile.

The second point is Wang Lung's quest. Wang Lung's journey goes from the stages of departure, initiation, and return. The plot of this novel is found as follow; first, departure is marked as Wang Lung's family journey. In this case, the researcher focused on Wang Lung as a man of the family, a farmer, and a husband. He needed to make sure that his family can live with prosperity. He wanted to change his fate from poor to become a successful farmer. Therefore, he must started this journey, for his sake and also his family. Second is the initiation. He started as a beggar first in the new city. His family was so poor, to the point that his son stole some foods because he was starving. Wang Lung's struggle as a beggar was not for nothing. His income could make him to be a rickshaw runner, rickshaw is human powered pedicab. As the time goes by, his income as a runner become surplus. In addition, his wife, O-lan found some jewels from civil war's loots. These jewels helped Wang Lung to pursue his career as a farmer. Third, in the return stage, finally Wang Lung's land bore many crops. He sold them to merchants. His crops have become a stable and active income. Gradually, he became a successful farmer. He can also helped the community such as providing jobs. He finally became the lord in his place, and he was really well-respected by the community. One of these people was Ching, who later became Wang Lung's right hand. His family can finally become prosper, and they can live without fear of famine anymore. The idea of heroic act in Wang Lung's journey can be stated such as when he hired labour for his land and saved his family's life from poverty.

## 4.2 Suggestion

The researcher doing the research knows that it is still not perfect or complete. There are still a lot of things that could be said in more depth about the issue in the quest research. At this University, especially among English Department students, studying *The Good Earth* is still uncommon. The researcher hopes that the other students will take advantage of this chance to keep studying this field, especially the Hero's Journey theory.

It's exciting to do research on this theory because the journeys of the main characters in literary works that revolve around their goals are so different from each other. Since there are many books about the Hero's Journey, the students will know more about the theory itself.



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