

# PI'S LOOKING FOR GOD IN YANN MARTEL'S LIFE OF PI: AN ISLAMIC PERSPECTIVE

## THESIS

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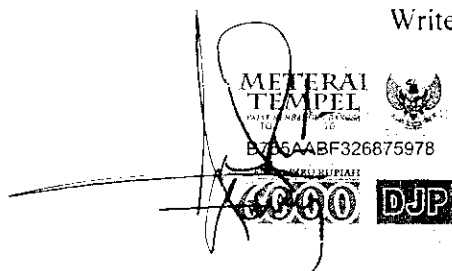
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## DECLARATION

This thesis contains of material which has been accepted for the award of any other degree or diploma in any university. And to the best of this candidate's knowledge and belief, it contains no material previously published or written by other person except where due reference is made in the text of the thesis.

Surabaya. June 10<sup>th</sup>, 2014

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ISLAMIC PERSPECTIVE**

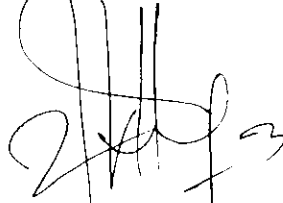
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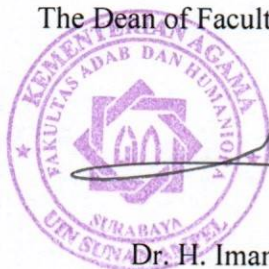

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## EXAMINER'S APPROVAL

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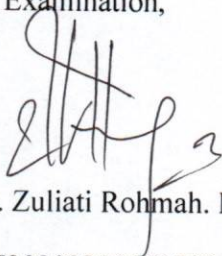


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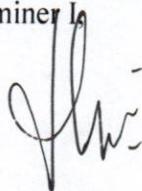
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## TABLE OF CONTENTS

Inside Cover Page.....	i
Declaration Page .....	ii
Dedication Page.....	iii
Motto .....	iv
Advisor's Approval Page.....	v
Examiner's Approval Page .....	vi
Acknowledgements .....	vii
Table of Contents .....	ix
Intisari .....	xi
Abstract.....	xii

CHAPTER I INTRODUCTION .....	1
A. Background of the Study.....	1
B. Statement of the Problem .....	4
C. Objective of the Study.....	5
D. Scope and Limitation of the Study .....	5
E. Significance of the Study.....	5
F. Method of the Study .....	6
G. Definition of the Key Terms .....	7

CHAPTER II LITERATURE REVIEW .....	9
A. Theoretical Framework .....	9

1. Character...	10
2. Characterization.....	13
3. Psychoanalysis.....	14
a. Dynamics of Human Personality .....	15
1) Id .....	17
c. Ego ... ..	18
3) Superego .....	19
4. Islamic Concept of Looking for God.....	20
B. Review of Related Study .....	22
 CHAPTER III ANALYSIS.....	 34
A. Pi's Life.....	34
B. Pi's Effort to Endure His Problems in Looking for God .....	30
1. Pi's Id .....	32
2. Pi's Ego .....	34
3. Pi's Superego .....	36
C. Islamic Perspective about Pi's Journey in Looking for God .....	38
 CHAPTER IV CONCLUSION.....	 44
WORKS CITED .....	47
APPENDIX 1 .....	49
APPENDIX 2 .....	53

## INTISARI

Zuhriyah, Aminatuz. 2014. *Pi's Looking for God in Yann Martel's Life of Pi: An Islamic Perspective*. Skripsi. Sastra Inggris, Fakultas Sastra, Universitas Islam Negeri Sunan Ampel Surabaya.

Dosen Pembimbing: Dr. Zuliati Rohmah, M. Pd.

Kata Kunci : Karakter, Usaha, Pencarian Tuhan.

Masyarakat memiliki sastra yang berfungsi sebagai cara untuk menjalani hidup disekitar mereka melalui imajinasi mereka, karena sastra sering menunjukkan sebuah dokumentasi tentang gambaran hidup. Itu menjelaskan kenyataan hidup dari dunia yang lain. Dengan membaca karya sastra, khususnya novel, masyarakat dapat meraih emosi dan juga pengalaman tentang kenyataan hidup mereka, termasuk sifat-sifat manusia dalam kehidupan yang sering dijelaskan di dalam karya sastra.

Studi ini bertujuan untuk menjelaskan tentang: kehidupan Pi dan usahanya untuk memecahkan masalahnya dalam mencari Tuhan, juga Islam akan memberikan perspektifnya tentang perjalanan Pi dalam mencari Tuhan. Peneliti berharap bahwa studi ini akan dapat berkontribusi dalam beberapa penemuan atau informasi untuk studi sastra khususnya pada novel Yann Martel yang berjudul *Life of Pi*. Disamping itu, studi ini juga diharapkan berguna untuk materi keilmuan alternative yang mendalami studi selanjutnya pada karya yang sama. Studi ini adalah kritik sastra. Pendekatan yang diaplikasikan adalah pendekatan karakter karena peneliti menganalisis sifat-sifat Pi dalam hidupnya dan pendekatan psikoanalisis untuk menganalisis usaha Pi menghadapi permasalahannya dalam mencari Tuhan. Data dikumpulkan dari teks asli novel *Life of Pi*. Sebagai hasilnya, studi ini menunjukkan bahwa Pi adalah seorang anak laki-laki yang mempunyai pemikiran cerdas dan kritis, khususnya tentang Tuhan. Dia juga telah menjalani pencarian Tuhan dengan usaha yang keras. Menurut teori psikoanalisis, ada tiga system kepribadian dalam menganalisis perjalanan Pi dalam mencari Tuhan, ada *id*, *ego*, dan *superego*. *Id* dari Pi adalah mengenai keinginannya untuk mencari Tuhan dengan kehendaknya sendiri, dan *ego* dari Pi adalah tentang usaha Pi untuk menyeimbangkan tiga agama dalam rangka untuk melakukan setiap ritual dalam agama tersebut. Dan yang terakhir, *superego* dari Pi adalah tentang keputusannya untuk berkomitmen pada tiga agama sekaligus dalam hidupnya.

## ABSTRACT

Zuhriyah, Aminatuz. 2014. Pi's Looking for God in Yann martel's Life of Pi: An Islamic Perspective. Thesis. English Department, Faculty of Letters and Humanities, The State Islamic University of Sunan Ampel Surabaya.

The Advisor : Dr. Zuliati Rohmah, M.Pd.

Key Words : Character, effort, looking for God.

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People have functioned literature as the way to experience the world around them through their imagination, because literature often presents a documentary picture of life. It describes the real life of another world. By reading literary work, especially novel, people can enrich their emotion and also enrich their experience about life reality, including characteristics of human in life that is often presented in the literary work.

This study proposes to describe: Pi's life and Pi's effort to endure his problem in looking for God, also Islam will give perspective about Pi's journey in looking for God. The researcher hopes that this study will be able to contribute some findings or information to the study of literature especially on Yann Martel's *Life of Pi*. Besides, this study is also expected to be useful as an alternative scientific material for deeper or further study on the same work. This study is a literary criticism. The approach applied is character approach since the researcher analyzes Pi's characteristics in life and psychoanalysis approach to analyze Pi's effort to endure his problem in looking for God. The data are collected from the original text of Yann Martel's *Life of Pi*. As the result this study shows, Pi is a boy who has critical and intellegent thinking, especially in God issues. Also, Pi did an enduring in looking for God with effort. Based on psychoanalysis, there are three personality system in analyzing Pi's journey in looking for God, they are *id*, *ego*, and *superego*. Pi's *id* is about his desire to look for God by his own way, then Pi's *ego* is about Pi's effort to balance three religions in order to do each of rituals in every religions, and the last, Pi's *superego* is about Pi's decision to commits three religions in his life.



## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

According to Terry Eagleton, literature is simply another way we can experience the world around us though our imagination is a mood stated literature as born of telling story of arranging world in pleasing pattern of expressing words in some special aspects of our human experience (20). Literature has three main branches; they are prose, drama and poetry. Literary work is result of human being thinking which tells about life deal with feeling, ideas and problems.

Moreover, to cover and understand literature, Endraswara said that literary Criticism in that way becomes an important point of view that will reveal to the whole content and purpose of the work of literature” (36). Literary criticism explains what a work of literature means. It has important role for human life and the development of literature itself. It means that literary criticism is important in developing knowledge and understanding the values outside literary itself such as religion, philosophy, moral and so on. The purpose in analyzing a literary work is to understand what it tries to communicate. Furthermore, analysis helps us through reading and through reflection, understands the way ideas and feelings are talked in the works.

Jonee, Jr. stated that literature includes all written material. He divided this all written material into two different groups. The first is the literature of knowledge that is functioned to teach such as scientific articles, dictionaries, directories,

school textbooks, history books, and etc. The second is literature of power that is functioned to move such as novels, poems, plays, magazines, and etc (1).

There are many types of literary criticism; one of them is biographical criticism. Biographical criticism is a form of literary criticism which analyzes a writer's biography to show the relationship between the author's life and their works of literature (Griffith 177). Biographical criticism is often associated with historical-biographical criticism (Benson 108). So, biographical criticism begins with the simple but central insight that literature is written by actual people and that understanding an author's life can help readers more thoroughly comprehend the work.

Biographical criticism is interesting to discuss, as in a novel *Life of Pi*. It is a novel written by Yann Martel. He writes this story based on true story. When he became backpacker in India, he met an older man. His name is Francis Adirubasamy. The man said that he had a story that will make him believe in God.

The old man advises him to ask some questions to Piscine Molitor Patel as the main character of the story. That's why Yann Martel use Piscine Molitor Patel's name as the main character in his story (Krist 7). From the true story of his life, Yann Martel writes this novel. This is an example of biographical criticism which the story of the novel related with the life of the author.

*Life of Pi* (2002) is an epic survival story with an overarching religious theme. The precocious son of a zookeeper, 16-year-old Piscine Molitor Patel or usually called Pi, he is raised in Pondicherry, India, where he tries on various faiths,

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Hindu, Christian, and Islam. Though, basic faith of his family is Hindu but he did not want to accept it easily, he is interested in finding his God by his own thought. Many things had happened in his process to find God in his life. It is also about how hard he survived being stranded in the ocean as a result of an accident that happened to him and his family aboard. Moreover, because he was stranded with Bengal tiger from the zoo where he was born and raised.

From part of the story about looking for God in this novel, the writer want to take that theme about the mental of a boy who looking for God in early age. Because usually, courage which arises in one's mental to take decision to try some various faiths is extremely happened in adolescents which still in early age.

Pi has a strong love towards God although he is still a young man. Pi is having a disliking towards his biology teacher who does not believe in God's existence. Pi sees the doubt on the importance of religion and the existence of God as just a while. Every man will pass away someday and reach a happy life. Although, Pi is still young, he has already experienced his deep feeling about being religious and to religion itself. Like what has been said by Pi in the novel:

*"What a terrible disease must be if it could kill God in a man." (p. 35)*

Based on the quotation above, Pi thinks that God is not being that does not exists because He is the Creator and Destroyer of the universe because of the cause that can kill mortals. Also he said:

*"All living things contain a measure of madness that moves them in strange, sometimes in inexplicable ways. This madness can be saving; it is part and parcel of the ability to adapt." (p. 51)*

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Quotation above explains that there is Supreme Being that moves His creation in a way that cannot be explained even by science. This is the belief about the unseen. So, Pi tried to look the power over him, which is God, to make him believe that God is available and ready to save him.

In doing this research, the writer uses the theory of characterization and psychoanalysis from Sigmund Freud to analyze personality of the main character. Therefore, the personality of Pi is an important thing to analyze. This study will also be interesting with the Islamic perspective about the journey of Pi in looking for God, because in Islam is also having a story of looking for God performed by Prophet Ibrahim.

This study will create a new perspective of a boy's personality who interesting to look for God. To that end, the writer uses this topic about Pi's personality, so that the reader knows that personality a boy can develop produces critical thinking like looking for God that conducted by Pi.

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## **B. Statement of the Problems**

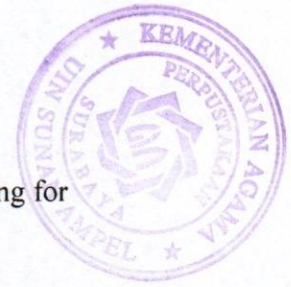
Piscine Molitor Patel or usually called as Pi is the main character in this novel that looking for God in his life. After examining the novel well, I am curious to know:

1. How is Pi's life?
2. How does he endure his problem in looking for God?
3. What perspective does Islam give about Pi's journey in looking for God?

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### C. Objective of the Study

1. Understanding about Pi's characteristics in life.
2. Understanding about Pi's effort in enduring his problem in looking for God.
3. Understanding Islamic perspective about Pi's journey in looking for God.



### D. Scope and Limitation

This thesis focuses on Pi, the main character in the *Life of Pi* novel. This study discusses about Pi's life in looking for God. Especially, this thesis is talking about Pi's characteristics in life, and about Pi's effort to endure his problems in looking for God. Also, Islam gives perspective on the ways of Pi's journey in looking for God. To criticize this topic, the writer deals to use characterization and psychoanalysis, verify Freud's personality development.

### E. Significance of the Study

This thesis will give benefits to the readers who seek to analyze literary works,

especially novel. By reading this study, the readers can understand about Pi's characteristics in life, and about Pi's effort to endure his problems in looking for God. In the last discussion Islam gives perspective about the journey of Pi to find his God. In the present study, the analysis is centered on the main character of the novel, Pi. The readers delineated how great the author to serve a personality of Pi in order to looking for God. For the future researcher, they could take this thesis as the state of knowledge.



## F. Method of the Study

### 1. Research design

Basically, the writer accomplishes a library research to get the answer of the problems. The method that applies in this research is descriptive qualitative. In qualitative method inquirer deals with data are those are in the form of words, rather than number and statistics. The writer uses this method in order to get a rich description and understanding about looking for God in this novel. The writer aims to explain about Pi's characteristics in life, and about Pi's effort to endure his problems in looking for God. The writer also uses Islamic perspective to observe how the ways of Pi in looking for God by adds the history of prophet Ibrahim in looking for God.

### 2. Data

The data concentrated in forms of narrations and conversations of the novel

*Life of Pi*.

### 3. Data collection

In collecting data, the writer used some ways. First, the writer employed a close reading the novel *Life of Pi* as the primary data in order to comprehend and examine the novel well. Second was collecting data, quotations, and taking notes. The writer also used the internet facility to complete the data. Third, the writer also made definition of the key terms to make the analysis easier to understand.

#### 4. Data analysis

The data were analyzed with theory of characterization and psychoanalysis.

In characterization, the writer wanted to explore Pi's characteristics in life.

Then in psychoanalysis, there were some aspects about personality to explore

Pi's effort in enduring his problems in looking for God. Islam also gave

perspective about the ways of Pi finding his God by giving the history and

experience of Prophet Ibrahim in looking for God.

#### G. Definition of Key Terms

This study gave restriction toward the terms, which were operated in the frame of analysis:

a. God : In this research, the word God refers to whatever is the object of

one's ultimate concern. Thus one might judge about a person, "Money or

power is his God." But one can also ask whether his "God" is really is God,

whether what he treats as God possesses the properties one would expect in an

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object of ultimate concern. In this second or more objective sense, then, God

refers to whatever is truly ultimate: the greatest being, the highest object of

believe, the ground of all being ("Encyclopedia of Science and Religion").

b. Religion : Human beings' relation to that which they regard as holy, sacred,

absolute, spiritual, divine, or worthy of especial reverence ("Encyclopedia

Britannica").

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- c. Hinduism : Major world religion originating on the Indian subcontinent and comprising several and varied systems of philosophy, belief, and ritual (“Ann G. Gold”).
- d. Christianity: Major world religion, stemming from the life, teachings and death of Jesus of Nazareth (the Christ or the Anointed One of God) in the 1<sup>th</sup> century (“William Richey Hogg”).
- e. Islam : Major world religion promulgated by the Prophet Muhammad in Arabia in the 7<sup>th</sup> century (“Muhsin S. Mahdi”).
- f. Quran : In this research, Quran is the sacred scripture of Islam and for all Muslims, the very word of God, revealed through the agency of the archangel Gabriel to the Prophet Muhammad (“Seyyed Hossein Nasr”).

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## CHAPTER II

### LITERATURE REVIEW

#### A. Theoretical Framework

*"Yann Martel, through the character of Pi, tells the reader of a tale about a boy with a unique way of thinking."* Mat O'Brien said in reader's reaction of *Life of Pi* novel. Not surprisingly, Yann Martel's *Life of Pi* has been an interesting fantasy adventure novel describing the boy's journey in looking for God and struggle in the sea at 227 days.

Indeed, *Life of Pi* also serves deep thinking about the life of a boy. Yann Martel also provides a variety of different aspects of the story in this novel. A novel that tells the story of a boy trying to find his God at a young age, it is also about how hard he survived being stranded in the ocean as a result of an accident that happened to him and his family aboard. Moreover, because he was stranded with Bengal tiger from the zoo where he was born and raised. The writer is interested in knowing how exactly the life of a teens who can think of God at a young age.

Here, the study on the characterization and the psychoanalysis is concerned. The study of character which was done by the main character in his journey of looking for God applied. The characterization aspect aids the character to explicate his life. This study employs intrinsic approach. Thus, to study Pi's looking for God in Yann Martel's *Life of Pi*, the writer exploits character approach and psychoanalysis approach as the basic theory for the analysis.

## 1. Character

Talking about character means that we refer to a person in a fictional story.

Characters are people who appear and experience life stories in fictional works.

It can be said that characters are people who are included in the story.

Character is a brief descriptive sketch of a personage who typifies some definite quality (Holman 74). Just like us in the real world, characters act, speak, think, also face some problems, and so on. Besides, they can be characterized as good, bad, kind, generous and any other types of human quality. In line with Holman, Baldick stated that character is a personage in a narrative or dramatic work and it also a kind of prose sketch briefly describes some recognizable type of person (37).

In some studies, character is often selected as the object for analysis and this study is also interested in it. Characters, which take most part in a story, are then considered as the most important intrinsic element of fiction. Through the presence of characters, one story is built. A story exposes around its characters' life so that reviewing them becomes very interesting. Nurgiyantoro claimed that talking about characters of one story, in many ways, is more interesting than discussing on other elements (164).

Additionally, according to Abrams, characters are people who are represented in narrative or dramatic works, and then they are interpreted by the readers to have certain moral qualities as they express through what they say and what they do (qtd. in Nurgiyantoro 165).



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In fiction, characters are divided into some types. Based on its significance role in developing a story, characters are separated into major and minor characters. Major or main character refers to a character which appears in almost all or totally in the whole story. He or she is a character which is mostly told and always relates to other characters. On the other hand, minor character is a character which appears only in some parts of the whole story and he or she is told less than the major character. Minor characters may exist just when they are having correlation with the major characters (Nurgiyantoro 176-177).

A character may be either static or dynamic; a static character is one who changes a little. A dynamic character, on the contrary, is one who is modified by actions and experiences. In other word, a static character remains the same throughout the work, while a dynamic character changes in the course of the work. Usually strong characters are rounded and dynamic; they exhibit the full range of human emotions and reactions to people and events. They have histories and more than one possible future. They have hopes and fears (Abrams 24).

Altenbernd and Lewis (59) presented another division of character. It hangs on its functions that characters are two: protagonist and antagonist character. Protagonist can be plainly said as a hero, a character which represents ideal norms and perfect values based on us. Therefore, readers often identify protagonists as part of who they are, give sympathy and antipathy, and

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also emotionally connect their own selves with the character. Antagonist, in opposite with protagonist, is a character which causes conflicts.

From the explanation above, we can find some elements in novels and those elements included characters. Characters are divided into two, these are, a major character and minor character. Major character is a person who is the key of all situations of conflict in novel, while the minor character is a person who supports the main character in the novel.

Character is a doer in the literary work (novel, short story, novelette, and also drama). A character in fiction is created by the author, although it could be described as a human being in the real world. In the literary work, it should be lifelikeness (Sayuti 68). Characters have damnation like what human being dimension in the reality (physiology, sociology, and psychology). Physiology dimension is such as age, sex, body character, face and so on. Sociology dimension is such as social status, work, religion, education, ideology, and others. For psychological dimension likes mentality, moral value, need, temperament, and also intellectuality (Wiyatmi 31).

There are some categories for central character in literary work especially in fiction. The first is that the character is always involved in theme. The second one is that the character is often related to other characters. And the last one that is the character needs much time to express (Sayuti 70)

In this research, the researcher focuses on the analysis of Piscine Molitor Patel characterization to look for God in his life. Pi is the protagonist of *Life of*

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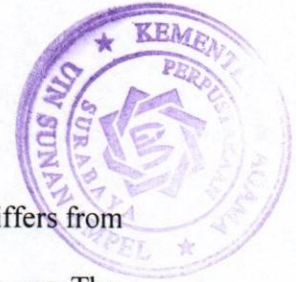
*Pi* novel. When the novel begins, Pi is a critical and intelligent boy. Yann Martel presents Pi as more imaginative and interesting to other thing that he has not known yet.

## 2. Characterization

Every single character has its own personal characteristic that differs from one and another. To point out this thing, it needs a literary device to use. The author has some styles to reveal the characters of imaginary persons. The creation of these imaginary persons so that they exist for the reader as real within the limits of the fiction is called characterization (Holman 75). For instance, characterization is meant by ways which an author or writer presents and reveals the characters' personalities within creating the story. The writer or narrator tells the reader what the character is like. The ability to characterize people of one's imagination successfully is a primary attribute of a good novelist, dramatist, or short story writer.

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In characterizing the characters, there are two ways that an author usually uses. Those are direct and indirect characterization. Using direct manner means that the author describes directly about the character. The author attributes the qualities of characters in direct description. Otherwise, in indirect manner of characterization the author does not merely tell the characters but shows them to the readers through how the character looks, what the character does, what the character says, what the character thinks, and how the character affects other characters (Baldick 37).



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Furthermore another distinction of characterization drawn by Abrams and Harpham, that there is a broad distinction which is frequently made between alternative methods for characterizing the persons in a narration; showing and telling. It does not differ so far from direct and indirect way which is also called the dramatic method, the author simply presents the characters talking and acting, and leaves it entirely up to the reader to infer the motives and dispositions that lie behind what they say and do.

The author may show not only external speech and actions, but also a character's inner thoughts, feelings, and responsiveness to events; for a highly developed mode of such inner showing. In telling, the author intervenes authoritatively in order to describe, and often to evaluate, the motives and dispositional qualities of the characters (43-44). Telling method is a method of characterization in which the author declares directly what and how the character is like; beautiful, smart, greedy, ambitious, and so forth.

So characters and characterization cannot be separated each other. Also, characters become an important point to analyze in this study. The writer tries to reveal Pi's life in order to know what he did and thought in his journey to find God.

### 3. Psychoanalysis

Corey said that psychoanalysis is the first theory which appears in psychology; especially those associated with personality disorders and neurotic behavior, and then continue with behaviorism and existential humanistic (qtd.

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Lubis 141). Psychoanalysis created by Sigmund Freud in 1986. At the appearance, this theory invites a lot of controversy, exploration, analysis and become a background for other genre that appears later (Lubis 141).

At first, Freud used hypnosis techniques to deal with patients. But this technique was not able to be used in all patients. During its development, Freud used free association which became the foundation of psychoanalysis later. According to Gunarsa, this technique was found when Freud saw some patients which cannot be hypnotized or not responding to a suggestion or a question that reveal client problems. Furthermore, Freud developed another new technique that is known as dream analysis (Lubis 141).

According to Willis, the meaning of psychoanalysis covers three important aspects, namely as a research method psychic processes, as techniques for treating mental disorders, and the last is as a theory of personality (qtd. in Lubis 142).

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**a. Dynamics of Human Personality**

As scientists of the 19th century, Freud also thought within the scope of physics and physiology of the century. He saw man as an energy system that is complex and controlled by the energy conservation law that says energy can change forms but the numbers will remain the same. For Freud, this law applies to psychic life. The whole psychic energy derived from strain neurophysiologist. Various physical of human needs give rise to tension or excitement and will be revealed through a number of mental representations

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in the form of impulse or desire is called instinct. So the instinct is the embodiment of physical tension, that seeks disclosure and easing tension, and it is also the default every living creature (Hartono 5).

Around 1900, Freud theorized first instinct, which is said that although the number of instinct too much, we can classify them into two main instincts: the instinct for survival and instinct to breed (Hartono 5).

To achieve the satisfaction and relief of tension, the energy we invested in satisfying certain objects called *cateksis*. Instead, the object cannot satisfy our instinct, or if there is resistance in order to achieve the satisfaction of instinct called *anticateksis*. The nature of the bending energy allows us to search for objects satisfying substitute. This process is called displacement.

At the individual level, *anticateksis* and *cateksis* process covers the whole of failure and success that accompanied the transfer of a human

personality dynamics. Constraints on libido and distributed strain are caused anxiety, and this is the basic for development of neurosis in human. This

view was changed by Freud by saying that anxiety is a function of the ego.

This gives warning of impending danger to be faced with how to fight or escape. Thus, anxiety is not always the basic for the development of neurosis, but also enables the development of adaptive behavior (Hartono

6).

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Freud's view of human personality is composed of three separate systems function between one and the other, but still effect to each other. The third system is known as the *id*, *ego*, and *superego* (Lubis 141).

### 1) *Id*

*Id* is a subsystem that brought the original human personality from the beginning they was born into the world. *Id* is primitive and works on the principle of pleasure. The characteristics of the *id* by Lesmana is working outside of human consciousness, irrational, disorganized, pleasure-oriented, primitive, play a role in libido or energy source of life and energy, and the last is a source of encouragement and a basic desire to live and die (qtd. in Lubis 142 ).

According to Hartono, *id* is the oldest in terms of personality, the first personality of the system, present at birth (perhaps even before birth), genetically inherited, directly related to human biological impulses and is a source of human energy reserves, so it is said also by Freud as a bridge between biological and psychological aspects of human (3). Fulfillment *id* cannot be delayed, because that *id* is considered like a spoiled child who does not think logically and act only to satisfy the needs of his instincts alone (Lubis 142).

Freud's theory as a whole is also known as the theory of reduction in tension. To perform its functions, *id* has two basic mechanisms, namely: reflex movements and the primary process. For example, in a state

hungry baby's mouth will immediately shut the mother's nipple and sucking the milk, or when a person's eyes will be exposed to dust the eye blink reflex, and so on. Nevertheless reflex, not always efficient in relieving tension, so that the necessary process by which humans formed image of the object that is useful for satisfying a basic need. Shadowing process is called the primary process and has a characteristic illogical, irrational, cannot distinguish between fantasy and reality. To survive, a baby should be able to discern what is fantasy and what is reality, then the system develops a second personality that is *ego* (Hartono 4).

## 2) *Ego*

In contrast to the *id* that works only to satisfy the instinctive need, *ego* act otherwise. *Ego* plays facing the realities of life and derived from the culture and norms prevailing in society. The principle works constantly at odds with *id*. Corey called the *ego* as the executive of the personality that command, control and regulate. The task of controlling the *id* and the *ego* is blocking the impulses out of awareness through defense mechanisms. The working of the *ego* is based on the principle of reality that performs an action in accordance with the real world (qtd. in Lubis 142).

According to Hartono, the *ego* is a facet of personality that should be subject to the *id*, and should seek the reality of what it takes *id* as satisfying the needs and tension reliever. Thus, the *ego* is a facet of personality that can distinguish between fantasy and reality and willing to

bear the tension within certain limits. Contrary to the *id* that works based on the pleasure principle, the *ego* works on the principle of reality, this means that the *ego* can delay self-gratification or seek other forms of satisfaction that is more in accordance with the environmental constraints (physical and social) and conscience. *Ego* runs a secondary process that uses the ability to think rationally in finding the best solutions (4).

### 3) *Superego*

The *superego* is the moral code of the individual that determines the action is good or bad, right or wrong. According to Lesmana, the *superego* is formed of the values contained in the family and society is studied throughout the first year of human life. *Superego* works on the principle that moral orientation is not in pleasure but in the perfection of personality. According to Corey, the *superego* associated with reward and punishment. Rewarded with a sense of pride and get love, while punishment in the form of guilt and low self-esteem (qtd. in Lubis 143).

According to Hartono, the *superego* is representative of a range of values and norms that exist in a society where the individual is alive. Children develop a *superego* through various commands and prohibitions parents. Freud's *superego* splits into two subsystems, namely conscience and *ego* ideal. Obtained through condemnation conscience, various child behavior assessed bored by his parents and became the basis for guilt. The ideal *ego* is the result of praise and rewards for behavior that is

assessed both by parents. Children pursue excellence and goodness and if successful will have self esteem and pride. In contrast to the ego that adheres to the reality principle, the superego allows us to have self control that will always require human perfection in thought, word, and deed (5).

#### 4. Islamic Concept in Looking for God

There is a Hadith Qudsi which shows that God wants to show himself through the created beings:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أَعْرَفَ فَخَلَقْتُ الْخَلْقَ لِكَيْ أَعْرَفَ.

*"I (Allah) was a hidden khazanah (valuable thing). I want to be known, because of it and then I created the creatures so that I can be known".*

God wants to be known, and therefore He created the creatures in order to show Himself so that He is known. Understanding the *Hadith Qudsi* is not only as easy as the writer explains, but it has a *Hadith Qudsi* insight.

Looking for God is not easy to do. If people want to know more about God then he must get closer to him. One way that can be done to know about the presence of God is by understanding all creation of God. In a *Hadith*, Prophet Muhammad explained:

تَفَكَّرُوا فِي خَلْقِ اللَّهِ وَلَا تَفَكَّرُوا فِي ذَاتِ اللَّهِ (رواه أحمد و الطبراني)

*"Think about God's creation, and do not think about the Essence of God."*

(Narrated by Ahmad and Thabrani)

This *Hadith* explains the prohibition to think about the form of God. The point is that if we want to know God more closely, we do not need to think much about how the shape of God is and where God lived. As creatures of God we only need to look at what God has created. By seeing and understanding it, we can feel that God's pleasure and affection are very large. From this point, we can understand that God is Almighty and a Supreme Being.

Looking for God can be done in various ways. Many stories from the past can help us understand and learn about how people in the past tried to find God. The story from Prophet Ibrahim that stated in Quran (*Al-An'am* 76-79):

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾  
فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ  
الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ  
يَعْقُوبُ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ

وَالْأَرْضِ حَيْفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

*"When the night was dark, he saw a star (then) he said: "This is my Lord", but when it set he said: "I do not like the sinking." Then when he saw the moon rising he said: "This is my Lord!" but after a month it went down, he said: "Verily if my Lord does not guide me, I surely Includes a heretic. Then when he saw the sun rising, he said: "This is my Lord, this is bigger." And when the sun goes down, he said: "O my people, I see myself innocent of what you associate. Behold I have set before myself to the Lord that created the heavens*



*and the earth, to tend to the true religion, and I'm not including those who associating god."*

The verses above explain that prophet Ibrahim in the past also tried to look for God. From that story also, looking for God activity may be performed.

## **B. Review of Related Study**

To sharpen the reason of this thesis, it needs some other points of view from already existed thesis, journal, and papers. With the method of comparing with the previous analysis, this thesis analysis will bring newer concept and different perspective from the previous ones.

The first relevant study about *Life of Pi* is uttered by Maharani Siami in 2010, from State University of Surabaya. The title she wrote in her thesis of literature is *Pi's Maturity in Yann Martel's Life of Pi*. This thesis discusses about the process of maturity experienced by Pi. The attributes that show his maturity are Pi's age as his physical maturity. His emotional maturity has a widely extended sense of self, has a capacity of warm social interactions, demonstrates emotional security and self acceptance, problem-centeredness and the development of problem solving skills, self objectification, a unifying philosophy of life, active, deep and strong interest, awareness and control self.

This thesis, by Maharani Siami, has a brief explanation about theory of adaptation. The theory is divided in three parts, theory of maturity, theory about the factors that contribute maturity, theory about the effect of maturity in one's life. Otherwise, the technique of her thesis is using the library research. The

technique is doing the reading and knowing of many related guide books of adaptation theory and maturity.

The last relevant study of this chapter is written by Muhammad Fahrizal Nasrullah Rachimin 2013, from State University of Surabaya. The title is *The Symbolism of Characters of Yann Martel's Life of Pi*. This thesis talks about symbolism which is scattered all around the story of the main characters. Then, those scattered symbolism does symbolize something that is still contained in the story. This fact, lead the way to the one and only research question that becomes the main subject of this thesis from Muhammad Fahrizal Nasrullah Rachim, how is the relationship of the characters in Yann Martel's *Life of Pi*?

This thesis, by Muhammad Fahrizal Nasrullah Rachim, has a brief explanation about theory of characters and symbolism, but the one that is important is symbolism. The last mentioned is to solve the mystery behind the characters that is needed to be analyzed deeply. And the signs show the symbols: Zebra is the sailor, Orangutan is Pi's mother, Hyena is the Cook, and Richard Parker is Pi Patel in this analysis. These characters are the symbolization of one another, so that give the boundary between the animal characters to the human characters.

In this research focused on the process of finding God in analyzing Yann Martel's novel *Life of Pi* entitled *Pi's Looking for God in Yann Martel's Life of Pi: an Islamic Perspective*. This analysis includes of Pi's life and Pi's effort to endure his problem in looking for God in Yann Martel's novel. The theory used in this thesis is characterization and psychoanalysis. The superiority from this

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analysis is to understand more about Pi's life and Pi's personality in looking for God, so the researcher wants to know whether Pi's character influence his personality in enduring his problem in looking for God by seeing the *id*, *ego*, and *superego*. This analysis also explains more about the Islamic perspective about Pi's journey in looking for God by giving the history of Prophet Ibrahim's experience in looking for God.

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## CHAPTER III

### ANALYSIS

#### A. Pi's Life

In the novel of *Life of Pi*, as the main character, Pi is a teen which experienced a similar development with other teens, but Pi grows into adolescence to be a critical and intelligent teenage boy.

*"After St. Joseph's, I went to Petit Seminaire, the best private English-medium secondary school in Pondicherry. Ravi was already there, and like all younger brothers, I would suffer from following in the footsteps of a popular older sibling. He was the athlete of his generation at Petit Seminaire, a fearsome bowler and a powerful batter, the captain of the town's best cricket team, our very own Kapil Dev. That I was a swimmer made no waves; it seems to be a law of human nature that those who live by the sea are suspicious of swimmers, just as those who live in the mountains are suspicious of mountain climbers. But following in someone's shadow wasn't my escape, though I would have taken any name over "Pissing", even "Ravi's brother". I had a better plan than that." (32)*

From the quotation above, Pi developed into a child who has a sense of shame and envy to his peers. Like other teens, development of Pi runs like a reasonable. In the development of one's personality, teens have a special meaning. However,

adolescents also have unclear place in conjunction with the development of a person. Teenagers are neither the child class, nor of adult class and older group.

Teens exist between childhood and adulthood. They also have not been able to master the functions of both physical and psychological. If the terms of these, then they still belonged to the children, they still have to find a place in society (Haditono 258).

Pi grows very well with the guidance of his parents and environment, so that Pi has a critical thinking even with regard to God. Pi expressed his concern in God:

*"We are all born like Catholics, aren't we-in limbo, without religion, until some figure introduces us to God? After that meeting the matter ends for most of us. If there is a change, it is usually for the lesser rather than greater; many people seem to lose God along life's way." (59)*

From quotation above, it is known that Pi believes that every person in this world will experience ups and downs in believing in God. It is because he thinks that every man is originally pure until some figures introduce them to God. Pi in his teen-age have a strong sense of conviction to his God. Rofiq assumed that religious awareness in adolescents is different from children, adolescents will be more critical of their religion (63).

Development of teen is strongly influenced by the nature of the individual and the nature of its environment (Haditono 2). It means that Pi will develop according to the environment in which he lives. So, Pi started to dare to suggest to other people to love God.

*"There are always those who take it upon themselves to defend God, as if Ultimate Reality, as if the sustaining frame of existence, where something weak and helpless." (89)*  
*"These people fail to realize that it is on the inside that God must be defended, not on the outside." (89)*

Pi suggests to anyone who loves God to love Him with all their heart whether they are in good condition or not. For people who believe in God, all the psychological problems which arise will be overcome. In religion, God is all-powerful and all-loving, with the belief that the human soul will be calm and peaceful. Pi at a young age, had much to do wise things. Pi never insults or even discriminate against someone from a different faith.

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*"Bapu Gandhi said, 'All religions are true.' I just want to love God." I blurted out, and looked down, red in the face." (87)*

Pi believes that all religions contain good things for human life. There is no bad things contained in the teachings of religion, there is only a very great love in God. Religious teachings also suggest ways to do and not to do in order to gain a sense of security for human life. Religion was guiding people to do something positive and avoid negative actions (Nata 15). Furthermore, Pi has positive thoughts about God.

*"I was giving up. I would have given up – if a voice hadn't made itself heard in my heart. The voice said, 'I will not die. I refuse it. I will make it through this nightmare. I will beat the odds, as great as they are. I have survived so far, miraculously. Now, I will turn miracle into routine. The amazing will be seen every day. I will put in all the hard work necessary. Yes, so long as God is with me, I will not die. Amen.'" (186)*

This quotation is taken when Pi stranded at sea. Pi wants to survive by entrusting his life to God. Pi has a positive belief that God will save him. It is because so far he has been survive miraculously with all the difficulties. It is a miracle from God. This shows that God is always with him who still brings his faith and puts his trust in life. He will always seek for His guidance.

A very early age to know God and religion, Pi looks very mature in this regard. This is evidenced by the conversations that take place between Pi and the teacher Mr. Kumar:

*"Hello, Pi," he said.*

*"Hello, sir. It's good of you to come to the zoo."*

*"I come here all the time. One might say it's my temple. This is interesting..." He was indicating the pit. "If we had politicians like these goats and rhinos we'd have fewer problems in our country. Unfortunately we have a prime minister who has the armour plating of a rhinoceros without any of its good sense."*

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*I didn't know much about politics. Father and Mother complained regularly about Mrs. Gandhi, but it meant little to me. She lived far away in the north, not at the zoo and not in Pondicherry. But I felt I had to say something. "Religion will save us," I said. Since when I could remember, religion had been very close to my heart. "Religion?" Mr. Kumar grinned broadly. "I don't believe in religion. Religion is darkness." Darkness? I was puzzled. I thought, Darkness is the last thing that religion is. Religion is light. Was he testing me? Was he saying, "Religion is darkness," the way he sometimes said in class things like "Mammals lay eggs," to see if someone would correct him? ("Only platypuses, sir.") "There are no grounds for going beyond a scientific explanation of reality and no sound reason for believing anything but our sense experience. A clear intellect, close attention to detail and a little scientific knowledge will expose religion as superstitious bosh. God does not exist." – Did he say that? Or am I remembering the lines of later atheists? At any rate, it was something of the sort. I had never heard such words. "Why tolerate darkness? Everything is here and clear, if only we look carefully." He was pointing at Peak. Now though I had great admiration for Peak, I had never thought of a rhinoceros as a light bulb. He spoke again. "Some people say God died during the Partition in 1947. He may have died in 1971 during the war. Or he may have died yesterday here in Pondicherry in an orphanage. That's what some people say, Pi. When I was your age, I lived in bed, racked with polio. I asked myself every day, 'Where is God? Where is God? Where is God?' God never came. It wasn't God who saved me—it was medicine. Reason is my prophet and it tells me that as a watch stop, so we die. It's the end. If the watch doesn't work properly, it must be fixed here and now by us. One day we will take hold of the means of production and there will be justice on earth." (34)*

From conversation between Pi and Mr. Kumar above, it can be concluded that

Pi is a teenager who has critical thinking about God. At his young age he already knows atheist. His teacher was an atheist when he first encountered Pi. This is evident from the words of Pi on a fragment of a sentence in the novel.

*"Mr. Kumar was the first avowed atheist I ever met." (32)*

When Pi met with Mr. Kumar, he was 13 years old. He had entered the Petit Seminaire, the best private English-medium secondary school in Pondicherry. However, Pi responds what Mr. Kumar talks about.

Not only critical thinking about God and religion, Pi also has other good behavior which is a deep affection to animals.

*"We commonly say in the trade that the most dangerous animal in a zoo is a man. In a general way we mean how our species' excessive predatoriness has made the entire planet our prey, more specifically, we have in mind the people who feed fishhooks to the otters, razors to the bears, apple with small nails in them to the elephants and hardware variations on the theme..." (36)*

Pi is showing his love to the animals by not giving them foods that are not meant to be given. He understands that giving them any foods will make their healthy damage. Because of his deep affection to animals, Pi decided to be vegetarian.

*"I wept heartily over this poor little deceased soul. It was the first sentient being I had ever killed. I was not a killer. I was now as guilty as a Cain. I was sixteen years old, a harmless boy, bookish and religious, and now I had blood on my hands. It's a terrible burden to carry. All sentient life is sacred. I never forget to include this fish in my prayer." (231)*

Pi's affection to animals has made him to become vegetarian. He is feeling bad for being a murderer for the first time in his life. He forced to kill a fish to help him survive in the sea. For some experiences of Pi's life, the writer concluded that Pi is protagonist character in *Life of Pi* novel. Because Pi is a boy who grows to be a critical and intelligent and he has good thoughts about God. He also influenced people to love God with all their heart. His affection to animals also shows that Pi is a good boy. So, he is protagonist character in this novel.

In indirect manner of characterization the author does not merely tell the characters but showing them to the readers through how the character looks, what the character does, what the character says, what the character thinks, and how the character affects other characters (Baldick 37). In this novel, the author shows to

the reader about character of the main character through the main character looks, what the main character does, what the main character says, what the main character thinks, and how the main character affects other characters. For example, Pi looks like adult when he suggest to anyone about love to God. He also kills a fish to survive in the sea, but he is very regret for that. He also says that *"all religions are true"* it means that Pi thinks that every religion always teach good things to people. So, this novel include indirect manner of characterization.

### **B. Pi's Effort to Endure His Problems in Looking for God**

Talking about effort, as the main character, Pi did efforts to endure his problem in looking for God. Because he is a critical teenager, so he tried to find God by analyzing several religions he met. In the first time, Pi is given early introduction to Hinduism by his aunt and also his mother.

*"It will be his symbolic of first outing," she said. "It's samskara!" symbolic in deed. We were in Madurai; I was the fresh veteran of a seven-hour train journey. No matter. Off we went on this Hindu rite passage, mother carrying me, auntie propelling her."* (59)

So, Pi has a thought about Hindu.

*"The truth of life is that Brahman is no different from atman, the spiritual force within us, what you might call the soul."* (61)

Pi thinks the Gods that Hindu adores are Supreme Beings with qualities that represent all things in the universe. Next, Pi sees Christianity.

*"To one born in a religion where the battle for a single soul can be a relay race run over many centuries, with innumerable generations passing along the baton, the quick resolution of Christianity has a dizzying effect."* (72)

Pi sees a Christianity is a religion in rush because it has an easy solution to redeem humanity sins whereas in the real mortals life, to redeem someone's sin, it

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is often needed a long fight. In the last of his thought about religion, he has a belief that Islam is a religion which is about living in harmony with the surroundings and also loyalty to the other religion.

*"I challenge anyone to understand Islam, its spirit, and not to love it. It is a beautiful religion of brotherhood and devotion." (77)*

From some explanations about religions approached by Pi to find God, Pi had some problems, unbelievable and confusion. Unbelievable means there is something about God that makes Pi unbelief. This problem comes from Christianity religion. In Christianity, God pays the humanity sins.

*"The first thing that drew me in was disbelief. Humanity sins but it's God's son who pays the price?" (p. 67)*

When pi meets Christian God, he is unable to understand why the God sacrifice himself to pay the humanity sins. He is not satisfied for the fact that Christians let their avatar die, like mortals. So, this is the first problem that faced by Pi in his journey to find God.

The other one is confusion. Confusion means there is something that makes Pi digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id confuses to choose. Pi decided to commits the three religions in his life; Hindu,

Christian, and Islam. Between the three religions, Pi confuses to choose which one Pi prefer to obey and worship the God. So, for the result to this confusion, finally Pi decides to do all the rituals from each religion.

*"Sunrise to mid-morning:*

*Wake up*

*Prayers*

*Breakfast for Richard Parker*

*"...Mid-morning to late afternoon:*

*Prayers*

*Light lunch*

*"...Late afternoon to early evening:*

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*Prayers*  
*Fishing and preparing of fish*  
*"...Sunset:*  
*...Prayers*  
*Night:*  
*Fitful sleeping*  
*Prayers."* (p. 240-241)

*"Solitary Masses without priests or consecrated Communion hosts, darshans without murtis, and pujas with turtle meat for prasad, acts of devotion to Allah not knowing where Mecca was and getting my Arabic wrong."* (p. 263)

Although he is in a difficult situation, Pi still manages frequency of his prayer.

He does all of rituals that must be doing by follower of the three religions. In

Hindu, he does Pujas for Prasad. In Christian, he does Solitary Masses without

priest or consecrated Communion host. In Islam, he does prayer to Allah.

From some quotations above, the writer focused on three point of one's personality of Freud's theory, they are about Pi's *id*, Pi's *ego*, and Pi's *superego*.

This analysis aims to know about the effort of Pi to endure his problem in looking for God.

digilib.uinsa.ac.id **a Pi's Id** digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id

Because Pi is a critical and intelligent teen, he has a thought about God through his belief to the unseen that is powerful over him.

*"All living things contain a measure of madness that moves them in strange, sometimes inexplicable ways. This madness can be saving; it is part and parcel of the ability to adapt."* (51)

Pi thinks that there is Supreme Being that moves His creation in a way that cannot be explained even by science. This is the belief about the unseen.

Something powerful over him is God.

*"What a terrible disease must be if it could kill God in a man."* (35)

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Pi thinks that God is not being that does not exists because He is the creator and destroyer of the universe because of the cause that can kill mortals. So, Pi also expressed his concern in God:

*"We are all born like Catholics, aren't we-in limbo, without religion, until some figure introduces us to God? After that meeting the matter ends for most of us. If there is a change, it is usually for the lesser rather than greater; many people seem to lose God along life's way." (59)*

From quotation above, it is known that Pi believes that every people in this world will experience ups and downs in believing in God. It is because he thinks that every man is originally pure until some figures to introduce them to God. Pi in his teen-age have a strong sense of conviction to his God. So Pi assumed that God is the one who is Supreme Being.

*"That is God as God should be, with shine and power and might. Such as can rescue and save and put down evil." (70)*

Pi thinks that God is Supreme Being is a powerful one. There is no power of anything that can put Him down.

According to Hartono, *id* is the oldest in terms of personality, the first personality of the system, present at birth (perhaps even before birth), genetically inherited, directly related to human biological impulses and is a source of human energy reserves. so it is said also by Freud as a bridge between biological and psychological aspects of human (3). Fulfillment of *id* cannot be delayed, because *id* is considered like a spoiled child who does not think logically and act only to satisfy the needs of his instincts alone (Lubis 142).

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If *id* does not think logically and act only to satisfy the needs of his instinct alone, so Pi sees the journey when he was in a temple, it was memorable.

*"I have no conscious memory of this first go-around in a temple, but some smell of incense, some play of light and shadow, some flame, some burst of colour, something of the sultriness and mystery of the place must have stayed with me. A germ of religious exaltation, no bigger than a mustard seed, was sown in me and left to germinate. It has never stopped growing since that day."* (59)

*"I became loyal to these sense impressions even before I knew what they meant or what they were for."* (60)

The statement above from Pi was memorable, because it provided him with happiness, colorful things, and mysterious condition that he received it from his eyes. And this God impression is full of his emotions. Although he is interested in them, he does not know what they mean and are for. Pi also thinks that we are all born to know God.

*"We are all born like Catholics, aren't we-in limbo, without religion, until some figure introduces us to God?"* (58)

Infant's soul is pure; infant does know anything until he grows mature and begins to know religions and God because of other people's introduction. So, Pi's *id* is the basic of his thought and feeling about God and religion by his own way without reference from other people like his parents, teacher or from other adults around him.

#### b. Pi's *Ego*

In looking for God, Pi tries to belief in God in his heart by convincing about many things about God and religion. He does all of it base on instinct alone. So, Pi's *ego* gives different point of view from Pi by principle of reality in Pi's looking for God.





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The first reality is his parents gave him the freedom to learn anything about God and religion. Thus, Pi can be free to express and figure out what he wanted to know.

*"Father saw himself as part of the New India-rich, modern, and as secular as ice cream. He didn't have a religious bone in his body." (82)*

*"Mother is mum, bored and neutral on the subject. A Hindu upbringing and a Baptist education had precisely cancelled each other out as far as religion was concerned and had left her serenely impious." (83)*

*"I suspect the suspected that I had a different take on the matter, but she never said anything when as a child I devoured the comic books of the Ramayana and the Mahabharata and an illustrated children's bible and other stories of the Gods." (83)*

Pi's father is not a religious person although he is a Hindu. His mother also lets him read any books about Gods and religion since he is a child because he is a keen reader. These give Pi freedom to act.

After get the freedom from his parents, Pi continues to put religion in his life.

*"It seems orange—such a nice Hindu colour—is the colour of survival because the whole inside of the boat and the tarpaulin and the life jackets and the lifebuoy and the oars and most every other significant object aboard was orange. Even the plastic, beadless whistles were orange." (174)*

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*"That moment of material revelation brought an intensity of pleasure—a heady mix of hope, surprise, disbelief, thrill, gratitude, all crushed into one—unequalled in my life by any Christmas, birthday, wedding, Diwali or other gift-giving occasion. I was positively giddy with happiness." (178)*

Pi has put his religion in his life. He is grateful of her findings when he has to survive as a castaway. The orange color or saffron of Gods that he finds is the color of Hinduism symbolizing purity and source of life. These gives him joyful feeling to him. The principle of reality from ego was applied in the process of Pi to find his God. The reality is about the freedom that gave from Pi's parents to learn much knowledge about religion and God.

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According to Hartono, the *ego* is a facet of personality that should be subject to the *id*, and should seek the reality of what it takes *id* as satisfying the needs and tension reliever. Thus, the *ego* is a facet of personality that can distinguish between fantasy and reality and willing to bear the tension within certain limits. Contrary to the *id* that works based on the pleasure principle, the *ego* works on the principle of reality, this means that the *ego* can delay self-gratification or seek other forms of satisfaction that is more in accordance with the environmental constraints (physical and social) and conscience. *Ego* runs a secondary process that uses the ability to think rationally in finding the best solutions (4).

### c. Pi's *Superego*

Pi's journey in looking for God would be ended, and the result became ending of Pi's journey to find his God. The result also becomes Pi's *Superego*. He has been through an interesting religious experience. From that experience, he has a lot of learning about other religions that not everyone can learn as Pi does. After studying the religion, Pi decides to commit the religions. The religions are Hinduism, Christianity, and Islam.

*"I entered the church, without fear this time, for it was now my house too. I offered prayers to Christ, who is alive. Then I raced down the hill on the left and raced up the hill on the right – to offer thanks to Lord Krishna for having put Jesus of Nazareth, whose humanity I found so compelling, in my way."* (73)

Pi commits to the three religions, although at first he does not have good impression of his two later religions (Christianity and Islam). Pi is very belief



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to his first religion, Hindu. So, Pi finds his God at the first time through Hindu religion.

*"I feel at home in a Hindu temple. I am aware of Presence, not personal the way we usually feel presence, but something larger."* (60)

*"I hunger for Prasad, that sugary offering to God that comes back to us as a sanctified treat. My palms need to feel the heat of a hallowed flame whose blessing I bring to my eyes and forehead."* (60)

Pi needs the presence of God in his life and he finds it when he is inside Hindu's temple. This causes his feeling peaceful.

*"Here too I am a Hindu. The universe makes sense to me through Hindu eyes."* (60)

He finds rationally reason why he worships Hindu's Gods. Like the rituals and the ways people worship God that they believe in. Pi said:

*"But religion is more than rite and ritual. There is what the rite and ritual stand for."* (60)

*"The truth of life is that Brahman is no difference from atman, the spiritual force within us, what you might call the soul."* (61)

According to Pi, there is hidden meaning behind what a religion tells the follower to do like Hinduism. The Gods that Hindus adore are Supreme Beings

with qualities that represent all things in the universe. Based on Lesmana, the *superego* is formed of the values contained in the family and society is studied throughout the first year of human life. *Superego* works on the principle that moral orientation is not in pleasure but in the perfection of personality (qtd. in Lubis 143). So, when Pi decided to commits the three religions, Pi got a moral orientation. In his life, he has to struggle with the three religions until the end, because it was his decision. This is called perfection of personality of human which Pi decided to commits on the three religions and defends it.

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### C. Islamic Perspective about Pi's Journey in Looking for God

This sub chapter discusses about Islamic perspective of Pi's journey in looking for God. The first discussion is about concept of looking for God by, and then the writer explains about experience and the concept of Prophet Ibrahim in looking for God.

First of all, we have to know that Pi is a smart and critical teen. He passed through his religious journey by his own idea. Moreover, he suggests anyone who loves God with all their heart whether they are in good condition or not. He also has a positive belief that God will save him. It is because so far he has been survive miraculously with all the difficulties. So, he decided to look for God by himself, because he believes that God does exist.

*"To me religion is about our dignity, not our depravity." (90)*

Pi sees religion as something about the quality of honor or respect of the adherent not the wicked attitude. The people should have seen the sincerity of an adherent in believing a religion and practice the religious doings not by seeing how the believers do. Pi also has put his religion in all his life.

*"It seems orange – such a nice Hindu colour – is the colour of survival because the whole inside of the boat and the tarpaulin and the life jackets and the lifebuoy and the oars and the most every other significant object aboard was orange. Even the plastic, breadless whistles were orange." (174)*  
*"That moment of material revelation brought an intensity of pleasure – a head mix of hope surprise, disbelief, thrill, gratitude, all crushed into one unequaled in my life by any Christmas, birthday, wedding, Diwali or other gift – giving occasion. I was positively giddy with happiness." (178)*

Pi is grateful of his findings when he has to survive as a castaway. The orange color or saffron of Gods that he finds is the color in Hinduism symbolizing purity

and source of life. These give joyful feeling to him. After Pi understands about religion, he is more confident and believes that God is Supreme Being that cannot be killed.

*"What a terrible disease that must be if it could kill God in a man." (35)*

Finally, Pi did the religious experience by committing three religions in his life: Hinduism, Christianity, and Islam. Although at first he does not have good impression of his two later religions (Christianity and Islam), but Pi seriously did the rituals and rites of all the three religions.

*"I feel at home in a Hindu temple. I am aware of Presence, not personal the way we usually feel presence, but something larger." (60)*

*"I hunger for Prasad, that sugary offering to God that comes back to us as a sanctified treat. My palms need to feel the heat of a hallowed flame whose blessing I bring to my eyes and forehead." (60)*

*"I prayed outside because I like it."*

*"...I faced Mecca with the help of a line I scratched into the pale yellow ground and carefully kept up." (97)*

*"My baptism was a slightly awkward affair. Mother played along nicely, father looked on stonily, and Ravi was mercifully absent because of a cricket match, which did not prevent him from commenting at great length on the event. The water trickled down my face and down my neck, though just a beaker's worth, it had the refreshing effect of a monsoon rain." (97-98)*

Pi finds the presence of God in his life when he is inside Hindus' temple. This gives him feeling of peacefulness. He also does his personal prayer as a Muslim. He also does Christian rites since he is a new Christian.

Different from Prophet Ibrahim, he is the one of messengers of Allah, as the only God in Islam. He experienced the turmoil of confusion in his childhood, because of his eagerness for the really God. Although at the end, he became a messenger of Allah, but confusion in his childhood become a history that



cannot be forgotten throughout the time. The history of looking for God by prophet Ibrahim permanently was stated in Quran, as the holy book of Islam.

This history was written in (*Al-An'am* 76-79):

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَأَىٰ الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَىٰ الشَّمْسَ بَازِعَةً قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفَوِمَ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا ۚ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

*"When the night was dark, he saw a star (then) he said: "This is my Lord", but*

*when it set, he said: "I do not like the sinking." Then when he saw the moon*

*raising he said: "This is my Lord!" but after a month it went down, he said:*

*"Verily if my Lord does not guide me, I surely Includes a heretic. Then when he*

*saw the sun rising, he said: "This is my Lord, this is bigger." And when the sun*

*goes down, he said: "O my people, I see myself innocent of what you associate.*

*Behold I have set before myself to the Lord that created the heavens and the earth,*

*to tend to the true religion, and I'm not including those who associating god."*

From the meaning we can conclude that the struggle of Prophet Ibrahim in finding the God is very difficult. He is looking for the truth of the nature of God by a vision to implement any object which is thought to be a God. That was the concept of Prophet Ibrahim in looking for God.

This thesis talked about looking for God an analysis with theory of psychoanalysis and Islam will give the perspective about looking for God to the

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main character. First of all, the writer should explain about the cause of Islam gives the perspective about looking for God. Islam has basic statement from Allah about Himself. Because Islam has premise that states that Allah created man to know Him. Allah said in *Hadith Qudsi*:

كُنْتُ كَنْزًا مَخْفِيًّا فَاحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِكَيْ أُعْرَفَ.

*"I (Allah) was a hidden khazanah (valuable thing), I want to be known, because of it and then I created the creatures so that I can be known".*

From the *Hadith Qudsi*, human can understand what actually God wants from human. It also became the reason of Islam about looking for God. Islam allows people to do the looking for God by their own way. Moreover, Islam asks people to look for God, so that people can know well about God and love Him with all their heart. Although looking for God is not easy to do, for people who want to know more about God, he must get closer to him. There are other things that can be done to know about God, one of them is about understanding in all creation of God. In a *Hadith*, Prophet Muhammad explained:

تَفَكَّرُوا فِي خَلْقِ اللَّهِ وَلَا تَفَكَّرُوا فِي ذَاتِ اللَّهِ (رواه أحمد و الطبراني)

*"Think about God's creation, and do not think about the Essence of God."*  
(Narrated by Ahmad and Thabrani)

This *Hadith* explains the prohibition to think about the form of God. The point is that if we want to know God more closely, we do not need to think much about how the shape of God and where God lives, as creatures of God we only need to look at what God has created. By seeing and understanding it, we can feel God's

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pleasure and affection are very large. From there, we can understand that God is Almighty and Supreme Beings. In the Quran and *Hadith*, Allah introduces Himself to his servants with names and attributes. God then determine specific ways for His slaves to worship Him (Ammar 61).

Abu Yasid recited that God has stated in the Quran about thinking in *fikr* (*thinking*) word about 18 times. Even based on the data from Damascus University research, there are 750 verses in the Quran that encourage people to think and open natural phenomena of the universe (39). It is not only about phenomena of the universe, but a human being would have to make sense of their lives so that they can feel safe and secure.

First impressions owned by all people are the same; there is something that is powerful in this universe. The impression will arise after they function human minds. They will put the hope for love, security, self-esteem, a sense of freedom, and success, said Hamka (qtd. in Nata 11). To obtain all of these, the human constructs of worship in accordance with the procedures of each creation. From this was born the end of various beliefs and manner of worship of the Almighty. That believes created the forms of primitive religion as animism and dynamism. Thus, it is a human psychological need religion to the happiness of his life. The existence of religions they created, portray their efforts in earnest to clarify the powers that is figured out themselves (Nata 13).

This is where the role of religion is very important for human life. To that end, the writer gives Islamic perspective about looking for God, because Islam is a

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religion that brings grace and prosperity for the whole universe. Described in the Quran (*Al-Anbiya* ' 107):

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

*“And We (Allah) have not sent you (Islam), but rather to (become) a mercy to the universe.”*

The verse above states that Allah revealed Islam in order to be a blessing for the entire universe, including animals, plants, jinn, let alone humans.

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## CHAPTER IV

### CONCLUSION

Based on the analysis explained in the previous chapter, there are three main conclusions. First, Pi is a critical and intelligent teenage boy which has big thought about God and religion. Second, Pi's effort to endure his problem in looking for God is divided in three points of personality; they are *id*, *ego*, and *superego*. *Id* included Pi's desire and thought in God by his own, *ego* included Pi's process of facing reality in looking for God, and *superego* included Pi's result to commits three religions in his life. Third, Islamic perspective about Pi's journey in looking for God supported by the history and experience of Prophet Ibrahim who looked for God in his childhood.

Pi's looking for God in the novel has been greatly influenced by the religion.

He understands that religion is about the relationship between God and man.

Religion teaches him about how he maintains his relationship not only with God,

but also with man and other God's creations like animals and non living things.

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Pi's journey in looking for God has made him to have belief that God exists. He is

The Supreme Being whose power can move every creation he made in

unexplainable way. Because of this fact, He is the one who has super power that

none of His creations including mortals have.

His religious experience also has made Pi to understand deeper about religion.

He thinks religion is light that can save every man, including relationship between

men. It is because, in his belief, all religions are true. Basically they teach the

same things, that is goodness for every creature. Because he loves God, he has

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made himself as a faithful follower by doing religious rituals of the three religions. He also always brings religion and God in his life.

The combination of characterization and psychoanalysis that discussed about personality, also Islamic perspective of looking for God essentially completes the discussion of the factors: big thought of God, family's influence, needs, interests, and rationality, which influence Pi's looking for God of this study. Family is the fundamental factor to build religious feeling of Pi. He was introduced for the first time to Hindu when he was child by his aunt and his mother.

Pi is a good boy who has affection in his heart, so in this novel, he categorized to be a protagonist character from all his goodness. He also has efforts to endure his problems to find his God. The first problem is unbelievable to God. It comes from Christian God who pays the humanity sins. So, Pi unbelief about that. The second problem is conscious. Pi confuse to choose God to obey and worship in all his time, but finally Pi decided to do all rites and rituals from each religion in order to obey and worship in God.

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Pi also has three personalities in his journey of looking for God. This personality comes from Freud psychoanalysis. The first is Pi's *id*. Pi's *id* is the basic of his thought and feeling about God and religion by his own way without reference from other people like his parents, teacher or from other adults around him. The second is Pi's *ego*. Pi's *ego* gives different point of view from Pi by principle of reality in Pi's looking for God. The third is Pi's *superego*. Pi decided to commits the three religions, Pi got a moral orientation. In his life, he has to struggle with the three religions until the end, because it was his decision. This is

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called perfection of personality of human which Pi decided to commits on the three religions and defends it. That is Pi's *superego*.

Pi also feels a need to love God and misses everything about the rites and rituals to serve and love God including loving animals, one of his creations. Pi's looking for God is also because of his interest in religions. The impression he gets from each religion has caused him to be interested in committing to each of them. He is interested in various good points for worshiping God, stories about God pays the sins of human beings in Christianity, and also brotherhood of Muslim in Islam. rationally about the existence of the universe show that God is Supreme Being who has power that none of His creations have thus; He cannot die. It is because He is the Creator and Destroyer. So, every human must love other living and non living things in this universe.

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