

**CHILD EXPLOITATION IN *AMAL UNBOUND* BY AISHA
SAEED**

THESIS



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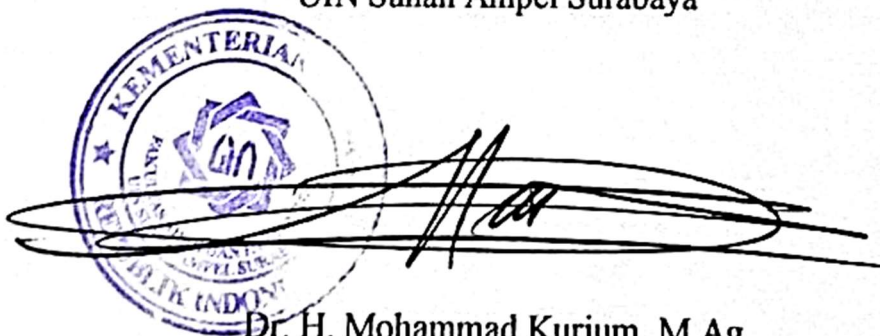


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ABSTRACT

Ummah, N. (2022). *Child Exploitation in Amal Unbound* by Aishaa Saeed. English Department. Islamic State University of Sunan Ampel Surabaya. Advisor: Ramadhina Ulfa Nuristama, M.A.

Keywords: Child, Child Exploitation, Child Labour

This study examines child exploitation that occurred to Amal in the novel *Amal Unbound* by Aisha Saeed. This novel tells about child exploitation that is experienced by the main character, Amal. This study focuses on exploring Amal's exploitation. Therefore, this study concentrates on two main research questions; (1) How Amal's characteristic is described in the novel and (2) how child exploitation is described in the story.

This study uses a qualitative method. The data are collected by reading and understanding the novel. Then, the data are analyzed by using child exploitation theory to find out how child exploitation is described. The researcher finds the depiction of child exploitation in Amal through the narrative in *Amal Unbound*.

This study concludes that there are three descriptions of child exploitation depicted in the novel *Amal Unbound*. Three descriptions of the exploitation that are experienced by Amal are; (1) Forced to do housework, (2) Forced to pay off debts, and (3) Deprived of the right to education. Child exploitation in Amal is a type of domestic child labor. Although this type of work is typical, it can affect Amal, such as physically and psychologically tired.



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ABSTRAK

Ummah, N. (2022). *Eksplorasi Anak dalam Amal Unbound oleh Aisha Saeed*. UIN Sunan Ampel Surabaya. Dosen Pembimbing: Ramadhina Ulfa Nuristama, M.A.

Kata kunci: Anak, Eksploitasi Anak, Pekerja Anak

Penelitian ini bertujuan untuk mengkaji eksploitasi anak yang terjadi pada Amal dalam novel *Amal Unbound* karya Aisha Saeed. Novel ini menceritakan eksploitasi yang terjadi pada karakter utama, Amal. Penelitian ini berfokus untuk menunjukkan karakteristik dan eksploitasi yang terjadi pada Amal. Oleh sebab itu, penelitian ini berkonsentrasi pada dua pertanyaan penelitian utama; (1) bagaimana karakteristik Amal di gambarkan dalam cerita dan (2) bagaimana eksploitasi anak di gambarkan dalam cerita

Penelitian ini menggunakan metode kualitatif. Data di kumpulkan dengan cara membaca dan memahami novel. Kemudian di analisis menggunakan teori eksploitasi untuk mengetahui bagaimana karakteristik Amal dan eksploitasi anak di gambarkan. Peneliti menemukan penggambaran eksploitasi anak pada Amal melalui narasi dalam *Amal Unbound*.

Kesimpulan dari penelitian ini mengungkapkan bahwa ada tiga gambaran eksploitasi anak yang di gambarkan dalam novel *Amal Unbound*. Tiga gambaran eksploitasi yang terjadi pada Amal adalah; (1) Di paksa melakukan pekerjaan rumah, (2) Dipaksa melunasi hutang dan, (3) Di rampas hak pendidikan. Eksploitasi anak pada Amal termasuk tipe pekerja anak bagian domestic. Meskipun tipe pekerjaan ini adalah pekerjaan yang umum tetapi dapat menimbulkan efek pada Amal seperti mudah merasa lelah baik secara fisik maupun psikis.

UIN SUNAN AMPEL
S U R A B A Y A

TABLE OF CONTENT

Cover.....	i	
Approval Sheet.....	ii	
Examiner Sheet	iii	
Declaration	iv	
Acknowledgment	v	
Abstract	vi	
Abstrak	vii	
Table of Contents	vii	
CHAPTER I INTRODUCTION		
1.1 Background of Study	1	
1.2 Problem of Study	4	
1.3 Significance of Study	4	
1.4 Scope and Limitation of Study	5	
1.5 Definition of the Key Terms	5	
1.6 Research Methods	5	
CHAPTER II THEORETICAL FRAMEWORK		8
2.1 New Criticism	8	
2.1.1 Character and Characterization	14	
2.1.1.1 Protagonist Character	14	
2.1.1.2 Antagonist Character.....	15	
2.1.1.3 Round Character.....	15	
2.1.1.4 Flat Character	16	
2.1.1.5 Dynamic Character.....	16	
2.1.1.6 Static Character	16	
2.2 Child Exploitation	11	
2.2.1 Working-Class	14	
2.2.2 Domestic Servitude	15	
2.2.3 Sex Exploitation	15	
2.2.4 Labour Exploitation	16	
2.4 Previous Studies	18	

CHAPTER III ANALYSIS.....	20
3.1 Characterization of Amal	20
3.1.1 Amal is Smart	20
3.1.2 Amal is Conquer... ..	22
3.1.3 Amal is Brave Heart.....	26
3.2 The depiction of child exploitation in Novel	29
3.2.1 Forced to do Housework	31
3.2.2 Forced to Pay Off Debt	34
3.2.3 Deprived of Education	44
CHAPTER IV CONCLUSION.....	49
REFERENCES.....	51
CURRICULUM VITAE.....	54

UIN SUNAN AMPEL
S U R A B A Y A

CHAPTER I

INTRODUCTION

1.1 Background of Study

Parents should play an important role in taking care of a child because of the importance of a child. According to Tubah (2015, p.112), a child should have a bright future as the nation's successor and protect themselves from various negative things that have affected the surrounding environment. Caring for children is an obligation for every parent, both psychologically and physically. Providing education, safety and health are also rights owned by children. Thus parents are the main key to taking care of their children, protecting children, and implementing child protection for an optimal and targeted future.

However, there are still parents who ignore their children for personal gains like parents who don't care about their children in health, education, and comfort. Children who do not get attention from their parents can have a bad impact on them. Such misbehavior in children or adolescents can result in them losing their dreams. However, many parents deliberately use their children in arbitrary ways. For example, a child should enjoy the right to play and the right to education but in fact, they are required to work on the farm (Tumengkol, 2016).

Mistreatment by parents of their children can also be the cause of child exploitation. Children will feel disadvantaged if they are exploited by their parents. Although the children would refuse, they would not be able to.

Differences in social status also cause exploitation to occur frequently in this case

people from the upper classes exploit the lower classes. This begins with the existence of a low economic class who is unable to support their children. then, the children are forced to work at a young age to provide for their families.

Kakanegi and Halidah (2019) said that child exploitation is the use of children for the benefit or satisfaction of people which results in unfair treatment and can harm children, one of them is child labor. In addition, child labor can be defined as work done by children. Then, many child laborers who are (originated) in the community, especially in poor rural areas, child labor is not always considered bad this is a common thing at the age of eight or nine years. Therefore, it can be said that child labor comes from the proletariat which is exploited by the upper class. In this case, we can find it in real life and literature.

Furthermore, literature is a fictional version of social life, that is the way there is a relationship between literature. This illustrates that literature can be taken from the social conditions that occur around us. Most writers of literary works take the problems that exist in real life, then write them into stories. Thus, literature can be seen from the characteristics related to society (Wiyatmi, 2013). Many of them are inspired by events happening around their environment. In addition, we can take the messages and lessons conveyed by the author in the novel. According to Dubey (2013), In literary works, there is no prohibition on telling about people's lives. That can be said that literature is a reflection of the society that is described in prose, for example; differences in social class status that are always contradictory and end up with children working under the age of

five. One of the literary works related to the problem of child exploitation is *Amal Unbound* by Aisha Saeed.

Amal Unbound is a novel by Aisha Saeed that was written in 2018. Saeed is Pakistan-California, who is a *New York best-seller* writer. She is also famous for his works of fiction discussing stories of teenage children such as her debut novel, *Written in the star* (2015). Then, Saeed was nominated for *the Goodreads Choice Awards for Best Middle Grade & Child*. *Amal Unbound* tells about Amal, who is a girl from a poor family who is smart and has a dream of becoming a teacher but, ended up being a servant in the Khan family. Khan is the richest person in the world and often mocks people who do not belong to the same social class as him. The story is set in Pakistan; however, Saeed does not touch on any Islamic background. She raised aspects of Pakistan that were different from other countries.

Likewise, In the novel, *Amal Unbound* by Aisha Saeed has been studied by several researchers. The first is a previous study from a journal entitled “*Rethinking gender discrimination: the restriction of Pakistan women’s rights through cultural and political interests as portrayed in Aisha Saeed’s Amal Unbound*”, This research discusses the gender discrimination that occurs in Amal as the main character in this novel (Patimah et al., 2021). The second previous study is from the journal entitled ‘*Reconceptualization of Gender Relations in Saeed’s Amal Unbound and Rao’s Girls Burn Brighter*, this study is comparing two data: *Amal Unbound* by Saeed and *Girls Burn Brighter* by Rao who looks for gender relations such as patriarchal norms in novels (Asif et al., 2021). And the

last previous study is '*Directive Speech Acts in Aisha Saeed's Novel Amal Unbound*' This study analyzed the speech act theory by Bach and Harnish (Pertiwi et al., 2021) Therefore, The researcher used the *Amal Unbound* Novel, which is examined using New criticism theory to find out the character and characterization of Amal and child exploitation to find out what happened to Amal's child exploitation that has never been examined by previous research.

1.2 Problem of Study

1. How is characteristic Amal described in the novel?
2. How is child exploitation described in the novel?

1.3 Significance of Study

The researcher hopes to provide benefits for readers who want to analyze the novel *Amal Unbound*. Practically, it is hoped that we can take moral values as we can still study until now, unlike the story in the novel where many children work, causing them to drop out of school.

Theoretically, the researcher also hopes that this research can help all readers, especially English Department students who want to make references for their thesis in the future. In addition, the researcher also hopes that with this research, readers can understand the point of child exploitation.

1.4 Scope and Limitation

The researcher used the novel *Amal Unbound* by Aishaa Saeed (2018) as research data. Then, the researcher took analysis the novel which consists of 73 chapters. It can be said that the novel is the main source in analyzing the data.

This research is limited by the New criticism approach and then connected with the theory of exploitation which examines the problems that occur in literary works related to the economy in the struggle of the lower class. In addition, researchers will focus on Amal as the main character who becomes child exploitation in the novel – *Amal Unbound* which is a limitation.

1.5 Definition of Key Terms

A child is a male or female human who has not yet reached the stage of physical and mental maturity or the age category is under 15 years.

Child exploitation is the act of an adult taking advantage of a child which can include economic or sexual benefits.

Child labor is a child who spent his childhood working or a minor who is forced to work.

1.6 Research Method

This section discusses how data is collected and then analyzed. The explanation is made into sub-chapters that will be explained briefly. Then, the researcher uses qualitative methods to analyze this research.

1. Research Design

The researcher used the descriptive qualitative method following this research. Qualitative methods can be derived from data and then described or explained from the analysis (not numbers).

2. Data source

In this research, the writer will use a literature study. According to Maitun (2018), a Literature study is a way of getting references or data files that are relevant by studying books or other sources from the library (online or offline). It is a method of collecting data or reference techniques. Then, the researcher uses various data sources such as books, journals, articles, and essays to assist in analyzing cases of child exploitation using the Islamic perspective.

3. Data collection

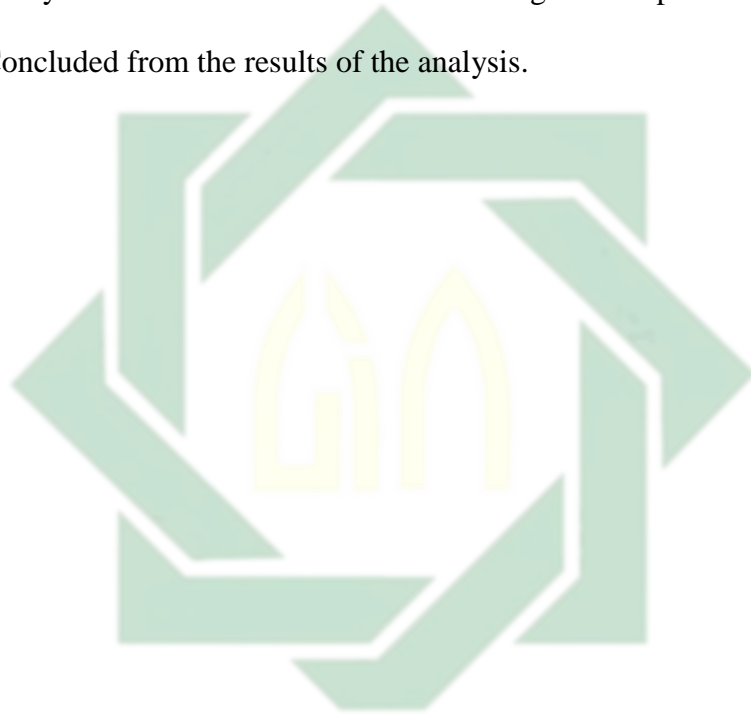
This study used several steps to collect data. The data and then reading from several references that serve as supporting information for this study:

1. In the first step, the researcher read and understand the novel – Amal Unbound (especially focused on Amal's character and the problems that occur around Amal's surroundings).
2. Second, the researcher highlights and makes a note of the points related to child exploitation.
3. After that, the data that had been highlighted will be written in word (list).
4. Then, the researcher interpreted the data that had been found and written down in a word (list).

4. Data analysis

In this step, the writer pays attention to several steps;

1. Divided the discussion into several parts based on the objective of the study.
2. Analyzed the data that has been found using child exploitation theory.
3. Concluded from the results of the analysis.



UIN SUNAN AMPEL
S U R A B A Y A

CHAPTER II

THEORETICAL FRAMEWORK

In this section, the researcher explains several theories used in this research: New criticism to analyze the character and characteristics in *Amal Unbound* by Aisha Saeed and, child exploitation to find the depiction of child exploitation. These theories are collected into several sub-chapters and will be explained in detail. Then, at the last point, we will discuss the previous study related to the novel *Amal Unbound*.

2.1 New Criticism

The theory of New Criticism examines the formal elements that exist in a literary work. Formal elements in literature can be said with intrinsic elements which include: theme, character, characterization, setting, point of view, etc (Gbenoba & Fidelis, 2018). Thus, New Criticism research does not require author biographies, but readers will only focus on the formal elements contained in the literary work.

The most important part of a literary work is the text itself. It can be seen that the text in literary works contains essential meanings. This opinion is explained by Bressler (2011) that new criticism is a criticism that analyzes the meaning in the text. To find out the meaning contained in the text, it must be done with careful reading. The reader is required to read close reading.

2.1.1 Character and Characteristics

Character is the basic element in story-making. Characters are created to bring the story to life. Characters are imagined people who inhabit a story (Kennedy and Gioia, 1995). In addition, characters are divided into two parts; flat and round characters. A flat character is a character that represents one characteristic, trait, and infinite idea. Meanwhile, a round character gives us many changes, often the author describes this character in more detail (Kennedy and Gioia, 1995).

According to Merriam Webster Dictionary, Characteristic is the artistic representation (as in fiction or drama) of human character or motives. In a literary work of fiction or drama, there are characters with different characters. By accurately deciphering the portrayal instruments utilized by a writer, readers can show up a clear understanding of which characters in stories resemble. In addition, penulis menggambarkan karakter seperti orang-orang yang kita temui pada umumnya (Kennedy and Dana, 1995).

The means of characterization According to Sari, (2016) in which essayists introduce and uncover character. Characters are fanciful individuals made by the creator. It tends to be characterized by major and minor, static and dynamic. A significant person is crucial for the scholarly text since she is the focal point of the story's activity or subject. A minor person's appearance is expected to help the significant person. A dynamic person encounters a change of disposition, reason,

or practices during the advancement of the story, while a static person remains something very similar from the start until the end.

Characters are people who are involved in the story. In literary works, there are two kinds of characters, namely characters based on roles and personalities. Both always appear in the story (Yuliani, et al 2013). Thus, the characters in the story can be patient, good, evil, etc

2.1.1.1 Protagonist Character

The protagonist is a character that refers to the main character. This character usually becomes a hero or heroin that can attract readers (Resseguie, 2005). The protagonist has an element that dominates the storyline, so this character often appears in the story.

2.1.1.2 Antagonist Character

The antagonist character is the one who competes with the protagonist (Resseguie, 2005, p. 201). The antagonist has a dissimilarity from the protagonists. They often disagree because they don't think so. Usually, it is the difference of opinion between the antagonist and the protagonist that becomes the conflict in the story. The antagonist conflict is disagreeing with the protagonist.

2.1.1.3 Round Character

According to Resseguie (2005), a round character refers to realism. Round characters are depicted through several complicated processes. That makes it difficult for us to understand. In addition, character rounds are usually displayed in terms of purpose, success, and strength.

2.1.1.4 Flat

A flat character has a fixed character in the storyline (Kennedy and Dana, 1995). This character is the inverse of the round character. The structure of a flat character is a simple idea. We can understand the concept of character flats because it has complex aspects.

2.1.1.5 Dynamic Character

In the story, dynamic characters are characters who have interesting developments (Resseguie, 2005). This character, has a significant change, both in good and bad. Therefore, dynamic characters are the characters who make great strides in the story.

2.1.1.6 Static Character

The static character is the opposite of the dynamic character. The static character has a stable character change. Then, the static character has no changes in the story. Therefore, static characters are contrary to dynamic characters (Resseguie, 2005).

2.2 Child Exploitation

According to a Capital Marx survey in 19th century England, children at the age of seven worked from morning until sunset and earned unsatisfactory wages. In that era, it was explained that capitalism extracts the lower value for workers. They often minimize disproportionate wages for the hard work children do. In cases like this, the brutal exploitation of children changes the rules of the labor process, the goal of the capitalists in Marx's analysis is to change the values of the workers while they work (Donald, 2019).

Furthermore, Peffer explains exploitation according to Karl Marx in his book (1990), exploitation is often contrary to the value of freedom because it expects fate to be free from power or coercion. Then, exploitation is considered a moral error related to social justice that is violated. So, exploitation can be considered deviant because the rights to freedom are often not obtained fairly.

In the world of exploitation, women are often the dominant victims of exploitation, for example in the family: women are often forced to work. This is also included in the case of patriarchy, where men are more dominant than women. Therefore, family status changes when the division of labor arises (Barakwan, 2021).

Some of the problems of exploitation are poverty. Then, poverty is what causes social class differences. At the end of the eighteenth century, European society discovered the notion of 'class'. Subsequently, throughout the nineteenth century, the concept of 'class' became steadily gradual. Marx took the opinion that the 'capitalist class' with 'working class, 'rich' and 'poor', 'bourgeoisie' and 'pro letariat' (Dahrendori, 1959). This is the meaning of Marx's understanding of social class:

- a. Bourgeoisie: the upper class which controls all workers usually suppresses the lower class in society
- b. Proletariat: the lower class in society belongs to the economic class. Usually, the lower classes become workers below the upper classes (Dobie, 2019).

It can be explained that Marx's grouping of social problems usually occurs because of the grouping of social classes. This social group usually dominates and controls politics, factories, or knowledge. Now the bourgeoisie is the dominant one who controls politics, factories, or knowledge. Then, the proletariat is those working for the bourgeoisie.

Marx saw the fact that many children were being exploited by capitalists. Then, Marx finally proposed that children should get free education in every school, eliminating the existence of child labor, children who have a better education for society in the long term than children who do not have education (Marx, 2002). It can be understood that child labor is indeed prohibited by law.

The environment in which children work can be as diverse as family homes, employers' homes, the family's fields or land, land owned by other people, factories, shops, and markets. The dangers of child exploitation are the use of hazardous chemicals, work that is too hard for children, long working hours, and physical and sexual harassment (Riyadi, 2014). Thus, the health of children is more at risk than adults who stunt their growth. In these instances, the child can work for anyone. They can work for their parents, adults, employers, and criminal groups. Many of them may have been sold to their employers. Other workers can work self-employed in the informal sector such as polishing shoes, and collecting garbage on the roadside.

Several types of exploitation occur in everyday life. Some of these cases are divided into four types; working-class, domestic servitude, sex exploitation, and child labor.

2.2.1 Working-Class

Many types of the working class are done by the workers. Usually, they work in a factory. Many of the working-class work but sometimes the type of remuneration is different. This is because they work to earn wages even though their income is very minimal. Well, from this incident many paid labor with little wages, and this resulted in exploitation.

2.2.3 Domestic Servitude

Domestic help usually involves work done in the house. Although this job seems to only work at home, housemaids often do all the work in it, such as sweeping, taking care of children, to washing clothes for all members of the house. Often domestic helpers are encouraged to stay with the employers. Exploitation that occurs in this work usually occurs when the helper gets hours of work without a break and is often differentiated between the helper and the employer so that they often get unfair treatment.

2.2.4 Sex Exploitation

Sexual exploitation usually occurs in young children. This action occurs when there is coercion in the form of sexuality, it can be said as satisfying lust or pornography. They can work in homes, massage parlors, and nightclubs. Victims are often lured by a lot of money to be willing to serve this job. In this case, violence is often involved in the victim's inability to escape due to her vulnerable health.

2.2.5 Labor Exploitation

The act of labor exploitation is an act that can persecute workers for their interests. The relationship between workers is often controlled by employers unequally. Traditionally, labor exploitation can be interpreted as taking advantage of workers for their interests because they are inferior or exploiters of power (Barakwan, 2021).

a) Child Labor

Child labor can be defined as work done by children. but in each country, children perform activities (in work) different of their age difference. Then, many child workers who are (originated) in the community, especially in poor rural areas, think that child labor is not always considered bad this is a common thing at the age of eight or nine years. Therefore, child labor is a social problem that is underestimated and this is unacceptable in the community (Humbert, 2009).

Child labor is a social problem that is underestimated and this is unacceptable in society. Child labor can be defined as work done by children. but in each country, children perform activities (in work) different of their age difference. Then, many child laborers who are in the community, especially in poor rural areas are not always considered bad this is a common thing at the age of eight or nine years. In addition, Marx (1979) said that child laborers are working children under thirteen years old.

According to Marx (1979), Children are often used by market vendors to attract buyers. Usually, buyers will buy children's merchandise to help. This is

because many adults starve to death while guarding the merchandise on the market by their employers. So, they need a child to keep other merchandise.

According to the ILO (International Labour Organization), child labor is a form of betrayal of the right to education, the opportunity to grow up with good physical and psychological then, child labor is work that cannot be tolerated at all. According to UNICEF (United Nations International Children's Emergency Fund), child labor can make a child's physical development vulnerable to illness and sometimes can have an impact on the child's overall health including in terms of hearing, strength, and vision; in the cognitive context - including literacy acquired in later knowledge in the context of social life including self-esteem and attachment to family affection.

According to Marxian economics (2002), exploitation forces workers (the proletariat) to do labor for passive owners (the bourgeoisie) in exchange for insufficient wages to reflect the real quantity of labor performed. Then, the child is supposed to work 6 hours, no more because, the child still has a weak physique. In addition, children who work for 16 hours with minimum wages are included in the act of child exploitation in child labor. So, if a child works for that long it will lead to dropping out of school and being physically and mentally unhealthy (ARC Resource Pack, 2009).

However, not all work carried out by children can be defined as child labor which will be excluded from the category of child labor. If their work does not affect their health or education, this is not considered child labor but can instead be said to be helping parents to train skills and earn extra pocket money outside of

school hours during vacation time. This is a positive thing in maintaining family harmony. Then the term child labor can be interpreted as work that makes them lose their children's rights to learn and play which can affect their physical and psychological development and can be detrimental to them (Khakshour & et. all, 2015).

Nevertheless, child labor is an illegal act. Unconsciously, many consider child labor as a tradition/culture in an area and become hereditary. Parents make their children enrich their lives (Chakrabarti & Khausiki, 2017). They think that children can enrich their lives by engaging in child labor.

According to Kakenagi et al (2018), child labor in the 19th century had several types of work. There are several types of work carried out by child labor, whether hazardous or not, including:

a. Outdoor jobs: these jobs are done outside the home such as street sweeping, gardening, and street selling (such as newspapers or flowers), and can also be done such as wiping shoes.

b. Factory works: being a factory worker is a dangerous thing for children, they will breathe air that has been mixed with chemicals every day. Many of them died.

c. Coal mines: this type of work is also dangerous for children. Sometimes the children of coal miners often have heart and lung disease. Later, the children experienced back pain due to lifting large amounts of coal.

d. Domestic: although this work is done at home, working hours without a break can affect children's psyche, so they are often tired.

2) Adult Labor

According to Barakwan (2012), in this case, the most famous exploitation in the world is labor that takes advantage of others, for example, there are several exploitations of labor, namely forced labor, bonded labor, and slavery.

a) Forced labor: forced labor is an act of violence due to coercion without a contractual agreement. According to the ILO, forced labor is also an act of exploitation. Usually, the workers get wages that are delayed.

b) Bonded labor: working to replace debts that do not know the limit so that they are constantly forced to do work.

2.3 Previous Study

In the novel *Amal Unbound* by Aisha, the researcher found several previous studies that analyzed using the Novel - *Amal Unbound*. The first is, by Elah Patimah et al entitled “*Rethinking gender discrimination: the restriction of Pakistan women’s rights through cultural and political interests as portrayed in Aisha Saeed’s Amal Unbound* by Elah Patimah, Tri Septa Nurhantoro and Dwi Lisa Susanti (2021)”. This research discusses the gender discrimination that occurs in *Amal* as the main character in this novel. This study also relates aspects of culture and politics in Pakistan that are often experienced by women there and then analyzed using descriptive qualitative methods. The data in this analysis uses the theory by Butler. In this finding, various gender discriminations are experienced by the main characters such as marginalization, subordination, stereotypes, and violence.

The second previous study is from the journal entitled “*Reconceptualization of Gender Relations in Saeed’s Amal Unbound and Rao’s Girls Burn Brighter (2021)*” by Dr. Muhammad Asif, Nimra Zafar, and Tahreem Iftikha. This study uses two data from *Amal Unbound* by Saeed and *Girls Burn Brighter* by Rao who look for gender relations such as patriarchal norms in novels. This analysis describes the world of postmodern feminism which discusses the definition of women’s status, the power possessed by women, and giving them the status of subjects. Then, the data taken by the author has the same social background from Pakistani and Indian cultures which is considered the gender status of women who are often oppressed in both countries.

The last previous study is “*Directive Speech Acts in Aisha Saeed’s Novel Amal Unbound*” by Amarylis Duta Pertiwi, Mytha Candria, and Dwi Wulandari (2021). This study analyzes the relationship of characters without using linguistics in this novel. The author wants to know the expressions that occur in the characters such as revealing qualities such as age, occupation, social status, and non-linguistic factors. In this journal, they use the speech act theory by Bach and Harnish. Then, the discussion in this study involved linguistic data such as words, phrases, and sentences so qualitative methods were used.

The researcher wants to analyze the same novel, *Amal Unbound*, by Aisha Saeed from several previous studies. Previously, previous research discussed gender and speech acts. However, the researcher will discuss the exploitation of children in the novel *Amal Unbound* by Aisha Saeed.

CHAPTER III

ANALYSIS

In this chapter, the researcher will analyze the child exploitation experienced by the main character in the novel. This analysis includes cause and effect obtained from the data. Then, this chapter will describe the characterization of Amal and the child exploitation experienced by Amal as the main character.

3.1 Character and Characterization Of Amal

3.1.1 Amal is Smart

In the story at the beginning of the chapter, Amal is a smart person. She wants to be a teacher like Miss Sadia, her teacher. This can be proven in the quote:

I wanted to be a teacher when I grew up, and who better to learn from than the best teacher I ever had? I loved washing the chalkboards, sweeping the floor, and hearing stories of her college days. I loved watching her go over her lessons and rework them based on what worked and what didn't the day before. I learned so much from watching her (Saeed, 2018, p.2).

Amal was inspired to become a teacher by Miss Sadia. Amal likes education-related, such as reading, writing, and composing poetry. Then, Amal is a smart student in her class. The proof, Miss Sadia asked Amal to compose a poem. Seema, Amal's younger sister, requested Amal to write a poem for her class representative. However, Amal refuses because she cannot compose poetry without concentration or learning inspiration "But, Seema, I can't write a poem without a lesson on it. And how can I take the tests—" (Saeed, 2018, p.25).

However, Miss Sadia still asked Amal to write poetry, believing that Amal could

write poetry without studying. Miss Sadia also sent a letter to cheer up Amal. “I read Miss Sadia’s familiar scrawl on the first paper. Hi, Amal—This is a lot, I know. But if anyone can do it, you can! I’m rooting for you” (Saeed, 2018, p. 26).

When something bad happens to Amal, she is forced to skip school for the next few weeks. Indeed, Amal is afraid that her dream will not come true. “Would he so casually tell me to forget my dreams?” (Saeed, 2018, p.29). Amal feels very angry if she has to forget her dream of becoming a teacher, like Miss Sadia. Amal wants to be a teacher. Then, when Amal was often absent from school, Miss Sadia often looked for Amal. She asked Seema about Amal's condition.

‘Ha. I wish. She asks about you every single day, though.’ Hafsa rolled her eyes. ‘If we thought you were her favorite before, we definitely know now’ (Saeed, 2018, p.30).

When at home, Amal kindly reads fairy tales to her sister. “Read to us?” Rabia asked me that afternoon. She brought a book and pulled on my arm” (Saeed, 2018, p.35). Next, Amal read the story to Rabia happily. Not only does she help her sister but she also helps her friends at school “I would tell her what I learned in school, the latest drama I might have had with my friends” (Saeed, 2018, p.39).

Another proof that Amal likes reading books is when she was at Jawad Sahib's house when she was a maid there. She was happy seeing the many books on the shelves, neatly arranged. As in the quote:

I paused at the next door. It was encased with six square windows. Peering through the glass, I saw a table with a leather chair beside a large window. A row of silver filing cabinets lined the wall behind it. But the other walls were lined with bookshelves that stretched from floor to ceiling. And books—so many books, they seemed to burst from the shelves.

A library! I couldn’t believe my eyes (Saeed, 2018, p.67).

That the books on the shelves are books with genres that She likes. She feels this is like in her school “Poetry, fiction, history, biographies, the library had them all. Mirza Ghalib, and Allama Iqbal, Miss Sadia’s favorite poet. I had never seen so many books in one place before” (Saeed, 2018, p.68). Amal was amazed by what she saw.

Next, Amal met Fatimah, her friend, when she was a servant at Jawad Sahib's house. Fatimah is younger than Amal. One day, Fatimah asked Amal: “So you know how to read?” she asked. “Yes. I learned at school” (Saeed, 2018, p.76). When Fatima found out that Amal was a girl who could read, she wanted Amal to read a story for her.

‘Well . . .’ I looked down at the book. “This book is a little complicated.’

‘That’s okay. I just want to hear it.’ Fatima sat down next to me and I read to her. I was wrong to expect her to get restless; instead she hung on to every word (Saeed, 2018, pp.92-93).

One day, Jawad Sahib sent Amal to the center to become a student. Amal was the first student in the study. When the lesson began, she easily answered questions from her teacher, Mr. Asif. “This is the alphabet,” (Saeed, 2018, p. 116). Mr. Asif is very happy, Amal is a clever girl. Gradually Amal will definitely understand this lesson “Very good! And by month’s end, you will know it all! Go ahead and read out loud for me each one you know and circle the ones you don’t” (Saeed, 2018, p.116).

3.1.2 Amal is Conquer

One day Amal went to the market without parental supervision, but suddenly a car passed her. When the vehicle passed the market, it unexpectedly stepped on a

puddle that wet Amal's clothes. Furthermore, Amal became angry and reluctant to apologize. Amal felt that it was not her fault, but the people in the car.

‘You hit me with your car and want to take my things?’ My voice trembled; I heard it growing louder, as if it were coming from someone else (Saeed, 2018, p. 34).

Amal did not know who was in the car. She just thought that he didn't do anything wrong. Thus, she said so in a loud voice. Amal also remembers the message conveyed by her mother “My mother always said the best way to feel better was to do something, anything. And she was right; making myself useful had always helped” (Saeed, 2018, pp.52-53).

Jawad Sahib felt that Amal's actions were disrespectful. A few days later, she went to Amal's house to pay for what she had done yesterday at the market. Amal feels this is unfair to him. She felt her dream would disappear because of a misunderstanding between him and Jawad Sahib. As in the quote:

I will be a servant for the rest of my life because I spoke back to the wrong person. I will be indebted to him my entire life. I was going to be a teacher. I was going to go to college. All my dreams are gone because one person has the power to crush them (Saeed, 2018, p. 123).

Amal was made a servant pay for disrespect to Jawad Sahib. Amal does this job forcefully. Later, when she met her teacher, Mr. Asif, he told Amal that what Amal did was an act of bravery. “You always have a choice. Making choices even when they scare you because you know it's the right thing to do—that's bravery” (Saeed, 2018, p.135). Mr. Asif praises Amal that every life has a choice, and Amal chose that choice bravely.

Unfortunately, Amal's courage had to make her surrender to the situation. She had to be a servant at the house of Jawad Sahib. The misunderstanding that she once committed will end up being a servant. Indeed, what Amal did was right, but she had no power to resist it.

Amal was forced to relent when she became a maid at Jawad Sahib's house. She still wants to play with friends and study at school. While in the car, on the way to Jawad Sahib's house, she muttered in her heart:

So many firsts.
 My first time in a car.
 My first time feeling cool air pressing against my face.
 My first time saying goodbye to everything I had ever known
 (Saeed, 2018, p. 47).

She felt resigned to her situation like this. The dream she wanted was unlikely to come true. That was the life I was used to—and it felt as distant to this one as the stars in the night sky. The stars that could no longer guide me home (Saeed, 2018, p.51). Then, the problem that happened to Amal is still not over. At Jawad Sahib's house, there is a maid who doesn't like Amal, Nabilla. Nabilla often does small things that make Amal want to be angry, but she relents. She refrained from being mad with Nabilla “I wanted to ask her what her problem was, but I bit my tongue. She could hate me for whatever reason she wanted, I thought” (Saeed, 2018, p.61).

Then, the problem that happened to Amal is still not over. At Jawad Sahib's house, there is a maid who doesn't like Amal, Nabilla. Nabilla often does small things that make Amal want to be angry, but she relents. She refrained from being mad with Nabilla:

I carried the tray back down the stairs to the kitchen and thought about Nabila. It was clear she despised me almost since the moment I arrived. But it made sense now. My life had changed overnight—and hers had, too (Saeed, 2018, p.62).

Nabilla had lied to Amal. Then, Amal was not trusted by other people who worked at Jawad Sahib's house. Nabilla lied to Amal that there was a market nearby, then Amal wanted to go to the market. When Amal was permitted to go to the market, Nasren thought that Amal would run away from her, because there was no market near this area. “I stared at her retreating figure. Nabila did this! But what could I do? It was my word against hers. Why would Nasreen Baji believe me when she barely knew me?” (Saeed, 2018, p.64).

Amal's days were difficult. She felt hopeless when her father did not come to pick him up. She is often forced to succumb to her family affairs “My father would come and take me home any day now, but until then I had to play by the rules of this house. And that meant I had to stand up for myself” (Saeed, 2018, p.65). Thus, Amal must endure and strengthen himself.

All the problems that happened to Amal, made her want to cry. Life is unfair to her “My chest burned with the unjustness of it all. Until that moment I didn't know heartbreak was a real and physical breaking” (Saeed, 2018, p.77). Amal was forced to relent when said to be rude and ended up in the house of Jawad Sahib. Amal is very disappointed with what she did in the past. “Why did I do it? Why did I let my temper get the better of me that day outside the market? Regret, I was learning, was the sharpest knife there was” (Saeed, 2018, p.79).

Amal does not understand why she is faced with a choice like this, the choice of being a maid. This job was never thought of in her life. She didn't

believe that such a small thing would have such a big impact on him. Now she had to give in to what she had done then.

I didn't expect to have this chance again—to be able to turn pages and learn new things and keep my mind alive.

I couldn't say no.

It was worth the risk to have books in my life again (Saeed, 2018, p.91).

Amal refused to be a maid at Jawad Sahib's house, but Amal couldn't say no. This choice was very unfair to her. Since Jawad Sahib had high power in the Punjabi village, Jawad Sahib arbitrarily ordered what she decided, as happened to Amal.

When on the first day Amal came to Jawad Sahib's house, the cellphone that Amal was holding was snatched away from him. Amal feels sad because she can't contact her family in the village. Amal relents. She must obey the orders in this house.

'I don't have a phone,' I told her.

'Everyone has a phone. Why didn't you bring one?'

'Jawad Sahib took mine when I first arrived.' (Saeed, 2018, pp.99-100).

Amal did not understand that the rules at Jawad Sahib's house were that it was allowed to bring mobile phones. However, Jawad Sahib's possessions have been confiscated by Amal. So she can't contact her family.

3.1.3 Amal is Brave Heart

Amal usually has a lot of work but, she has a brave heart. She is often helpful and cares about others. At school, she helps her teacher. But when Miss Sadia found out that Amal also had other things to do at home, Miss Sadia said that her family was the priority. "I'll miss your help, Amal, but he's right; family comes first" (Saeed, 2018, p.2).

Amal tidied up her sister's dolls scattered in the living room when at home. Amal cleaned up the things scattered around her house without being asked. Then, when her mother had not woken up to feed her sister, Amal automatically provides the baby's sister. As in the quote:

I surveyed the house. The girls' dolls lay scattered by the sofa; the groceries Parvin picked up this afternoon rested in burlap sacks in the kitchen. Crumbs littered the rug. And there was still no sign of Amma being ready to get up and help. All she managed was to feed the baby. I still had to change the diapers (Saeed, 2018, p.18).

Furthermore, when Amal was a maid at Jawad Sahib's house, Amal offered to help the others when she had finished her job. "Can I help?" I asked when I had finished the dishes" (Saeed, 2018, p.52). Then, another day when Amal's job was finished, she helped another friend without being asked. "My name is Amal." I took the plate from her" (Saeed, 2018, p.53). This proves that Amal is a girl who likes to help others.

Although Amal had a lot of work while at Jawad Sahid's house, Amal also helped Fatimah to read well, and she is willing to be Fatimah's teacher with pleasure. "You're learning to read already. I can teach you whenever we have time. It's not so hard, I promise" (Saeed, 2018, p.76). Amal is not paid when teaching Fatimah. Amal is very happy when Fatimah can learn it quickly.

'Good work, Fatima! See how fast you learned?' I pulled out a pencil from my satchel and turned the paper over. I drew the next letter. 'It's curved like a cooking pot with a floating dot. You call it bey' (Saeed, 2018, p.85).

Amal praised Fatimah, Fatimah was very quick in understanding what Amal taught. Amal felt that she gave Fatimah a window into the world. By reading, we can see the world, Amal said. As in the quote:

But at least by teaching her to read, I gave her a window to see worlds beyond ours and a chance to imagine leaving the walls of this estate and to feel free, even if it was only for a little while (Saeed, 2018 p.121).

Nevertheless, Fatimah was happy. She asks Amal to come after her again. But, at that time Amal was busy, she had a lot of work to do now. Amal politely rejects Fatima “Sorry,” I said. “After we clean up from breakfast, I’m all yours” (Saeed, 2018, p.137). Meanwhile, when he rejected Fatimah, Amal promised to give her time when she had finished doing her homework at Jawad Sahib's house.

Thus, it can be said that Amal is a person who likes to help. Even if she is busy, Amal will take the time to help. Like what Amal did to her sister and helped Fatimah read.

When Amal's mother gave birth, she helped her younger siblings play with dolls. She calmed his sister down and told them to come into the room so they wouldn't worry about their mother. “Let’s go in your bedroom and dress up your dolls while we wait. We can show them to the baby soon (Saeed, 2018, p.11).

Amal is very worried about her mother, she wants her to be okay. She hoped that her mother and sister were healthy. As in the quote:

I tried to focus on their play and push out the image of my mother’s closed eyes and pained face. I knew people kept saying they hoped the baby was a boy, but right now I didn’t care. I only wanted my mother to be okay (Saeed, 2018, p.11).

Amal is very worried about her mother. On the other hand, when her mother is done giving birth, Amal brings her breakfast, the food her mother likes “I brought you breakfast,” I told her. “I added onions to the omelet the way you like” (Saeed, 2018, p.19). Amal juga merasa khawatir ketika ayahnya pulang “Is

everything okay?" I asked him. "You're home early" (Saeed, 2018, p.22). Amal cares about her family. She is afraid something bad will happen to her family.

Not only does she care about her family, but Amal also cares about the workers at Jawad Sahib's house. When she heard that Nasreen Baji had a headache, Amal asked him about it. how's your headache, Nasreen Baji?" I asked her the next morning" (Saeed, 2018, p.81). In this incident, Amal also cares about the people around her, even Amal is sometimes happy to help the people around her.

3.2 The Depiction Of Child Exploitation In Novel

This chapter discusses the child exploitation experienced by Amal in the novel *Amal Unbound* based on the narrative and conversations in the story. Amal is a twelve-year-old Pakistani girl. She was born into a low-income family, but, even though she was from a low-income family, Amal was an intelligent girl, and when she went to the market, she met the most influential people in his village, Jawad Said. In short, the misunderstanding between Amal and Jawad, made her become a maid in the Khan family, which made her lose her dream. Three main points will be discussed in describing child exploitation: being used as child labor, Amal who lost her dream, and Amal who bears the burden of the family.

Amal Unbound is a novel about a 12-year-old girl named Amal. She worked at a young age to pay off his family's debts. This conflict began due to a misunderstanding between Amal and Jawad Said (the wealthiest person in the

village). This conflict continued when Amal was reluctant to apologize and made Jawad Said angry. After that, Amal was ordered to pay some money for his actions. It turns out that Amal's father already owed the Khan family and had not paid it until now. Finally, in exchange for the money, Amal was enslaved by the Khan family.

The problems that happened to Amal did not stop there. When he arrived at Khan's house, Amal was surprised by the number of workers there. Then, one of the workers, Mumtaz, introduced the work that Amal should be doing. Next, a worker named Nabilla is jealous of Amal, so she often does things that their employer hates.

Various sacrifices made by Amal for her family made her lose her dream, freedom in play, and her education too. At home, she is willing to help take care of the house and her younger siblings. It also continued when she was made child labor in Khan's house.

In this subchapter, the focus is on discussing child exploitation that occurs in the novel-Amal Unbound. This analysis is carried out using sociological theory, which is the science of discussing the surrounding life and then connecting it with the view of child exploitation by Karl Marx, which aims to find out how exploitation is described and becomes an opposing side when becoming a victim of child exploitation which is then made into several subchapters in the overall analysis.

3.2.1 Forced to Do Housework

The first exploitation experienced by Amal is doing household chores. Amal was ordered by her father to do all the housework in her house, like mopping and washing her family's clothes. Amal is also required to take care of all her younger siblings. Instead of her father helping Amal to complete her homework, her father could only rule without helping Amal.

After Amal's mother gave birth to her last child, Amal's work became more and more because it was known that her mother was sick after giving birth to Amal's 4th sister. Malik, Amal's father, is the type of person who holds Pakistani culture. The stereotype says that it is the women who have to do the housework, but men do not.

‘Amal,’ my father said. He watched me from the doorway. ‘I didn’t mean to get your hopes up. Drinking a cup of tea is nice, but it’s still going to take time for her to fully recover and be up and running the house again’ (Saeed, 2018, p.24).

The quotation above shows that Amal's father often told her to clean the house even though Amal was drinking tea. Nevertheless, Malik want her to clean the house again, and it made Amal lose the right to playtime with the children. Whatever happened in Amal's house, Amal must do her homework. Because her mother was sick, her father ordered Amal to do all the housework.

Then Seema, Amal's sister, feels bad for her sister. She was willing not to go to school because she wanted to help Amal with the housework. However, Amal forbids Seema from skipping school, so she scolds Seema for going to school, here is proof:

‘I got up early this morning to help with the laundry. You work the pile down and then it grows up again higher than before. The chores are endless. You need me.’

‘Parvin and I will handle it. You have to go to school.’

‘It’s not fair.’ Seema’s eyes grew moist. ‘How can I go when you can’t?’

‘It isn’t fair—but you can’t fall behind since you only just began. I want you to go’ (Saeed, 2018, p.24).

Amal said that she did not want her sister to have the same fate as her.

Amal wants her sister to get a proper education. Amal is clearly against Seema's opinion. Amal needs someone to help with the housework, but she feels sorry for her sister if she does not get a proper education.

Then, Seema wants to help Amal but, Amal does not want to involve in Seema's study period because it helps him with homework. Here's the conversation that took place between Amal and Seema:

‘You’ll do the ironing at night after the girls go to bed, and in the mornings I’ll get everything organized for dinner.’

‘I’m going to have to stay home,’ I told Seema. ‘I’ll stay home, too, then,’ Seema said.

‘No. You just switched to the upper class a few weeks ago—you can’t fall behind.’

‘But it’s too much work for you to do alone’ (Saeed, 2018, p.18).

Then, Amal finally allowed Seema to help with the housework during the weekend. They both do homework from morning to evening. Then, Amal feels that after this weekend, she will continue her daily activities. She wants to study at school as usual. The following quotation “We both had stayed home from school all week to help, but tomorrow was Monday, and I looked forward to going back” (Saeed, 2018, p.15).

Amal feels that if she has been in school for a long time, she is afraid that she will miss her studies because there will be an exam at her school. then she was

worried that her father would not let him go to school. “I’ve missed a lot of schools now, and exams are coming soon. I was hoping I could go back to school tomorrow”. (Saeed, 2018, p.23). However, her father's answer was different from her desire. Her father did not let Amal go to school because her sisters needed Amal's help “.... Safa and Rabia need you” (Saeed, 2018, p.23).

Problems occurred when her father told Amal to finish the housework again. This incident is not over yet. This job makes Amal not get a break, like lying on the bed for a few minutes. Her father clearly said that this is not the right time to do such activities. “I’m sorry, Amal. But this is how it has to be now...” (Saeed, 2018, p.22). Amal is tired of this job with no rest at all.

According to a Capital Marx survey in 19th century England, children at the age of seven worked from morning until sunset and earned unsatisfactory wages (Donald, 2019). As we know, Amal does the housework from morning to evening, but her father has not allowed Amal to rest. Amal's father should be able to help him to lighten this homework.

After the different argument between Amal and her father happened, another reason Malik did not allow him to attend school was not only to help take care of the household but also because Malik felt that Amal could read, so she did not need to study at school as usual. Her father said that was enough for Amal.

‘But in any case, remember, you have already learned a lot. More than many of the neighborhood girls. You can read and write. What more do you need to know?’ (Saeed, 2018, pp.22-23).

It can be seen that Malik put aside Amal's education to do all the housework.

According to Barakwan (2021), in the world of exploitation, women are often the

dominant victims of exploitation. This occurrence happened to Amal. Even though there was Parvin helped Amal with housework, then Amal could help with homework after school, Malik still told Amal not to go to school and continue with homework.

3.2.2 Forced to Pay Off Debt

The first conflict in this story occurs when Amal accidentally meets Jawad Said. When Amal went to the market with Seema, she accidentally collided with Jawad Said, which led to a misunderstanding between the two. Amal, reluctant to apologize because she feels she is not guilty, causes big problems. Khan Sahib, who became the ruler and richest person in the village, was furious.

‘I don’t care if he wanted your entire satchel of things!’ my father snapped. ‘You give it to him. You drop everything at his feet, apologize, and walk away! Don’t you have any idea the lengths that family goes to just to satisfy their egos? And Jawad Sahib especially! Don’t you know what he could do to us now?’ (Saeed, 2018, pp.36-37).

Her father felt that Amal had indeed made a big mistake, especially dealing with a person known to be ‘cruel’ in his village. Jawad Sahib is often inhumane, especially towards the poor. He does not hesitate to punish people who disturb him. However, usually, they will be released if they can pay for the mistake. “He's done far more for far less” (Saeed, 2018, p.37). And it is correct that he can be forgiven if they can pay for happenings in the market yesterday.

Then, today is the due date for paying the debt. Amal cannot pay debts. Then, surprisingly, Malik also has debt which makes them unable to pay off debts soon. “Please, Sahib. I have no means to pay you back yet. You know how little we have” (Saeed, 2018, p.40). They are only small people; even to eat is already grateful. Malik remains humble in front of the Shahib, and he doesn't have the

money to pay his debts. “If I had the money, I would lay it at your feet, but I don’t have it” (Saeed, 2018, p.41).

According to Donald (2019), that capitalism extracts the lower value for workers. They often minimize disproportionate wages for the hard work children do. Even though it was a trivial matter, Jawad Sahib exaggerated the problem, forcing Amal to pay for his mistake. Sahib knew the weakness of ordinary people was with money. Then, because Amal and his family could not pay the debt, Jawad Sahib asked Amal to be hired to pay off the debt.

‘She will live on my estate and work for me. She will pay off your debts.’

.....

‘She will be treated like all my servants, no better, no worse. I’ll even let her visit twice a year like the others’ (Saeed, 2018, p.41).

Even though Amal was not old enough to work, Sahib did not change his decision to pursue Amal at home and made her a servant to pay her debts and her family.

Malik was confused when this problem happened to him, but they did not have the money to pay the debt. Thus, the only way was to let Amal become a maid at Sahib's house. However, he remembered Sahib's words that he would not hurt Amal. This is the quote:

‘I spoke with the village elders. Our neighbors feel sympathy, not judgment, toward us. This won’t change anything for the other girls. Besides, it could have been worse. It’s not as if she’ll be out in the fields. She’ll be a servant in that house. And Jawad Sahib gave me his word; he won’t harm Amal’ (Saeed, 2018, p. 42).

They can sell their garden land to pay off debts. Nevertheless, Malik was reluctant to sell it because it was inherited from his parents, and he was

also the eldest son with rights and responsibilities over the garden land. He felt guilty for his brother if he sold the garden land. He was feeling depressed. Here is the proof:

‘I was desperate. He preys on people in their moments of weakness. I thought I’d pay it back with the next harvest, but the debt kept growing. I owed money on what I owed. He told me I could take my time. I thought he was generous. Now I know the truth. How else to keep us forever under their thumb?’ His eyes locked into mine. ‘Do you know how hard your grandfather worked to buy this little patch of land?’ (Saeed, 2018, p.43).

Due to being unable to pay the debt, Amal ended up being a maid at Sahib's house. According to the exploitation theory by Karl Max (1990), this is contrary to the values of freedom that are owned by every human being. They lose the freedom to do something and the upper class that controls everything.

When Amal arrived at Sahib's house, Amal was surprised by the number of workers there. She meets Mumtaz, a servant at the Sahib's house. Mumtaz explains to Amal the rules that happened when she was a servant. For this incident, Mumtaz feels sorry for Amal because Amal's age is too early. “Poor guy is with Jawad most of the day and has the bruises on his arms to prove it. Be glad you’re mostly out of sight back here in the kitchen” (Saeed, 2018, p.51).

As Marx (2002) said, people who belong to the Bourgeoisie group are the people who hold full power in this work. Jawad Sahib is a person who belongs to the bourgeoisie and Amal groups, and other workers belong to the proletariat group, namely people who work in the Beorguise group. Meanwhile, Jawad Sahib is also a person who likes to rule because he has full power.

Amal helps Mumtaz in the kitchen. Amal's job is now helping to cook in the kitchen. “I arranged the kebabs on a platter and sprinkled them with chopped

cilantro as I did at home” (Saeed, 2018, p.52). She finds it easy to cook like this as she usually does in her home.

An unpleasant incident occurs when another servant approaches Amal, Nabilla. Nabilla looks like she does not like Amal, it can be seen from her body language, such as speaking curtly and seeming to scold Amal often.

Nabila was lifting an iron pot from the stove and maneuvering it toward the sink. I moved to help her, but before I could offer, the pot slipped from her hands and crashed to the concrete floor. The noise pierced my ears. Bits of leftover food splattered onto the ground and the adjacent wall.

.....

‘I took care of myself before you came and I’ll take care of myself when you’re washed out and long gone’ (Saeed, 2018, p.53).

Amal also often feels disturbed by Nabila's behavior. He feels like Nabila often bothers him, even though Amal feels he has not done anything wrong to her. “I put the porcelain plate back down. I couldn’t explain why it bothered me so much” (Saeed, 2018, p.53). The following incident was Nabila yelling at Amal because of a small mistake. “Now,’ Nabila snapped. I picked up the last biscuit, pressing it with my finger until it snapped” (Saeed, 2018, p.70).

In addition, it turns out that Nabila is jealous of Amal because of the new rival. Even though Amal is an innocent child, she does not know why competition should exist in the service world. She thinks Nabila hates her when she does something wrong. The following is a quote from Mumtaz explaining the nature of Nabila to Amal:

‘Nabila is a good girl, but she just made too many mistakes. The timing of your arrival was perfect. I was planning to replace her anyway.’ I carried the tray back down the stairs to the kitchen and thought about Nabila. It was clear she despised me almost since the

moment I arrived. But it made sense now. My life had changed overnight—and hers had, too’ (Saeed, 2018, p.62).

Amal did not understand. Even though Nabila and Amal were girls who became servants due to having to pay off their parents' debts, Nabila saw Amal as a rival. Those two are pitiful girls.

‘Don’t you know? Nothing is free. Not the stale rotis, the bed we sleep in. Not for you and me, anyway. It’s different for Mumtaz, Hamid, Toqir, and some of the others. They choose to work here. They get paid for the work they do and can live here or with their families. You and me? We aren’t free. We work off our debts by working here, but the food we eat, the sheets on our bed, and the roof over our head are all accounted for and piling upon the original debt’ (Saeed, 2018, p.77).

Amal feels like giving up being in this house, being a servant. She wanted to cry, but he held it in. This job seems like a tricky thing to do. It would be a lie if she did not want to cry; she held back this sadness. She does not want to look weak. “I’d promised myself I wouldn’t cry in front of him, but my body betrayed me. Hot salty tears slipped down my face. I looked down and stood still. I did my best not to move” (Saeed, 2018, p.56). As we know, being a servant at an easy age is very difficult. It can be physically and psychologically draining for children.

An unpleasant incident happened again to Amal. When she cleaned the Sahib's room, she saw many books neatly arranged. Amal feels this is the first time she has seen this many books. Unexpectedly Amal read the book with feelings of joy. Suddenly Sahib came and scolded Amal.

‘And what do you think you’re doing here?’ he asked.
‘I’m dusting.’ I gestured to the dust rag and tried to keep my voice from trembling’ (Saeed, 2018, p.73).

Instantly that pleasant feeling was gone when the Sahib came to him. Then, without hesitation, Sahib asked Amal, the following quote:

‘You can read?’ he asked.

‘Yes. Of course.’

‘Can you write as well?’

I didn’t know whether to be offended at his presumptions or relieved the storm clouds seemed to be parting, revealing blue skies and sunlight.

‘I can write. I can read. I know math as well’ (Saeed, 2018, p.73).

Amal's answer amazed Sahib. Usually, a poor girl like Amal does not know about education (in fact, she is a girl). However, Amal is different, and she knows everything.

Gradually, Amal felt that Malik has lied to her. Her father promised to pick him up soon, but the next day never came. She waited for his father to pick him up but to no avail. It was like a dream that would never come true. Even though Amal had obeyed his rule; she became a girl who obeys her father's rule and becomes a servant who obeys all the rules in this house. “My father would come and take me home any day now, but until then I had to play by the rules of this house. And that meant I had to stand up for myself” (Saeed, 2018, p.65).

Amal feels that his father has broken his promise that he will meet Amal but, until now, his father has not picked him up. Even though Amal is also here struggling to pay off debts, the incident that her father promised has not happened yet. “I thought of my father. He promised to bring me home as soon as he paid back the debts, but how could he pay back Jawad Sahib if every minute I spent here made the balance higher than the day before?” (Saeed, 2018, p.77). And this is where Amal ends up at the Sahib's House as a maid.

Amal felt this was very unfair. Amal hates the people closest to her because no one has picked her up until now. Nevertheless, hating those people was very difficult for him. Now he misses her family, her friends.

‘What I do is keep my family, my friends, my old life, all in a separate part of my heart and try not to go there too often. The more parts you keep closed, the less it can hurt you.’

But I couldn’t forget my family and friends. It did hurt to think about them, but I was not going to forget them just because I was bound to this estate. If I stopped remembering my life before this, what reason would I have to go on?’ (Saeed, 2018, p.80).

The quote above proves that child exploitation has an impact, such as a lack of love because they have to become child laborers and are far from their families. At a young age, Amal lives far from the family's residence.

Then, the impact that happened to Amal was ostracized. The first incident happened to Amal and Nabila. Furthermore, Amal is taunted by Baji that he should know his limits. Even though she is an intelligent girl, Amal is just a maid's house. “There are only so many times my son will let things pass. You must remember: You can’t forget your place” (Saeed, 2018, p.84). Then, Sahib also booted Amal. He said: “You’d be smart to remember you have more than one boss” (Saeed, 2018, p.89).

From the quote above, according to Kakanegi et al. (2018), Amal is included in the category of domestic type of child labor. This type of child labor often gets different treatment from the employer because it is considered a different caste. Due to differences in social class, employers usually consider themselves superior to servants, as Sahib did to Amal.

After bad things happen to Amal, now she is given a few days off. She was delighted when he was about to meet his family. Unexpectedly everything is

as usual. They can still laugh even though she is not around. Then her mother also called Amal a guest. “Nonsense. You’re our guest here for a short while. Relax.’ Guest?” (Saeed, 2018, p.104). Amal feels something is different. Why is she called a guest? Even though at home, Amal remains a child for her parents. Then, Amal asked her father again that she wanted to be free from the burden she had. And her father's answer was just silence.

‘I waited for him to answer my question. Instead, he hugged me tight. I hugged the rest of my family goodbye. My mother. My sisters. I kissed the baby. She smiled at me and cooed, but I knew I would soon be a stranger to her again’ (Saeed, 2018, p.111).

Her hopes seemed dashed when her father did not give him any answers, and now she had to go, back to being a servant at Sahib's house.

Amal again felt happy when it turned out that Sahib would send her to be a student. “She can go to the center” (Saeed, 2018, p.114). She felt her dream would come true again. Gradually her lost hope of becoming a teacher will return. Amal is very excited to be a student again.

When Amal meets her teacher, Asif, she is happy. She wrote poetry that meant satire for Sahib or people who used social class to oppress ordinary people. The following is a poem written by Amal:

The elephant chases the dog.
The dog chases the cat.
The cat chases the mouse.
The mouse chases the ant.
The ant chases the elephant,
and around and around they go (Saeed, 2018, p.123).

Then, Amal explained the meaning of her poem:

There is a saying: Elephants fear no other animal but ants. Who is to say if it’s true or not, but—’

‘It’s not true. The biggest are not afraid of the smallest. In the end, the biggest wins’ (Saeed, 2018, p.123).

It refers to what she is experiencing now. As we see in the sociology of literature, people's lives are based on political and social ideologies and the economic conditions of society. In this case, it can be seen that people with high social often exploit people with low social class. Then, suppose it is connected with Marx's theory. In that case, the poem written by Amal is about the resistance of a person who belongs to the proletariat group to the Bourgeoisie, Jawad Sahib.

Sahib sent Amal only for political purposes. He sponsored the institution to appear to be a generous and wise person as a respected person. “We’ll send her once a week. The center will officially have a student, and the teacher will have something to do. Problem solved” (Saeed, 2018, p.114). The Sahib uses his power for personal gain.

According to Dobie (2019), the Bourgeoisie class often used their will on political matters. Just like what Jawad Sahib did to Amal, who took advantage of personal interests for political matters. because he is more dominant in that society.

Unexpectedly a shocking incident occurred. Amal reported the events in the Khan family's house to Mr. Asif. She told that more than one child his age was a victim who had to pay their parents' debts and the violence that occurred in the house.

‘It’s more of the same,’ I agreed. ‘They found the body. Right where he said it was.’
So many reporters outside,’ Bilal said. ‘There are even more today than yesterday. They’d climb in through one of the windows here if we didn’t have the guards and the brick walls around this place . . .’
(Saeed, 2018, p.141).

Amal, the little girl who dared to reveal the case, made Sahib arrested by the police, and many journalists appeared. At this time, the media finally discovered the true nature of Sahib. He ended up in prison. Then the children who were used as parents to pay debts were released.

‘You may as well hear it from me first. There’s no use in keeping everyone on while we wait to see what happens. I’m closing up the house. Mumtaz will come with me to Islamabad, of course, and a few people, like the gardener, will stay on here to take care of the estate. But most everyone else will be let go.’ (Saeed, 2018, p.146).

The servants were released, but some remained at Khan's house to guard the grounds. It is all thanks to Amal, and she bravely reported the murder incident there. “No one would ever know it was a girl who helped save our villages. But I knew” (Saeed, 2018, p.142).

According to Karl Marx (1990), Capitalists tend to exploit lesser people, which happens in this story. Jawad Sahib, the wealthiest person in the village, is often arbitrary towards the lower strata, as experienced by Amal. The views of the village people already know the character of the Khan family has become a legend. Here is the proof:

‘I thought of the stories I’d heard all my life, the way Shaukat’s jaw clenched at the mention of his name. The way Fozia said he loved to dole out punishments and had personally burned an entire village to the ground. So what kind of punishment would he dream up for me?’ (Saeed, 2018, p.39).

Amal knows the character of Sahib is haphazard. Sahib thinks he is the richest, which means he is the most powerful.

Thus, the core of this sub-chapter is the economic part of child exploitation because this problem is related to economic problems like Amal that pays off her family's debt. Capitalism does pay the workers, but the wages are classified as

standard. Furthermore, the case of this child exploitation can be categorized as a 'Domestic Servitude' because Amal is a waitress who sometimes cooks, tidying up books on shelves and cleaning dirty parts of the room.

As it should be, Sahib should not employ underage like Amal. Amal does have debt. Let Malik, Amal's father help in paying off the debt. Malik can also work at Sahib's house and become a gardener like other workers.

3.2.3 Deprived of Education

Amal is a small child who bears many burdens, from doing all the housework, helping her younger siblings, and paying off her family's debts. At the story's beginning, Amal is an intelligent child and Miss Sadia's favorite student. Amal is also very good at writing poetry. At the moment, Amal wants to be a teacher like Miss Sadia.

However, the fact is that the dream she woke up to suddenly became shattered, and she had to be faced with putting her family first before anything else. Because Amal is the first child, she has to bear the burden of his family. That is what her father said. Here is the proof:

'I'm sorry, Amal. But this is how it has to be now. You're the eldest daughter. Your place is here.' I wanted to tell him it wasn't my choice to be the eldest, but I held my tongue. Why did this random chance have to dictate so much of my destiny?' (Saeed, 2018, p.24).

At that time, Amal was very tired of doing this housework. However, his father still forced Amal to do the job.

Telling about Amal's desire to go to school, Hafsa, Amal's friend at school, came to visit Amal. She wanted to know the condition of Amal's family,

especially Amal and her mother's condition after giving birth. However, Amal forbade Hafsa to meet her mother because Amal's mother was unwell. Later, Hafsa persuaded Amal to go back to school again, and Amal answered that her father did not allow it. "My father doesn't seem like he'll be letting me go back to school anytime soon" (Saeed, 2018, p.30).

It is known that Amal's mother became ill after she gave birth to her last child, Lubna. Amal helps her mother take care of the baby, helps her sisters, and takes care of the housework, which makes her willing to not go to school. "I had now missed nine days of school" (Saeed, 2018, p.19). She wants to go to school and study with her friends and Miss Sadia.

According to Barakwan (2021), exploitation can also occur in the family, and women are more dominant as victims of exploitation. Amal is one of the pieces of evidence of children being exploited by their families.

In addition to the exploitation of Amal, Amal had to give up school to take care of the baby and her sister. During her mother's delivery, Amal tried to comfort her sister, Safa, and Rabia to keep playing calmly so as not to disturb the labor period. "Let's go in your bedroom and dress up your dolls while we wait. We can show them to the baby soon" (Saeed, 2018, p.11). Amal still looks after her younger siblings so that her mother can rest after giving birth.

'Now both girls were crying. My mother must have heard the commotion. She had to. I walked over to her bedroom and peeked inside. The curtains were tightly drawn. Her back was curled to the window, her eyes shut' (Saeed, 2018, p.11).

In the quote above, Amal is already in charge of her sisters. At a young age, she took care of her three younger siblings, and a new sister was born, which made Amal have to be extra in caring for and helping them.

Every day doing homework makes Amal take a break from school. He was not allowed to participate in school activities because he was helping his brother. Employing children from morning to evening is also an act of exploitation that can make the child physically tired. Employment by giving a small wage is an act of exploitation, and this is also because there is no good agreement between the two parties. This also happened to Amal, and she became a servant in the Khan family to make amends and pay her debts with an unspecified salary. “She will live on my estate and work for me. She will pay off your debts” (Saeed, 2018, p.41). She will be hired for an undetermined time also.

Thus, the exploitation that happened to Amal forced her to lose her right to education. She was forced to do all the housework, so she did not attend school.

According to Barakwan (2021), exploitation can also occur in the home and most women, as happened to Amal.

The analysis shows that Amal's character is a girl who is smart, kind, helpful and cares about others. When at home, Amal often helps her younger siblings, and parent. Later, at school she helped her teacher, Miss Sadia. Even when Amal was a servant at Jawad Sahib's house, Amal helped Fatimah to learn to read too.

Furthermore, the analysis of the exploitation of Amal is being forced to do housework. Amal does housework without rest. She worked all day to do it. Second, Amal is forced to pay debts. The misunderstanding between Amal and Jawad Sahib made him pay for what he had done to Jawad Sahib. Unexpectedly, it turns out that Malik has a debt to Jawad Sahib as well. Second, Amal is forced to pay debts to Jawad Sahib, he is made a servant at the house of the Last Jawad Sahib, she was deprived of education. Lastly, because Amal was exploited to become child labour, Amal had to lose her education. In fact, Amal is a girl who likes to study.

However, Amal, who was exploited by her family, was free. With her patience, intelligence and courage, she managed to escape from Jawad Sahib's house. Amal dared to reveal a murder case that had occurred in the house of Jawad Sahib. She reported a murder case and put Jawad Sahib in prison and was widely circulated in the mass media. As a result, many servants and workers at Jawad Sahib's house were released. One of Jawad Sahib's family moved out of town too. The impact on Amal's bravery is not only for herself, but also for all those who are forced to work at Jawad Sahib's house. The workers were finally released from forced labor by Jawad Sahib.

The child exploitation of Amal made her feel physically and psychologically exhausted. This is due to the exploitation that occurs in child can inhibit growth. In fact, Amal was forced to work long hours, which deprived her of the right to education as well. Thus, Amal is exploited in child labor, which

according to marx (1979), child labor is a child who works under the age of thirteen.



CHAPTER IV

CONCLUSION

Amal is a girl who is a victim of exploitation. This exploitation started when her father asked Amal to do all the housework, causing Amal to miss school several times. Later, this exploitation continued when Amal was made a servant at Jawad Sahib's house to pay his family's debt. Various trials almost made Amal give up. However, finally, with the courage of Amal to reveal the murder case at his workhouse, many people were released, including himself.

After analyzing the occurrence of exploitation, the results show that the three depictions of exploitation in the novel are Amal being forced to do all the housework, pay off debts, and being deprived of the right to education. First, Amal did all her homework, so she could not lie down for a while. This can cause the child to become physically weak. She had to be willing to take care of her little siblings and do other household chores.

Furthermore, Jawad Sahib was forced to pay debts for his mistakes. However, in the end, he could not pay the debt and then worked in the house of Jawad Sahib. Amal often gets into trouble, such as when she is ridiculed by Jawad and ostracized by Nabilla.

Lastly, Amal, who is a victim of child exploitation, must be willing to lose her right to education. As a result of her father asking Amal to do all the housework, Amal could not go to school. Then, when she almost finished doing

homework, Amal asked his father's permission to go to school, but her father refused because Amal was an intelligent child. So do not go to school.

In research, the exploitation in Amal is child labor – domestic. Because Amal works at home like other homeworkers, although this job is like a typical job, the impact experienced by Amal is that she often feels tired because she is tired and has little pay.



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