



**DISCRIMINATION TOWARD THE LOWER-CLASS PEOPLE
IN BELITONG ISLAND REFLECTED ON
ANDREA HIRATA'S *THE RAINBOW TROOPS***

a final project
submitted in partial fulfillment of the requirements for the degree
of Sarjana Sastra in English

by
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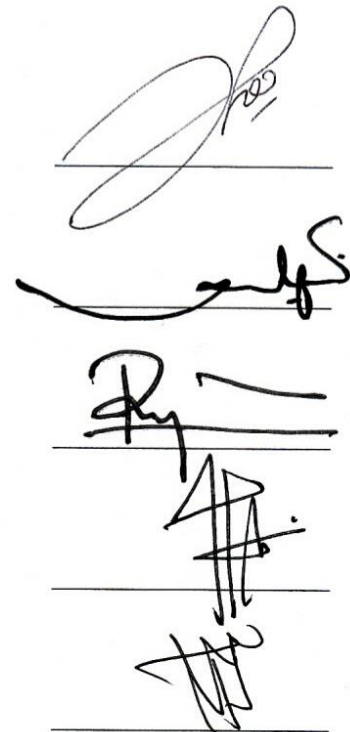
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DECLARATION OF ORIGINALITY

I, Yekti Utami Priyadiningrum, hereby declare that this final project entitled **Discrimination toward the Lower-class People in Belitong Island Reflected on Andrea Hirata's *The Rainbow Troops*** is my own work and has not been submitted in any form for another degree or diploma at any university or other institutions. Information derived from the published and unpublished work of other has been acknowledged in the text and a list of references is also given in the references.

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A handwritten signature in black ink, appearing to be 'Yekti Utami Priyadiningrum', enclosed within a circular scribble.

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MOTTO AND DEDICATION

*“If something is destined for you, never in million years,
it will be for somebody else.”*

(Anonymous)

“Indeed, with hardship will be ease.”

(Quran 94:6)

To:

My first love, Bapak Supriyadi

My beautiful angel, Ibu Purwanti

My beloved sister, Vivin Ferdiana Priyadiningrum

My beloved brother, Fandy Darmawan Priyadi Putra

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This final project is still far from perfection. Therefore, I need some constructive suggestions to make it better. I hope that it will be useful for the readers and be a reliable reference for the other researchers who concern with this study.

Semarang, February 10th, 2020

Yekti Utami Priyadiningrum

ABSTRACT

Priyadiningrum, Yekti Utami. 2020. Discrimination toward the Lower-class People in Belitong Island Reflected on Andrea Hirata's *The Rainbow Troops*. Final Project. English Department. Faculty of Languages and Arts. State University of Semarang. Supervisor: Maria Johana Ari Widayanti, S.S., M.Si.

Keywords: Deconstruction, Discrimination, Lower-class People

Discrimination is still a big issue in every country in the world. This study analyzes about the discrimination in the society between the upper-class and the lower-class families reflected on *The Rainbow Troops* novel by Andrea Hirata. The discrimination has happened in Belitong Island, one of the islands in Indonesia not only in one aspect of life, but some aspects. The lower-class people in the novel are represented by the main characters and their family. This novel is the real story of the writer based on his experiences with his friends when he was child. There are two objectives of this study. The first is to describe kinds of discrimination that have happened toward the lower-class people in Belitong Island reflected on *The Rainbow Troops* novel. And the second is to explain the way of the lower-class people to face discrimination in Belitong Island reflected on *The Rainbow Troops* novel. This study was analyzed by using deconstruction approach and a theory from Jacques Derrida with binary oppositions and descriptive-qualitative as the methodology. There are two results of this study. First, it shows that *The Rainbow Troops* novel explained many kinds of discrimination that have happened in Belitong Island, such as in social class, economic, education, and psychological aspect. The most discriminate is PN Timah. Second, it can be concluded that spirit and struggle is the key to face discrimination. If the lower-class people have their spirit and struggle, they can reject the discrimination by showing that they have the same rights and abilities like the upper-class people. They can have power, win the competition, continue their studies, become educated and successful people.

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CHAPTER I

INTRODUCTION

Chapter I presents an introduction to the study. It consists of background of the study, reason for choosing the topic, statement of the problems, objectives of the study, the significance of the research, and outline of the study. The description of each subchapter is presented as follows.

1.1. Background of the Study

Discrimination is still a big issue in every country in the world. Smith and Mackie (2002) argue that the terminology of discrimination refers to the positive or negative behavior towards a social group and its members. Naturally people think generally of negative behavior, however, discrimination against one certain group means positive discrimination for others. There are types of discrimination. Those are age, sex, gender identity, lawful sexual activity and sexual orientation, religious belief or activity, race (including color, nationality, ethnicity, and ethnic origin), disability (including physical, sensory and intellectual disability, work related injury, medical condition, mental, psychological and learning disabilities). (<https://www.humanrightscommission.vic.gov.au/discrimination/discrimination/types-of-discrimination>).

Talking about discrimination in the world, Indonesia is one of the country that has some discrimination issues. Indonesia is the largest archipelago in the world. It

is because Indonesia has around 17.508 islands. From those islands, live a lot of people that have different background. They have different sex, religious, ethnic, tradition, color, and social class. The difference makes the discrimination issues in the society in Indonesia.

This is the example of discrimination issue in Indonesia. Ever since the rise of the New Order regime, many minorities in Indonesia have to face racism and discrimination of Indonesia. This is achieved through many pieces of legislation. Some of them are specifically targeted at the Chinese ethnic minority. A minimum of 62 such enactments are currently known to be valid law in Indonesia. These enactments regulate various sectors such as religion, economy, education, custom and culture and are to the effect of restricting the rights of the targeted ethnic in those fields. However, it is glad that Abdurrahman Wahid as the President at that time has eliminated one of the regulations by Presidential Decree, even if this is far from being adequate.

As a result, racial violence has become a common phenomenon in Indonesia. In 1998 women of Chinese descend were targeted for rape, the rest of the ethnic Chinese community for assault, looting, and murder. Such atrocities occurred in major cities such as Medan, Makassar, Jakarta and Solo. Racial riots occurred also between the Dayaks, Malays and Madura in Kalimantan in 1997. More recently in Maluku, mass-killings occurred between civilians belonging to two different religious groups. On a smaller scale, anti-Christian violence also occurred in Mataram and anti-Chinese riots in Pekalongan. The military has been passively involved in all racial crimes by having failed to give protection to Indonesian

citizens of particular ethnic, and the above mentioned racial riots serve as blatant examples of such omission by the military.

There has never been serious prosecution for racial crimes nor has there been any sort of protection scheme for victims and witnesses. The few remedies, which were only rarely offered, were in the form of show-arrests or superficial symbolic reconciliation. These racial division and violence in Indonesian society are based on a well-supported and well-nurtured sense of hatred and stigmatization on the ethnic Chinese. The use of officially approved words and terms with very strong negative racial connotations to describe Indonesians of Chinese descent have the effect of building a thick dividing wall between the citizens of Chinese ethnic and all other ethnic groups.

This stigmatization of the Chinese ethnic is also further supported by assimilation policy adopted by the government, that implies that being Chinese is something which should be hidden, condemned and as much as possible minimized in order to blend in with the rest of the society. This in turn detrimentally effects the Indonesian ethnic Chinese both in a psychological, as well as a physical way. Religious affairs have been a highly regulated aspect of the Indonesian society. Government intervention in this sector is most significant in the restriction to only five officially recognized and legally accommodated religions: Islam, Catholic, Protestant, Hindu and Buddhism.

Segregation based on religion is obvious from the restraint placed on inter-religious marriage. Further, many religions are seen as undeserving of official recognition. The Chinese belief, Confucianism, for instance, is one such religion. Again, here discrimination targeted at the ethnic Chinese comes into play. Unsurprisingly, this is also a base on which many riots and atrocities have occurred in Indonesia, most markedly during 1999 when racial and ethnic issues triggered much mass-violence. Discrimination at its most extreme took the form of warfare between religious groups, mass-killings of civilians of a certain religion, destruction and burning of places of worship. These riots seemed well organized but have also occurred spontaneously. Again, in a number of cases, the active role of the military and sometimes provocateurs have not been insignificant, for instance in the riots in Maluku all through 1999, in Mataram in the latter part of 1999, and previously in Ketapang in November 1998.

They urgently call for the United Nations Human Rights Commission to pressure the Indonesian government, having ratified CERD, to fulfil its obligation and to enact legislation against Racial Discrimination to protect all Indonesian citizens from all forms of discrimination. They also call for the UNHCHR to campaign for the elimination of all racial and religion discrimination regulations. Specific attention should be given to the resolution and prevention of racial conflict, as well as to the prosecution of those who have initiated and incited racial conflict. Furthermore, the Indonesian government should refrain from interfering in religious affairs. Only after these issues have been resolved, reconciliation and the establishment of a peaceful society free of terror, violence and human rights

violence can be established in Indonesia. They support the result of special Investigation report from Special Reporter United Nations Human Rights Commission to eliminate racial and ethnic discrimination in the Indonesia. (<https://www.gfbv.de/de/news/racism-conflict-and-discrimination-in-indonesia-459/>).

The Rainbow Troops novel by Andrea Hirata also tells about the discrimination between the lower-class people against the upper-class people in Belitung Island, one of the islands in Indonesia. The discrimination has happened not only in one aspect of life, but some aspects. The lower-class people in the novel are represented by the main characters and their family. This novel is the real story of the writer based on his experiences with his friends when he was child. Andrea Hirata lived with his family in a bad economic condition. They lived in the outlying place with all of the limitedness there. But with his efforts, he can be a successful person right now.

1.2. Reason for Choosing the Topic

There are three reasons why the researcher chooses this topic. The first is *The Rainbow Troops* novel by Andrea Hirata is categorized as the best seller novel. A lot of people like this novel and it also has some moral values that can apply in our life. For example, people can get a better education and get their success if they have some efforts to change their life. *The Rainbow Troops* novel also tells about sincerity in working that has been proven by Bu Mus and Pak Harfan. They teach

their students very well, without any purpose except making the students become better people by giving them a lot of knowledge. In Chapter 1 and Chapter 4 tell their struggle to give education to their students.

The second reason is *The Rainbow Troops* novel tells about discrimination. Based on the researcher's opinion, discrimination is still happening in the world in every aspect. It can be an interesting topic to be analyzed. For example is in Belitong Island. At that time, people who can get a better education are people from the upper-class society (the families who work in the government office). While people who come from the lower-class society (the families who work as a farmer, fisherman, or coolie) cannot get a better education. Their children from the lower-class families usually look for a job to help their family's finances. Chapter 1 tells that the main character would probably be better if he just goes home, forget about school, follow in the footsteps of some of his older brothers and cousins, and become a coolie.

The last reason is from the approach. The researcher chooses deconstruction because the researcher has not found this novel is analyzed by the deconstruction approach yet. The researcher thinks that this approach tells us that every aspect has two sides and every side is the opposite. People can break what others believed in our life by knowing the historical and philosophical side. For example, this novel shows us about deconstruction, where people who live in a bad financial condition also can get a better education like people from the upper-class who have good financial.

1.3. Statement of the Problems

From the explanation above, the problems related to this topic that will be discussed are:

1. What kinds of discrimination have happened toward the lower-class people in Belitong Island reflected on *The Rainbow Troops* novel?
2. How do the lower-class people face the discrimination in Belitong Island reflected on *The Rainbow Troops* novel?

1.4. Objectives of the Study

Based on the problems above, the objectives of this study are:

1. To describe kinds of discrimination that have happened toward the lower-class people in Belitong Island reflected on *The Rainbow Troops* novel.
2. To explain the way of the lower-class people to face discrimination in Belitong Island reflected on *The Rainbow Troops* novel.

1.5. The Significance of the Research

This study is expected to give some benefits, there are:

- a. Significance to the readers

The result of this study will give the information and knowledge about kinds of discrimination that have happened toward the lower-class people in Belitong Island and the way they face discrimination reflected on *The Rainbow Troops* novel.

b. Significance to the researchers

This result of this study can be used as a reference to enrich the knowledge about kinds of discrimination that have happened toward the lower-class people in Belitong Island and the way they face discrimination reflected on *The Rainbow Troops* novel by using deconstruction as the approach and a theory from Jacques Derrida.

1.6. Outline of the Research

The framework of this research will be divided into five chapters.

Chapter I is the introduction. It consists of the background of the study, the reason for choosing the topic, statement of the problems, objectives of the study, the significance of the research, and outline of the research.

Chapter II is the review of related literature. It consists of previous studies, theoretical studies, and framework of the present study.

Chapter III is methods of investigation. It consists of research design, object of the study, role of the researcher, type of data, procedures of collecting data, and procedures of analyzing data.

Chapter IV is the result of the study. It consists of the general description, detail results, and discussion.

Chapter V is the conclusion and suggestion.

Appendixes and references are attached at the end of the research.

CHAPTER II

REVIEW OF RELATED LITERATURE

Chapter II presents the review of related literature. It consists of previous studies, theoretical background, and theoretical framework. The description of each subchapter is presented as follows. It has been taken from some journals, final projects, books, articles, and websites.

2.1 Previous Studies

In this subchapter, the researcher presents some analyses and researches dealing with *The Rainbow Troops* novel, deconstruction approach and Jacques Derrida's theory, discrimination topic, social class topic, and education topic. Here are the related studies that the researcher would like to use as the references for the study.

The first analysis is about *The Rainbow Troops* novel. There are some researchers who have analyzed this novel. They are Hanna Lina (2014); Lonasari Afandi (2018); Malikhatul Lailiyah and Karlina Karadila Yustisia (2019); Muhammad Choirul Anam (2016); Siti Rukiyah, Emzir, and Sakura Ridwan (2017); Sumariyo (2017); Syamsul Fajar (2017); and Yudia Rizky Dewanti (2018). The difference between those studies are Hanna Lina (2014) analyzes about Ikal hybrid personalization through Bhabha's concept of process of identification. While Lonasari Afandi (2018) discusses about the moral values based on this novel

by using documentation method. On the other hand, Malikhatul Lailiyah and Karlina Karadila Yustisia (2019) analyze about euphemism and dysphemism in this novel through documentation and corpuses method. Muhammad Choirul Anam (2016) discusses the usage of request strategies and the aim of requestive utterances that are used in the novel by using Hyme's theory of speaking. Furthermore, Siti Rukiyah, Emzir, and Sakura Ridwan (2017) analyze the moral values contained in the novel *Laskar Pelangi* and *Padang Bulan* by Andrea Hirata with the study of genetic structuralism. While Sumariyo (2017) discusses about the intrinsic elements of this novel by using structuralism approach. Syamsul Fajar (2017) analyzes the categories of moral values that the author tries to convey and describes the way of presenting the moral values in this novel. At last, Yudia Rizky Dewanti (2018) discusses the symbols used in the novel and describes the values of optimistic reflected on the symbols used in this novel.

The second analysis is about deconstruction approach and Jacques Derrida's theory which have done by many researchers. They are Amalia Ayu Wijayanti and Dewi Meyrasyawati (2015); Ceren Yegen and Memet Abukan (2014); Dr. Ahmad Satam Hamad Al-Jumaily (2017); Gerasimos Kakoliris (2017); Iliyana Benina (2015); Kanakis Leledakis (2000); Khoirul Hasan (2014); Luqman Rosyidy (2014); Nur Inayah and Bambang Purwanto (2019); Sani Saidu Ibrahim (2016); Shaghayegh Mohammadi (2013); and Yunus Özdemir (2014). The differences between those studies are Amalia Ayu Wijayanti and Dewi Meyrasyawati (2015) analyze how the portrayal of adults' superiority toward children in the society is deconstructed in the novel *Ender's Game* by Orson Scott Card. While Ceren Yegen

and Memet Abukan (2014) discuss about Derrida's war waged with the deconstruction against the dominant meaning conception within the scope of Derrida's "difference", "trace", "decentralization", "undecidability" and "metaphor" perceptions after the explanations to be made regarding modernism and postmodernism; and the way to understand how the differentiation potential of the deconstruction, text and the meaning inside is realized shall be traced. On the other hand, Dr. Ahmad Satam Hamad Al-Jumaily (2017) analyze the text in order to deconstruct it and come up with a new reading of the poem by applying the principles of the theory of deconstruction to the text and to the main differences upon which the aesthetic value of the poem rests. Furthermore, Gerasimos Kakoliris (2017) discusses a critical overview of Derrida's deconstruction of Western Metaphysics, concentrating in particular on his early texts during the 1960s and 1970s. Iliyana Benina (2015) analyzes and compares the representations of knowledge-ignorance dichotomy in the text of *the Harry Potter* series and in classic fairy tales by using binary opposition. While Kanakis Leledakis (2000) focuses on analysis and evaluation of the importance Derrida's work may have for a theory of the social. On the other hand, Khoirul Hasan (2014) discusses a deconstruction of superhero power to supervillain power by using Levi Straus' structuralism and deconstruction by Jacques Derrida. Furthermore, Luqman Rosyidy (2014) analyzes how men's superiority is criticized in the culture of ancient Greece as reflected on the myth of Sisyphus by using binary opposition. Nur Inayah and Bambang Purwanto (2019) discuss how the portrayal of adults' superiority towards children in the novel *A Little Princess* by Frances Hodgson Burnett is deconstructed by the

work itself by using structuralism's binary opposition and Derrida's deconstruction reading strategy. While Sani Saidu Ibrahim (2016) analyzes the philosophical angle, with emphasis on showing the relationship between the text's view of reality and deconstruction's notion of 'deference'. On the other hand, Shaghayegh Mohammadi (2013) discusses the role of language through a literary text on Barthelme's *Snow White*. At last, Yunus Özdemir (2014) analyzes of the epic Beowulf, and the novel *Grendel* under the light of deconstruction theory. It also compares and contrasts the two works in terms of plot, characterization, and theme.

The third analysis is about discrimination. There are some researchers who have analyzed this topic. They are Bao Zhong Chng and Chee-Seng Tan (2017); Catherine Verniers and Jorge Vala (2018); Gabriele Plickert and Joyce Sterling (2017); Ida Rosida and Lestari Rejeki (2017); Kati Nieminen (2019); Mansi Tiwari, Dr. Garima Mathur, and Dr. Suvijna Awasthi (2018); Marianne Bertrand and Esther Duflo (2016); and Tiffany Yip, Gilbert C. Gee, and David T. Takeuchi (2008). The differences between those studies are Bao Zhong Chng and Chee-Seng Tan (2017) discuss the impact of perceived racial discrimination on aggression in Malaysia. A total of 136 adults responded to an online survey consisting of the Brief Perceived Ethnic Discrimination Questionnaire-Community Version (Brief PEDQ-CV) and Aggression Questionnaire 12 (AQ-12). While Catherine Verniers and Jorge Vala (2018) analyze the psychosocial process involved in the persistence of gender discrimination against working women by using the Family and Changing Gender Roles module of the International Social Survey Programme. On the other hand, Gabriele Plickert and Joyce Sterling (2017) discuss about the effects of workplace

discrimination on employment schedules of young professionals. Furthermore, Ida Rosida and Lestari Rejeki (2017) analyze about gender discrimination and investigate the relation between gender and social class relation experienced by the main female character, Carla, in the short story entitled *Bob Darling* by Carolyn Cooke by using the concept of gender discrimination by Mansour Fakih and the concept of intersectionality by Kimberlé Crenshaw about the connection of multiple dimensions. Kati Nieminen (2019) discusses about human rights law adequately address implicit modes of racism and gender discrimination by using de-contextualized approach. While Mansi Tiwari, Dr. Garima Mathur, and Dr. Suvijna Awasthi (2018) analyze about the different factors contributing to discriminatory problems which females are facing. On the other hand, Marianne Bertrand and Esther Duflo (2016) discuss the existing field experimentation literature on the prevalence of discrimination, the consequences of such discrimination, and possible approaches to undermine it. At last, Tiffany Yip, Gilbert C. Gee, and David T. Takeuchi (2008) analyze the association between racial and ethnic discrimination and psychological distress was examined among 2,047 Asians (18 to 75 years of age) in the National Latino and Asian American Study, the first-ever nationally representative study of mental health among Asians living in the United States.

The last analysis is about social class and education. There are some researchers who have analyzed this topic. They are Andina Kustantiningrum (2012); Andreas Akun (2010); Umi Muthi' Lathifah Fajri (2013); Antony S. R. Manstead (2018); Leslie McCall (2014); Liang Guo, Shikun Li, Ruodan Lu, Lei Yin, Ariane Gorson-Deruel, and Lawrence King (2018); and Michael W. Kraus,

Jun Won Park, and Jacinth J. X. Tan (2017). The differences between those studies are Andina Kustantiningrum (2012) discusses about the educational values reflected on *The Rainbow Troops* novel and also the educational values which shown by the main characters. While Andreas Akun (2010) analyzes about characteristics of hybridity found in the novel that prove this literary work may be categorized as postcolonial writing despite the fact that western or white colonialism has no impact or trace at all in the novel. On the other hand, Umi Muthi' Lathifah Fajri (2013) discusses the structural elements of the novel and discusses fictional finalism of Ikal to get better education reflected on *The Rainbow Troops* novel by Andrea Hirata viewed from the individual psychology perspective by using the psychological approach as the method. Furthermore, Antony S. R. Manstead (2018) analyzes the psychology of social class about how socioeconomic status impacts thought, feeling, and behavior. Leslie McCall (2014) discusses the record of new empirical research on this subject to determine whether such notions are justified. While Liang Guo, Shikun Li, Ruodan Lu, Lei Yin, Ariane Gorson-Deruel, and Lawrence King (2018) analyze the topic landscape of the field and identify salient development trajectories over time. At last, Michael W. Kraus, Jun Won Park, and Jacinth J. X. Tan (2017) discuss the role of daily experiences of economic inequality (the communication of social class signals between interaction partners) in this process.

From the previous studies, it is clear that this research has not been done before. These previous studies discuss different aspect of science, different objects, and focusses. While this research explains the discrimination toward the lower-class

people in Belitong Island and how they face it reflected on Andrea Hirata's *The Rainbow Troops*.

2.2 Theoretical Studies

2.2.1. Definition of Novel

A novel is one of the literary works. According to the Oxford Dictionary, a novel is defined as a fictitious prose narrative of book length typically representing character and action with some degree of realism. While Sumardjo (1998:29) defines that novel is a story with the prose form in a long shape, this long shape means the story including the complex plot, many character, and various settings.

Bakhtin, in a study by Goodyer (2008:11-12) argues that the novel is something that parodies all literary genres (including itself) in that it exposes the conventions of their forms and languages. Furthermore, he states that novelization occurs when narratives are free and flexible, when they incorporate a dialogized heteroglossia of popular spoken languages, and when they are suffused with laughter, irony, and humor and self-parody, which brings everything close and onto an equal plane with the personal experiences and thoughts of everyday contemporary life.

From the explanation above, it can be concluded a novel is one of literary works which contains some elements (intrinsic and extrinsic elements) and it can be written based on social life, imagination, or personal experience. *The Rainbow*

Troops is a novel which was written based on the personal experience from the author (Andrea Hirata).

2.2.2. Intrinsic Elements

a. Character

Character is the people presented in the literary work. Kennedy in Koesnosoebroto (1988:65) says characters as an imagined person who inhabits in the story. While Blair (1948:52-54) argues that character is a description of the figure in the story. The description includes the description of professions, statements, dialogues, and thoughts. The purpose is to describe to the people what the characters are like, such as his behavior and how he lives.

Abrams cited in Koesnosoebroto (1988:66) describes characters as:

The persons in a dramatic or narrative work, endowed moral and dispositional qualities that are expressed in what they say, i.e. the dialogue, and what they do, i.e. the action. The grounds in character's temperament and moral nature for his speech and actions constitute his motivation.

Nurgiantoro (1995:176-178) states that character is classified into two categories: main or major character and peripheral or minor character. A major character is a character that has the highest importance in the related works. He or she is the most important part as a subject or object of discussion.

b. Plot

Syafri (2005:4) defines that a plot or the structure of the story is the arrangement of tied-together chronological events which have causal and thematic connections.

While Stanton (1965:14) says that the plot is a story that contains the sequence of events, but each incident is only connected in cause and effect, an event which caused or led to the occurrence of other events. According to Perrine (1959:61) a plot as the sequence of incidents or events of which a story is composed.

Connolly (1955:6) argues that plot is the arrangement of the details and incidents in a story. While Dube, Franson, Parins, and Murphy (as cited by Koesnosobroto, 1988:36) state that conventional plot structure starts with:

1. The introduction which sets the stage for action that will follow.
2. The point of attack initiates the action, showing the main character in conflict with self, others, nature's forces or social forces.
3. The climax presents the opposing forces at the apex of their struggle.
4. The conclusion terminates the action.

c. Setting

Abrams (as cited by Kosnosoebroto, 1988:80) says that setting as the general local and the historical time in which the action occurs in a narrative or dramatic work, while the setting of an episode or scene within a work is the particular physical location in which it takes place. Connolly in Koesnosoebroto (1988:79) defines that setting is in a sense the time, place and concrete situation of the narrative, the web of the environment in which characters spin out their destinies. According to Murphy (1972: 141) the setting of the novel is the background against which the characters live out their lives.

Murphy also classifies setting into three classifications. There are setting of time, setting of place, and setting of atmosphere.

1. Setting of time is classified into four; present time, future time, past time, and no specific time. They are differed by the time story took place except the setting of no specific time which there is no specific time for the story. The story usually begins with “once upon a time”.
2. Setting of place is classified into there, familiar place, unfamiliar place, and imaginary place. These types are differed by the reader’s familiarity with the place where the story takes place.
3. Setting of atmosphere. The word ‘atmosphere’ is used in the same way as it would be used in everyday speech. The example can be seen through the meeting of a worker and the management which is conducted in a genial atmosphere. Thus, we can talk of the atmosphere of a novel or of part of it as being: gloomy, somber, terrifying, evil, cheerful, happy, sordid, pessimistic, optimistic, and so on.

d. Theme

Perrine in Koesnosoebroto (1988:76) says that the theme of a piece of fiction is its controlling idea or its central insight. According to Stanton (1965:20) and Kenney (1966: 88) theme is the meaning contained by a story. But there are many meanings conceived and offered by the story (the novel), then the problem is a special meaning which can be expressed as the theme. While Hartoko and Rahmanto (1986:142) argue that the theme is the ideas of common bases that sustain a work of literature and are contained in the text semantic structure and regarding commonality or differences.

2.2.3. Social Class

According to Stewart (1981:161), social class is one level or stratum in a class system made up of people who roughly unequal (and who think of themselves as more as less equal) income, education, occupation, prestige, and social influence. Max Weber as quoted by Popenoe (1983:254) identifies three dimensions of social stratifications; wealth, power, and prestige.

The first category is wealth. It is not only about money but also all the economic assets of a society, such as material products, land, natural resources, and productive labor services. Wealth can be got by working or having inherited-land and investment. Every people have different wealth. The better profession they have, the more wealth they have got. In society, people who have more wealth or wider land can be considered to be upper class but people who do not have any can be considered to be lower class.

The second category is power. It means the capacity of people or group to control or influence the actions of others, whether other people wish to cooperate or not. Power is the ability to influence the people to do what we want. In a society, power may exist without wealth. It means not all the rich are powerful. However, the categories are closely related.

The last category is prestige. It is the favorable evaluation and social recognition that a person receives from others. It comes in many forms such as public acceptance, fame, respect, admiration, honor, and esteem. It can also be gained in many ways. People who are very kind, generous, brave, creative, or

intelligent are often rewarded with prestige. Most often, prestige comes from holding a high position. However, those three categories are closely related. Money can buy prestige and power can distribute it.

2.2.4. Discrimination

Smith and Mackie (2002) argue that the terminology of discrimination refers to the positive or negative behavior towards a social group and its members. Naturally people think generally of negative behavior, however, discrimination against one certain group means positive discrimination for others. While Cambridge Dictionary states that discrimination is treating a person or particular group of people differently, especially in a worst way from the way in which you treat other people, because of their skin color, sex, sexuality, etc. According to Schaefer (1989), discrimination is the process of denying opportunities and equal rights to individuals and groups because of prejudice or other arbitrary reasons while, prejudice is a negative attitude toward an entire category of people, often an ethnic or racial minority.

Giddens (2008) presents the content of discrimination from the social science point of view. In his opinion prejudice includes behaviors and opinions, while discrimination is the actual behavior towards another group or person. Discrimination manifests itself in activities that deprive a person or a group of possibilities being open for others. While Szalai (2004) argues the definition of discrimination from the legal point of view. Szalai says that in order to reveal the content and legal nature of discrimination another legal category is to be

determined, namely the principle of equality in the eye of law. Today equality in the eye of law is formal equality meaning that everybody is equal in the eye of the executive power (power of the state).

2.2.5. Deconstruction

According to Tyson (2006:258), deconstruction is a method of destabilizing the priority of things which is considered to be set up as original and natural. For deconstruction, (1) language is dynamic, ambiguous, and unstable, continually disseminating possible meanings; (2) existence has no center, no stable meaning, no fixed ground; and (3) human beings are fragmented battlefields for competing ideologies whose only “identities” are the ones we invent and choose to believe.

While Derrida's in Barry (1995: 71) states that deconstructive reading:

“Must always aim at a certain relationship, unperceived by the writer, between what he commands and what he does not command of the patterns of language that he uses ... [it] attempts to make the not-seen accessible to sight”.

Barry (1995: 71) says that deconstruction is the post-structuralist literary critic is engaged in the task of deconstruction the text. This process is given the name deconstruction, which can roughly be defined as applied post-structuralism. It is often referred to as ‘reading against the grain’ or ‘reading the text against itself; with the purpose of knowing the text as it cannot know itself. Furthermore, he says that deconstructive reading uncovers the unconscious rather than the conscious dimension of the text, all the things which its overt textuality glosses over or fails to recognize. He also explains that the deconstructionist practices textual

harassment or oppositional reading, to read with the aim of unmasking internal contradictions or inconsistencies in the text. It is used to show the disunity which underlines its apparent unity.

According to ÖZDEMİR (2012) there are two ways to operate from inside of the text. One is to point to the neglected parts in the texts and to question them and find their inconsistencies; the other is to deal with the binary oppositions that are included in texts. Derrida also claims that in Western thought there has always been an opposition between two concepts and one of these concepts always “governs the other such axiologically or has the upper hand”. These binary oppositions have a certain tension between them. To deconstruct these oppositions, one needs to overturn or reverse them so that they can be neutral, which gives both sides of the opposition the right to represent themselves.

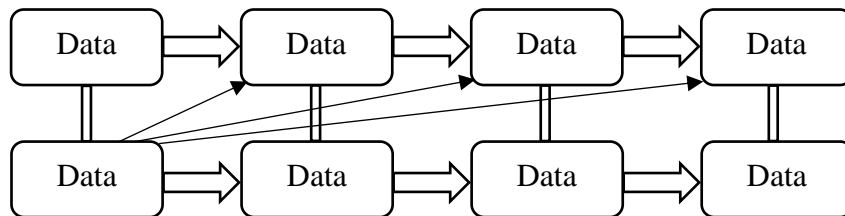


Figure 2.2.6. Deconstruction Binary Opposition

2.2.6. Binary Opposition

Derrida in Bressler (1994: 125) says that because the establishing of one center of unity automatically means that another is decentered, he concludes that Western metaphysics is based on a system of binary operation or conceptual opposition. For each center, there exists an opposing center (God/humankind, for example). In

addition, Western philosophy holds that in each of binary oppositions or two opposing centers, one concept is superior and defines itself by its opposite or inferior center. We know “truth”, for instance, because we know “deception”; we know “good” because we know “bad”. The creating of these hierarchal binaries is the basis of Western metaphysics to which Derrida objects.

Furthermore, he states that the first stage in a deconstructive reading is to recognize the existence and operation of binary oppositions in our thinking. One of the most “violent hierarchies” derived from Platonic and Aristotelian thought is speech/writing, with speech being privileged. Consequently, speech is awarded presence, and writing is equated with absence. Being the inferior of the two, writing becomes simply the symbols of speech, a second-hand representation of ideas.

Once the speech/writing hierarchy or any other hierarchy is recognized and acknowledged, Derrida asserts, we can readily reverse its elements. Such a reversal is possible because truth is ever elusive, for we can always decenter the center if any is found. By reversing the hierarchy, Derrida does not wish merely to substitute one hierarchy for another and to involve himself in a negative mode. When the hierarchy is reversed, says Derrida, we can examine the values and beliefs that give rise to both the original hierarchy and the newly created one. Such an examination reveals how the meanings of terms arise from the difference between them.

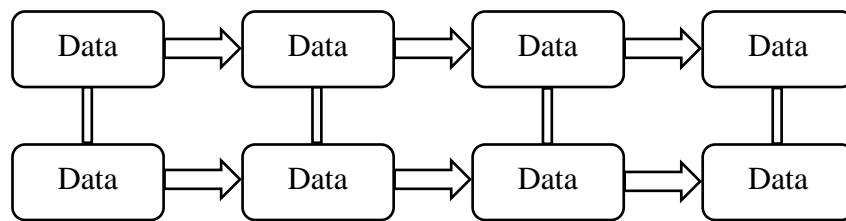


Figure 2.2.7. Binary Opposition

2.2.7. Structuralism

Structuralism is close to deconstruction. Tyson (2006: 219) says that for students of literature, structuralism has very important implications. After all, literature is a verbal art: it is composed of language. So, its relation to the “master” structure, language, is very direct. In addition, structuralists believe that the structuring mechanisms of the human mind are the means by making sense out of chaos, and literature is a fundamental means by which human beings explain the world to themselves, that is, make sense out of chaos. So, there seems to be a rather powerful parallel between literature as a field of study and structuralism as a method of analysis.

From the explanation above, the researcher can conclude that structuralism is something that has made as a rule in the society. While deconstruction is something to break the rule. For example, based on the society perception, women have to wear a skirt, use some make up or accessories, and have long hair. But, it can be deconstructed when the women break the rule in the society perception. The women can wear a pants or have a short hair, and they have not to use their make up or accessories if they do not like it. Deconstruction tells every aspect of our life from

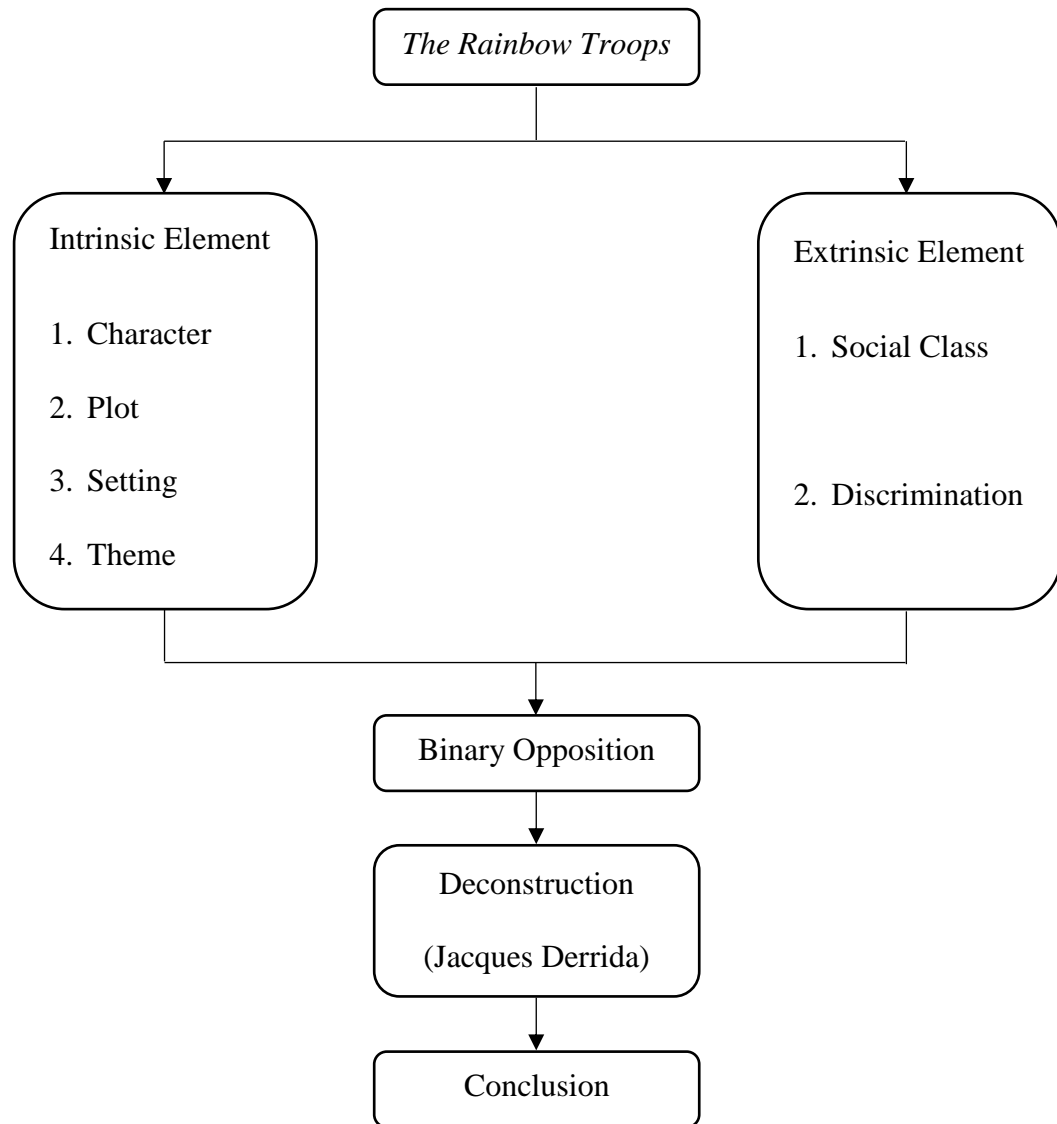
the other side by comparing with binary opposition. How can we know that something is good, if we do not know that it is bad?

2.3 Theoretical Framework

The theoretical framework will be used in this study is based on the library research and reading literary books and some other sources related to the topic. The researcher will use deconstruction approach and a theory from Jacques Derrida to analyze this study.

The deconstruction approach is used to analyze the research question number one and two. That are about kinds of discrimination that have happened toward the lower-class people in Belitong Island and the way they face discrimination reflected on *The Rainbow Troops* novel. The researcher would select the quotation based on theories applied. The diagram is presented as follows:

Figure 2.3. Theoretical Framework



CHAPTER III

METHODS OF INVESTIGATION

Chapter III presents the methods of investigation. It consists of research design, object of the study, role of the researcher, type of data, procedures of collecting data, procedures of analyzing data, triangulation. The description of each subchapter is presented as follows.

3.1. Research Design

In this research, the researcher used a qualitative research method. According to Denzin and Lincoln (1994), qualitative research is multimethod in focus, involving an interpretive, naturalist approach to its subject matter. The multimethod in focus is described as the combination of multiple methods, empirical materials, perspectives and observers in a single study is best understood, then as a strategy that adds rigor, breadth, and depth to any investigation. Creswell (1998) gave his definition of qualitative research focusing on the methodological nature, the complexity of the end product and its nature of the naturalistic inquiry. Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The research builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducted the study in natural setting.

Gall, Borg, and Gall (1996) defined qualitative research as the inquiry that is grounded in the assumption that individuals construct social reality in the form of meanings and interpretations, and that these constructions tend to be transitory and situational. The dominant methodology is to discover these meanings and interpretations by studying cases intensively in natural settings and subjecting the resulting data to analytical induction.

3.2. Object of the Study

The object of this study consists of two objects: they are material object and formal object. Material object is material that becomes a review of the research or as a creation of the knowledge (Surajiyo, 2012). On the other, formal object is the viewpoint that seen from the material research or a creation of the knowledge or the viewpoint from which the material objects are investigated (Surajiyo, 2012).

3.2.1. Material Object

The material object of this research was a novel entitled *The Rainbow Troops* written by Andrea Hirata. This novel was firstly published by Bentang Pustaka in 2005 entitled *Laskar Pelangi* in Indonesia. Then, it was filmed and directed by Riri Riza and Mira Lesmana in 2008 with the same title. After that, in 2009 this novel was translated by Angie Kilbane in English entitled *The Rainbow Troops* and also published by Bentang Pustaka. *The Rainbow Troops* novel has 463 pages which are divided into 48 chapters.

3.2.2. Formal Object

The formal object of this research was *The Rainbow Troops* novel which had been seen from the viewpoint theory of deconstruction by Jacques Derrida to find the discrimination toward the lower-class people in Belitong Island reflected on this novel.

3.3. Role of the Researcher

In this study, the researcher has roles as:

a. The data collector

Firstly, the researcher read *The Rainbow Troops* novel by Andrea Hirata. Moreover, the researcher also noted some part of the novel to be the data of this research.

b. The data analyzer

The data that was acquired from collecting the data was analyzed in term of qualitative research method.

c. The data interpreter

As the data interpreter, the researcher analyzed the data and interpreted the data through deconstruction theory to see about kinds of discrimination that have happened toward the lower-class people in Belitong Island and the way they face discrimination reflected on *The Rainbow Troops* novel. The interpretation of the data will be explained more in the fourth chapter of this research.

3.4. Type of Data

There were two types of the data that the researcher used in conducting this research as follows:

3.4.1. Primary Data

The primary data were taken from *The Rainbow Troops* novel by Andrea Hirata. The data were collected in a form of words, phrases, sentences, utterances and dialogues between the characters.

3.4.2. Secondary Data

The secondary data were the supporting data that were used to analyze the object of this research; a novel entitled *The Rainbow Troops* by Andrea Hirata. The data can be found in books, journals, articles, internet and anything related to the topic of the research.

3.5. Procedures of Collecting Data

To analyze the data, the researcher used some steps as follow:

3.5.1. Reading Novel

The first step to collect the data in this research is reading novel. The researcher reads *The Rainbow Troops* novel by Andrea Hirata carefully and repeatedly in order to get a better understanding about the problems appeared in the story and to find out the proof that was needed to answer my research questions and to strengthen

my research about discrimination toward the lower-class people in Belitong Island reflected on Andrea Hirata's *The Rainbow Troops* novel.

3.5.2. Identifying

After reading the novel, the next step is identifying the data. The data were taken from the phrases, sentences and dialogues, and any other data that can be found in the novel. It was done by underlining the important lines of the data and take notes near the finding data.

3.5.3. Inventorying

In this part, the researcher listed the data by using table. The table consists of columns of data number, quotations, (paragraphs or sentences and page of the novel), interpretations and answer of problem. The example of the table can be seen as follows:

Table 3.5.3. Observation Sheets

Data No.	Quotations	Interpretations	Answer of Problem No.

3.5.4. Selecting

In this stage, the researcher only selected the most relevant data out of many other classified data. Only the most relevant data were used to answer the problems.

3.5.5. Reporting

The last step is reporting the data. The data which had been identified and selected were reported in appendixes.

3.6. Procedures of Analyzing Data

Bressler (1994: 131) states that at first glance, a deconstructionist reading strategy may appear to be linear—that is, having a clearly delineated beginning, middle, and end. If this is so, then to apply this strategy to a text, we must do the following:

1. Discover the binary operations that govern a text.
2. Comment on the values, concepts, and ideas beyond these operations.
3. Reverse these present binary operations.
4. Dismante previously held worldviews.
5. Accept the possibility of various perspective or levels of meaning in a text based on the new binary.
6. Allow meaning of the text to be undercidable.

In order to get the findings and answer the research questions, the writer used chronological steps as follows:

1. Identifying and classifying the data based on the intrinsic elements of science fiction novel to construct the structure of the story.
2. Explaining the extrinsic elements that support the analysis of the findings.

3. Making binary oppositions by contrasting the roles of dominant class and subordinate class found in the novel.
4. Interpreting the findings of the relations in the binary opposition.
5. Relating the interpretation using the theory of deconstruction.

CHAPTER IV

FINDINGS AND DISCUSSIONS

Chapter IV presents the analysis and discussion of research findings to answer the research questions stated in Chapter I. It consists of two subchapters. The first subchapter discusses about kinds of discrimination that have happened toward the lower-class people in Belitong Island reflected on *The Rainbow Troops* novel. And the second subchapter discusses about the way of the lower-class people to face discrimination in Belitong Island reflected on *The Rainbow Troops* novel. The description of each subchapter and the binary opposition are presented as follows.

4.1. Kinds of Discrimination that Have Happened toward the Lower-class People in Belitong Island Reflected on *The Rainbow Troops* Novel

The Rainbow Troops novel by Andrea Hirata tells about the lower-class people who live under discrimination. Based on this novel, society consists of two social classes. They are upper-class and lower-class. The main characters of this novel are the lower-class families. They are discriminated by the society. The society that discriminates is PN Timah. PN stands for Perusahaan Negeri or state-owned company, and Timah means tin. People in PN Timah are the upper-class families.

(01) PN operated 16 dredges. The enterprise absorbed almost the entire island's workforce. It was a pulsing vein with a complete power monopoly over the whole island of Belitong. (Hirata, 2009:31)

From the quotation above, it describes that PN Timah has the power to monopolize the whole island of Belitong. People who work in PN Timah are more powerful than others. While the main characters of *The Rainbow Troops* are monopolized. They are powerless.

(02) Our low self-esteem was acute, a consequence of being systematically discriminated against and marginalized for years by a corporation that had penetrated every aspect our lives. (Hirata, 2009:453)

Based on the citation above, the lower-class people are discriminated by a corporation. The corporation is PN, who has discriminated them in every aspect of their life, such as social class, economy, education, and psychological. It makes the lower-class people in *The Rainbow Troops* novel try to reject the discrimination in the society. As the lower-class people, they do not want to be discriminated by PN. They show that the lower-class people have the same rights as the upper-class people in every aspect of life.

4.1.1. Discrimination in Social Class Aspect

In *The Rainbow Troops* novel, there are some discriminations from PN Timah between upper-class people and lower-class people.

(03) Even after Indonesia gained its freedom, PN's treatment of its native employees remained very discriminatory. The treatment differed based on caste-like groups. (Hirata, 2009:32)

The quotation above proves that PN Timah people discriminate from the social side. They categorize and treat people based on the caste group from the highest until the lowest class groups.

- (04) The highest caste was occupied by PN executives. They usually were referred to as Staff. The lowest caste was comprised of none other than our parents, who worked for PN as pipe carriers, hard laborers sifting tin or daily paid laborers. Because Belitong had already become a corporate village, PN slowly assumed the form of a dominant hegemonic ruler and, fitting with the feudalistic design, the caste of a PN worker automatically bled over into non-working hours. (Hirata, 2009:32)

From the citation above, there are two kinds of caste. Those are the upper caste and the lower caste. PN Timah has differentiated them based on the position of work. People who come from the upper-class will work in the high positions, and people who come from the lower-class will work in the low positions. PN Timah also has hegemonized the society in Belitong island.

- (05) The Staff—almost none of whom were Belitong-Malays—lived in an elite area called the Estate. This area was tightly guarded by security, fences, high walls and harsh warnings posted everywhere in three languages: Formal colonial-style Indonesian, Chinese and Dutch. The warning read “No Entry for those without the Right”. (Hirata, 2009:32)

Based on the quotation above, it tells that the highest class in Belitong are The Staff of PN Timah who live in an elite area and have a rule that the lower-class people are not allowed to join with them. They do not want to keep contact with the lower-class people.

- (06) In our eyes—the eyes of poor village children—the Estate looked like it said, “Keep your distance.” That impression was reinforced by a row of tall pinnate trees dropping blood-red pellets on the roofs of the expensive cars piled up at the garage exit. (Hirata, 2009:32)

The citation above shows that the lower-class people think that the upper-class people want to keep their distance from the lower-class people in every aspect, one of them is by living in the Estate which has the rule that the lower-class people cannot go there.

(07) The economic strength of Belitong Island was dominated by the Staff living in the Estate. There was no middle class, or maybe there was—the public servants who engaged in small scale corruption, or the law officers who took in extra money by intimidating the businessmen. The lowest class was occupied by our parents, the PN coolies. (Hirata, 2009:43)

The quotation above tells how PN categorizes people from the highest class until the lowest class. The highest class is dominated by PN Timah Staff. While the main characters of *The Rainbow Troops* are categorized as the lower-class families based on their parents' jobs.

(08) They knew that the law protected the symbols; whereas to run over us—eleven students, native inhabitants of Belitong, Indonesian citizens—and a hundred-year-old poor village school seemed to be no problem at all. There was no law to punish PN if they did that, and there was no law to protect us. (Hirata, 2009:341)

From the citation above, it shows that PN is the strongest in Belitong island. There is no one who can punish them. They have the law which protects them from all their mistakes. While the lower-class people like the main characters do not have any law to protect them. They will get a punishment if they do their mistakes.

PN Timah also discriminates the society from the way they watch the movie. There are some differences between the upper-class and the lower-class people on it.

(09) Twice a month, we watched movies after magrib prayer at a barn-like building that was usually used as the PN coolies' meeting

place. The movies were provided by PN especially for children of non-PN staff. It was also known as the blue collar cinema. The cinema was of a low-end drive-in quality, and it had two TOA speakers to project the sound. Because the floor wasn't designed like that of a normal movie theater, the viewers farthest back were not able to see. The ten of us, including Flo, filled the bench at the very back of the theater. (Hirata, 2009:405-406)

Based on the quotation above, it describes that the lower-class children watch a movie twice a month after magrib prayer only. They watch it in a mini theater and use the low-quality designs. The place is not in cinema, but in the PN coolies' meeting place.

(10) The PN staff children watched at a different place called Wisma Ria (House of Fun). Movies were played there every week. The moviegoers were picked up by a blue bus. And of course there was a strong warning outside of the theater: "No Entry for those without the Right." (Hirata, 2009:406)

The citation above proves that the upper-class children watch a movie every week. They watch it in a place which calls House of Fun with the high service. They are picked by a blue bus which is facilitated by PN Timah.

Here is the binary opposition in social class aspect based on the quotations above:

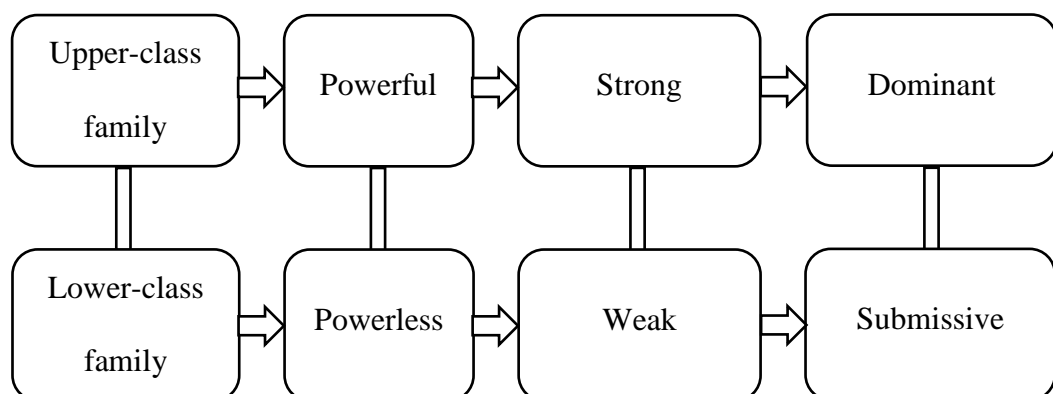


Figure 4.1.1. Binary Opposition in Social Class Aspect

4.1.2. Discrimination in Economic Aspect

The lower-class people in Belitong Island are also discriminated in the economic aspect. They come from the poor families who study in Muhammadiyah School, a poor school for the poor families.

(11) I knew he was nervous, and I was aware that it wasn't easy for a 47-year-old miner with a lot of children and a small salary to send his son to school. It would have been much easier to send me to work as a helper for a Chinese grocery stall owner at the morning market, or to the coast to work as a coolie to help ease the family's financial burdens. Sending a child to school meant tying oneself to years of costs, and that was no easy matter for our family. (Hirata, 2009:2)

From the quotation above, it tells that people with a small salary usually send their children to work for helping their family's financial. They have no money to send their children to study and get a better education. This is the problem for the lower-class people in this novel, because they come from the poor families who have no money to send them to study and give them a better education. While the rich families are so easy to send their children to school to get a better education. The rich families do not need to send their children underage to work to help their family's financial.

(12) There were only three reasons why parents enrolled their children here. The first, Muhammadiyah Elementary doesn't require any fees, and parents could contribute whatever they could afford whenever they could do so. (Hirata, 2009:4)

Based on the citation above, it shows that the main characters of *The Rainbow Troops* novel, as the lower-class people, study in Muhammadiyah School because Muhammadiyah School does not require any fees. It means children from the poor

families also can study. Even the school is also poor, but they have the spirit to study.

(13) Our permanent problem was money. (Hirata, 2009:48)

The quotation above describes that their main problem is money, because they are from the lower-class families. So, they have no enough money to get what they want.

(14) When he arrived home, he didn't rest; he joined the other village children his age to work as copra coolies. That was the price he paid for the "privilege" of schooling. (Hirata, 2009:79)

From the citation above, it proves what Lintang is doing after school. He looks for a job to get money to help his family's financial. Because in another village, children of his age do not continue their studies. They work as a copra coolie.

(15) One problem after another struck our school. For years, financial difficulty was our constant companion, day in and day out. Plus, people always assumed our school would collapse within a matter of weeks. (Hirata, 2009:85)

Based on the quotation above, it tells that the society thinks that Muhammadiyah School will be closed soon, because their school does not fill the conditions in Belitong. There are a lot of poor children who study in Muhammadiyah School, so the people suppose that they cannot survive in this situation.

(16) "Other schools? The closest public school is all the way in Tanjong Pandan. It's impossible to separate these small children from their parents. They can't afford to go to school there. The PN school is nearby, but they are not willing to accept children this poor." (Hirata, 2009:90-91)

The citation above shows that the PN school only accepts the children from the rich families. While children from the poor families are not accepted in the school. They have to find a school which suitable for the poor children.

- (17) Apparently, Kucai and Samson held the same attitude as A Kiong, Mahar, and me. Bu Mus glumly informed me that Kucai and Samson had already been poisoned by money and refused to return to school. (Hirata, 2009:350)

From the quotation above, it describes that the lower-class people like the main characters of *The Rainbow Troops* novel feel so confused to choose between working or studying. So, they decide to work while their school is in the problem with PN Timah.

- (18) If it were only a matter of financial difficulty, a nearly collapsed school building, people's insults, and threats from Mister Samadikun, we could still try, we would still be willing to hold on; but opposing PN was impossible. I tried to talk some sense into Bu Mus. (Hirata, 2009:350-351)

Based on the citation above, it tells that after they succeed to prove to Mister Samadikun that their school deserves to stay stand, PN Timah exactly wants to drag their school because of the tin exploitation project will be built there. And for this case, they cannot fight PN Timah, because the lower-class people have no power to fight and oppose PN Timah.

- (19) As the oldest child of an impoverished fisherman's family, Lintang now had to support his mother, many siblings, grandparents and unemployed uncles. He had no chance whatsoever to continue his education because he had to take on the obligation of making a living to support at least 14 people. That large burden had to be shouldered by a boy that young because his thin, kind-faced father had died. The pine tree man had fallen. His body was buried along with the great hopes of his only son and, sadly, his death also killed his son's great aspirations. These two extraordinary people from the coast were buried in irony. (Hirata, 2009:410-411)

The quotation above proves that Lintang as the smartest student in Muhammadiyah School has to stop his school and go to work to support his family's financial. Because his father has already died, so he has to take responsibility to help his family as the oldest child in his family. It kills his dream and promise to his mother to become a successful and educated person.

(20) I felt incredibly sad because a super genius boy, a native of the richest island in Indonesia, had to leave school because of poverty. Today, a little mouse died of starvation in a barn full of rice. (Hirata, 2009:412)

From the citation above, it tells that Ikal as the main character feels so sad because his best friend (Lintang) cannot continue his studies. Lintang has to leave school because he has to find a job to support his family's financial.

(21) I hated those who lived in the lap of luxury at the Estate. I hated myself and my classmates for not being able to help Lintang because our families were too poor. Our parents had to fight every day to try and make a living. (Hirata, 2009:413)

Based on the quotation above, it shows that Ikal feels so mad because he cannot help Lintang in financial. All the main characters are from the poor families. Their parents have to fight to make a living for them. He hates people who live in the Estate with all their facilities because they can do anything. They can go to school because they have money.

(22) Those words further shattered my broken heart, and now I was angry. I was disappointed that so many intelligent children were forced to leave school for economic reasons. I cursed all of the stupid people who arrogantly acted smart. I hated those children of the rich who threw away their educations. (Hirata, 2009:444)

The citation above describes that Ikal feels angry and disappointed because there are a lot of smart people who cannot continue their studies. They have a financial

problem, they have no money to continue their studies. While people who have enough money to continue their school make their chance useless.

(23) But, in the end, our school finally lost. We were brought to our knees by education's strongest, cruelest, most merciless and hardest-to-fight invisible enemy. It slowly gnawed away at the students, teachers, and even the education system itself like a malignant tumor. That enemy was materialism. (Hirata, 2009:454)

From the quotation above, it proves that the students of Muhammadiyah School have to lose their school because of PN Timah wants to drag the building for the tin exploitation project. Whereas they have tried their best to defend their school. But they cannot oppose PN Timah because this company is more powerful than them. This company has the rules and a lot of money to do everything, such as dragging their school.

Here is the binary opposition in economic aspect based on the citations above:

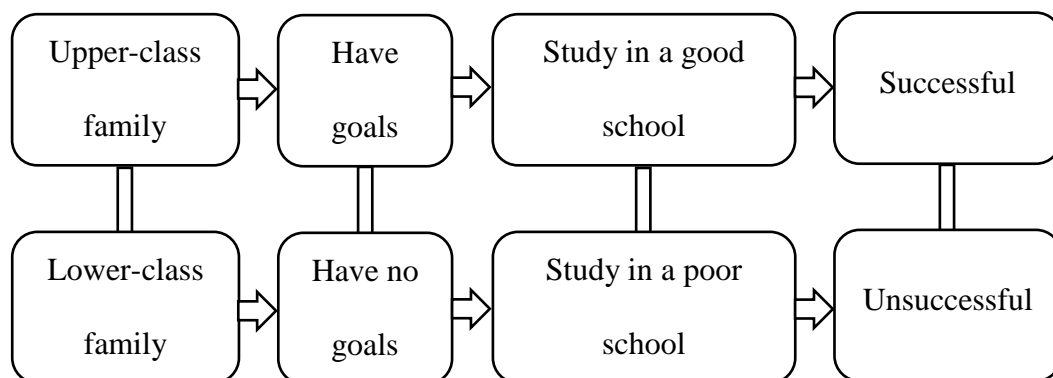


Figure 4.1.2. Binary Opposition in Economic Aspect

4.1.3. Discrimination in Education Aspect

The lower-class people in Belitong Island are also discriminated in the education aspect. The society perception thinks that people who come from the lower-class

families cannot get a better education like people who come from the upper-class families. Kilbane (2009) says that education is a basic human right, and all over the world there are children and teachers who are still struggling to secure this right.

- (24) The PN School was in the Estate compound, and it was a center of excellence, a place for the best. Hundreds of qualified students competed at the highest standard at this school, and one of them was Flo. (Hirata, 2009:35)

Based on the citation above, it tells that PN School has the highest standard and only people from the upper-class families who can study there and get the best place. While the students who come from the lower-class families are not allowed to study there, because they have no right like the upper-class families.

- (25) The PN School was Belitong's most discriminating club. That school only accepted children of the Staff who lived in the Estate. There was an official rule that regulated which rank of employees could enroll their children at the PN School. And of course, on the gate hung that warning not to enter unless you had the right. (Hirata, 2009:37)

The quotation above shows that the PN School only accepts the students who come from the upper-class families. The students who come from the lower-class families will be accepted in the State School and the poor school like Muhammadiyah School. PN Timah thinks that the lower-class students do not have the right to be accepted in their high-class school. They do not think that there are smart students who live in the poor families and deserve to get the same right in education aspect as PN School's students.

- (26) This meant that the children of fishermen, pipe carriers, daily paid laborers or hard laborers sifting tin, like our parents, and especially native children of Belitong, didn't have the least opportunity to receive a good education. (Hirata, 2009:37)

From the quotation above, it describes that people who come from the lower-class families cannot get a good education. From the generation to the next generation, they do not have the opportunity to get a better education and being an educated person.

- (27) Its goal was to give power to a few people to oppress many, to educate a few people in order to make the others docile. The worshiped god was none other than status, status built through the unjust treatment of the poor native inhabitants. (Hirata, 2009:38)

Based on the citation above, it proves that social status can determine the education of the society. If people who come from the high social status can get a good education, while people who come from the low social status cannot get a good education. This is the way people can discriminate the others. People are treated from their educational background.

- (28) The bitter reality of their wages meant only one thing: there was no room for a child's education in the plan of a coolie's family. And if that wasn't enough to discourage them, the educational discrimination practiced by PN further destroyed the spirits of the coolies to send their children to school. (Hirata, 2009:44)

Based on the citation above, it proves that PN Timah destroys the spirit of the lower-class people like the main characters of *The Rainbow Troops* novel and not allow them to get a good education and become an educated person. PN Timah thinks that lower-class families better send their children to work to help their family's financial rather than send their children to study.

- (29) He hoped that one day Lintang could send his five younger siblings—each born one year after the other—to school and also free them from the cycle of poverty. So, as hard as he could, he supported Lintang's education in his own way, to the best of his ability. (Hirata, 2009:79)

The quotation above tells that Lintang's father gives a lot of supports in his way to make Lintang become an educated people by sending him to school. Lintang's father also hopes that Lintang can free his siblings from poverty and send them to school to be an educated people.

(30) In today's competitive education system, schools like ours could render the entire system inefficient. In that case, Mister Samadikun was right. But doesn't the future belong to God? (Hirata, 2009:88)

From the citation above, it shows that the poor school like Muhammadiyah School cannot join to the competitive education system. Mister Samadikun says that their school does not deserve to get any scores from him because of its condition.

(31) Mister Samadikun turned to Bu Mus. "Bu Mus! I have never seen a classroom as appalling as this. You call this a school?! This place is no different than a livestock pen!" (Hirata, 2009:90)

Based on the quotation above, it describes how Muhammadiyah School is mocked and underestimated by Mister Samadikun or others. Because the shape of the building does not look like the other schools, so he thinks that the school does not deserve to call a school.

(32) "Other schools? The closest public school is all the way in Tanjong Pandan. It's impossible to separate these small children from their parents. They can't afford to go to school there. The PN school is nearby, but they are not willing to accept children this poor." (Hirata, 2009:90-91)

The citation above proves that Mister Samadikun asks to the students of Muhammadiyah School to look for another school because their school does not deserve to be a school. But, the better school's location is so far away from their village. The closest school is PN School, and this school does not accept the poor students like them.

- (33) “He can’t go to school here. It’s not the appropriate place for him. He has to go to a special school! On Bangka Island!” (Hirata, 2009:91)

From the quotation above, it tells that the education system in Belitong tries to separate between an ordinary student and an extraordinary student. Whereas they have no money to study in another place or another school.

- (34) Drs. Zulfikar’s behavior was a classic problem in Indonesia: smart people talking in circles with lofty terms and high-level theories not for the sake of scientific progress, but to trick the poor who were silent and unable to find the words to argue. Oppression and high-handed intellectuality, as demonstrated by Drs. Zulfikar, occurs everywhere. Those who practice this are no more than knowledge manipulators; false scientists who rule haughtily in uneducated communities for the sake of self-exaltation and fattening their own pockets. (Hirata, 2009:313)

Based on the citation above, it shows that there is a structural problem in the society. There are some people who feel that they are smart, so they always talking about something with the lofty terms and the high-level as a trick to show that they have some knowledges. While the poor people are silent because they feel that they have no knowledges to argue with the fake smart people.

- (35) The educational discrimination applied by PN dampened the people’s enthusiasm for school. That discrimination made native Belitong inhabitants believe that only the children of PN staff could be successful in school and get the chance to go on to university—and that the only teachers with a future were PN School teachers. This led village children to drop out of school one by one, and one by one the village teachers began to step down as well. They either became PN coolies or fishermen. (Hirata, 2009:322)

The quotation above, PN Timah thinks that only children of PN staff can be successful in school and get the chance to go to the university. While the children from the poor school like Muhammadiyah School cannot continue their studies in the university and just become PN coolies or fishermen. But the main characters of

The Rainbow Troops novel, who come from the lower-class families, show that they can be successful as people from the upper-class families.

- (36) Education soon became a bleak endeavor for children trapped in a devilish circle with little hope of schooling, striving for life's necessities in the face of discrimination. (Hirata, 2009:323)
- (37) School was dignified and prestigious, a celebration of humanity, it was the joy of studying and the light of civilization. That was Pak Harfan's glorious definition of education. But that enlightenment didn't get through to the young children who were marginalized by discrimination and blinded by enticing material goods. (Hirata, 2009:323)

From the citations above, it describes that Pak Harfan gives the definition of education as the right for all people. Everyone can get their education, no matter how their family's financial is. People from the upper-class and the lower-class families have the same right to get their education and success. He thinks that there is no discrimination for education.

- (38) The next day, when I finished selling my cakes, I went to the school. The schoolyard was already a mess. Amidst the tin-exploitation machines, our school looked depressed and powerlessly backed into a corner. The giant machines gave off vibrations so powerful they made the school more crooked and caused the roof shingles to fall down, rendering much of the school roofless. It was alarming. One gust of strong wind, and the school would collapse. (Hirata, 2009:352)

From the quotation above, it tells when Ikal goes to Muhammadiyah School, he sees the giant machines from PN Timah in the schoolyard. The purpose is to drag and overthrow the school. Those machines are used by PN Timah to exploit the tin in Belitong. It proves how PN Timah treats people unfairly, especially for the poor and powerless people.

- (39) “We have to continue our education, so our children won’t have to go to a school like this, so we won’t be treated unfairly.” (Hirata, 2009:354)

Based on the citation above, it describes that the lower-class people are treated unfairly. In education side, they cannot continue to study because they have no money. If they continue their studies, they will be accepted in the poor school.

- (40) “Sir, need I remind you that there are laws that guarantee a citizen’s right to education? That law is written in this country’s constitution. As far as I know, the Constitution is the supreme law of the land. Shall I cite the article for you?” (Hirata, 2009:364)

The quotation above proves that everybody deserves to get their best education based on the law which is written in their country’s constitution. The law guarantees all people in education side. But in their village, Belitong Island, the poor people cannot get the education like the rich people.

- (41) “This building is not just a school, Taikong. It has become a symbol, a symbol of hope for poor people to study. If this school comes down, village children will be forever stuck in pepper gardens, copra factories, boats that need caulking and Chinese produce shops. They’ll believe even less in the usefulness of village schools and cease to believe in education itself.” (Hirata, 2009:368)

From the citation above, it tells that school as a symbol of hope for the poor people to study. They believe that education is able to change their life from discrimination in every generation.

- (42) We were ready to hear Bu Mus’ voice shake with the opening of her speech, the preamble of the Constitution, the never-ending fight for education, our school as a symbol of education for marginalized people, the fate of poor Malay children, and education as a human right. We were ready to clap our hands to support each paragraph as it came. (Hirata, 2009:375)

Based on the quotation above, it shows that there is a law of education in the Constitution of their country. Education is a human right. But, looking at

Muhammadiyah School, it proves that not all people get their best education. Their school as a symbol of education for marginalized and the fate of the poor Malay children.

- (43) As the oldest child of an impoverished fisherman's family, Lintang now had to support his mother, many siblings, grandparents and unemployed uncles. He had no chance whatsoever to continue his education because he had to take on the obligation of making a living to support at least 14 people. That large burden had to be shouldered by a boy that young because his thin, kind-faced father had died. The pine tree man had fallen. His body was buried along with the great hopes of his only son and, sadly, his death also killed his son's great aspirations. These two extraordinary people from the coast were buried in irony. (Hirata, 2009:410-411)

The citation above describes how Lintang has to leave his school for helping his family's financial after his father is dead. He has to take a responsibility toward his family. He is the oldest child in his family and there are 14 people who live in his house, so he has to find a job. He stops his studies, his dreams to get the best education because of financial reason. It kills his spirit and aspiration.

- (44) Lintang's story was a classic story in this country about smart children from impoverished, ignored families. The day the pine tree man had dreaded all those years ago had finally come. Today, I lost my deskmate of years. This loss was all the more painful because the loss of Lintang's potential was the greatest waste ever. This wasn't fair. Lintang, who had fought to the death for education, now had to leave. When our school was going to be destroyed, he held on to raise our spirits. (Hirata, 2009:412-413)

From the quotation above, it proves that Ikal feels so sad of Lintang's story. Lintang is the smart boy in Belitong and the smartest student in Muhammadiyah School. But he has to leave their school because of economic reason. Ikal thinks that Lintang has much potential in education and a lot of spirit that has been learnt to all the students.

(45) Those words further shattered my broken heart, and now I was angry. I was disappointed that so many intelligent children were forced to leave school for economic reasons. I cursed all of the stupid people who arrogantly acted smart. I hated those children of the rich who threw away their educations. (Hirata, 2009:444)

Based on the citation above, it tells that Ikal feels disappointed that so many smart and intelligent children are forced to leave school for economic reason like Lintang. While there are some stupid children who arrogantly act smart. He wants all his friend can get their best education without any problem.

(46) But, in the end, our school finally lost. We were brought to our knees by education's strongest, cruelest, most merciless and hardest-to-fight invisible enemy. It slowly gnawed away at the students, teachers, and even the education system itself like a malignant tumor. That enemy was materialism. (Hirata, 2009:454)

The quotation above shows that finally they have to lose their school, Muhammadiyah School. They lose their hopes, spirit, dreams, and education because their school is dragged by PN Timah for the tin exploitation. They cannot oppose this company because PN Timah is stronger and more powerful than them.

Here is the binary opposition in education aspect based on the citations above:

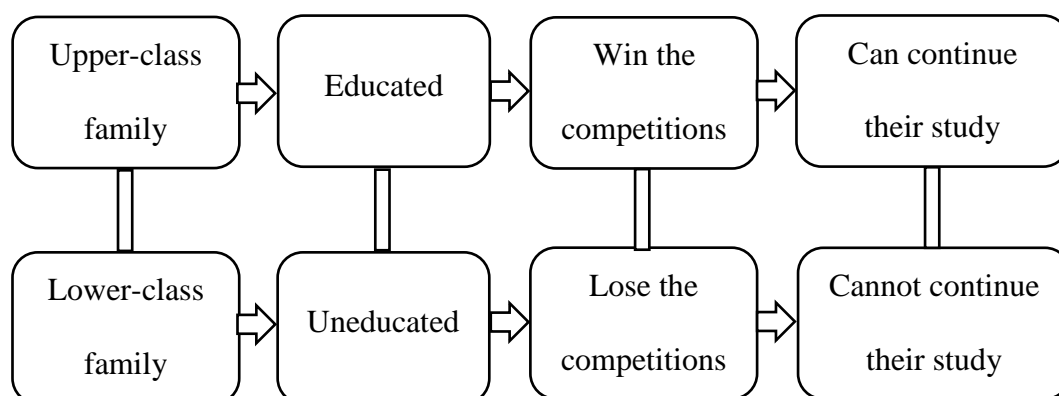


Figure 4.1.3. Binary Opposition in Education Aspect

4.1.4. Discrimination in Psychological Aspect

The lower-class people in Belitong Island are also discriminated in the psychological aspect.

(47) It would probably be better if I just went home, forgot about school, followed in the footsteps of some of my older brothers and cousins, and became a coolie ... (Hirata, 2009:3)

From the citation above, it describes that the lower-class people feel oppressed. It makes him does not have a confidence about the choice of school. If they are in a good financial, they must be happy to go to school and study.

(48) “Your children look like mouse deer hunters, not students!” (Hirata, 2009:90)

Based on the quotation above, it proves that Mister Samadikun mocks to the Muhammadiyah students like mouse deer hunter because their dress is not like another students, or PN School student. They have no uniform. They use the low facilities from their families.

(49) It had been a very long time since we last participated in the challenge. Our experience participating in past challenges only made people further look down on our school. We always lost by a landslide. So to avoid being shamed, we just decided not to compete at all. (Hirata, 2009:108)

The citation above tells that the lower-class people in *The Rainbow Troops* novel feel ashamed because a lot of people look down and underestimate the students' ability. So, the students of Muhammadiyah School do not have their self-confidence to participate in the challenge in Belitong competition.

(50) Bu Mus and Pak Harfan had actually been pessimistic about the carnival because of our ages-old problem: funding. We were so poor that we never had enough money for a good carnival

performance. We were so ashamed because our parade was so lowly and remained the same each year. However, this time, we had a glimmer of hope: Mahar. (Hirata, 2009:175)

From the quotation above, it shows that the teachers, Bu Mus and Pak Harfan feel pessimistic when Muhammadiyah School decides to join the carnival. They think that the poor school like theirs will never win the competition and just make them feel ashamed. The winner is always PN School.

(51) For most of us from Muhammadiyah, the carnival was an unpleasant, if not traumatic, experience. (Hirata, 2009:178)

Based on the citation above, it describes that people in Muhammadiyah School feel so depressed and traumatic in the competition. Because they are always underestimated by PN School.

(52) Once again, we were in a situation where our reputation was on the line: the Academic Challenge. Our spirits were low after seeing the state school and PN kids carrying textbooks we'd never laid eyes on. Their covers were thick and shiny. They must've been expensive. (Hirata, 2009:297)

The quotation above proves that the mentality of Muhammadiyah students feel so down after looking at the PN School and the state school students have the expensive facilities for their studies in school. They have been prepared in the Academic Challenge. While the poor students in Muhammadiyah school do not have the facilities like the other students.

(53) Unfortunately, no matter how hard Bu Mus tried to strengthen our minds, advise us, persuade us and push us to stay strong, we were still terrified. The thick books with the shiny covers in the hands of the PN kids made all of our weeks of hard work and memorization vanish in an instant. Our thought process became dead-locked. (Hirata, 2009:298)

From the citation above, it tells that the Muhammadiyah students feels so terrify because they look at the thick books in the hands of the PN students. They think that the PN students are so smart, so they cannot stay strong.

- (54) The most dominant supporters, of course, were those rooting for the PN School. There were hundreds of them and they wore special shirts with loud writing on the back: *Veni, Vidi, Vici*—I came, I saw, I conquered, the ambitious words of Julius Caesar. It was enough to break their rivals' spirits. (Hirata, 2009:299)

Based on the quotation above, it shows that all the supporters from PN School are dominated the competition. There are hundreds of supporters from PN School. It makes the spirit Muhammadiyah students is break and down.

- (55) The issue of Newton's rings surely reminded him of that smarting incident when he was forced to sell his mother's wedding ring so he could continue going to school. He was visibly infuriated. This matter with Drs. Zulfikar had become very personal for Lintang, and this was how a genius went berserk:... (Hirata, 2009:315-316)

The citation above describes that Lintang is so mad with Drs. Zulfikar when he talks about Newton's ring because it makes him remember his mother's wedding ring which has been sold to by a bike for him to go to school. It makes him become emotional and his psychology is oppressed by this issue.

- (56) Since the passing of Pak Harfan, it was her duty to teach all of the lessons, overcome the school's financial difficulties, prepare for exams, face Mister Samadikun's threat, and now the biggest problem of them all: the menace of the dredges. That young girl faced all of this alone. (Hirata, 2009:333-334)

From the quotation above, Bu Mus' feeling is oppressed by the situation. She has to handle all aspects in the school and face her problem alone.

Here is the binary opposition in psychological aspect based on the citations above:

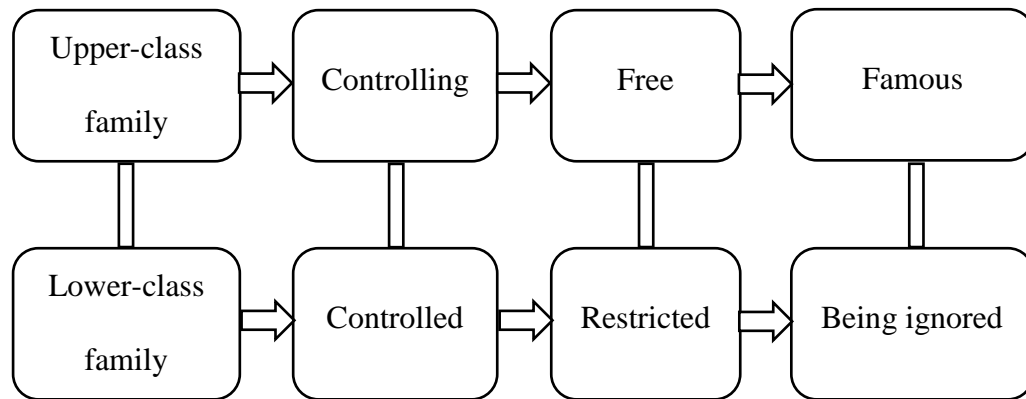


Figure 4.1.4. Binary Opposition in Psychological Aspect

4.2. The Way of the Lower-class People to Face Discrimination in Belitong Island Reflected on *The Rainbow Troops* Novel

After the lower-class people get some discriminations from the society in Belitong Island, especially from PN Timah, they decide to reject the discrimination. They try to prove to the society that the lower-class people have the same abilities, intelligent, and rights as the upper-class society in every aspect of life.

(57) For us, school was amazing. I often heard that kids complained about going to school. I couldn't understand it at all, because despite the poor appearance of our school, we were crazy about it from day one. Bu Mus and Pak Harfan made us fall in love with school, and more than that, they made us fall in love with knowledge. When the school day was over, we complained about going home. When we were given ten homework assignments, we asked for twenty. When it came close to Sunday, our day off, we couldn't wait for Monday. (Hirata, 2009:52-53)

Based on the citation above, it proves that they always keep their spirit to get an education after the teachers give them the importance of knowledge and being an educated person. They never complain about their school because they have felt in love with their teachers and their school.

(58) We also didn't know that at that moment Mahar was accepting the most prestigious trophy for this year's Best Art Performance—the trophy we had always dreamed of. It was the first time that trophy was taken home by a village school. It was the trophy that could prevent our school from ever being mocked again. (Hirata, 2009:195)

The citation above shows that the main character, Mahar, can reject the discrimination in Belitong Island through his idea in the carnival competition. It makes Muhammadiyah School as the poor school wins the competition and get a trophy which they have always dreamed of for the first time. He proves that the poor school can compete with the other schools, especially PN School. It also makes Muhammadiyah School is more respected by other and not being mocked again.

(59) ONE SPECIAL Monday morning, after years of misfortune, the Belitong Muhammadiyah School smiled for the first time. We held a small ceremony in front of our glass display case, which seemed to join us in smiling. For the first time, it would hold something truly worthy of its shelves: a trophy. The previous day, the chairman of the carnival judge panel had handed the trophy over to Mahar, ending its 40-year stay in the PN School's prestigious glass display case. (Hirata, 2009:197)

Based on the quotation above, it describes how happy they are after winning the carnival competition. PN School always get the trophy. But, at that year, Mahar can take it to Muhammadiyah School. Through this trophy, they prove that they have ability like PN School.

- (60) Never mind the fact that we considered ourselves more normal than him, or that we felt we were more truthful and upstanding, we hadn't yet contributed even one noteworthy achievement to our school. So despite his outlandishness, despite his eccentric appearance, despite his chaotic vision and methods, Mahar was the first person to go down in history as achieving something phenomenal for our school. He was the hero who made people think twice before belittling our school, and for this, we were grateful. I think maybe this is what they call appreciation. (Hirata, 2009:198)

From the citation above, it tells that Mahar is the first person who notes his name and contributes in the history of Muhammadiyah School in rejecting the discrimination in Belitong Island. He makes people think twice before they underestimate their school and through his achievement, their school has the same value with other schools.

- (61) Lintang's mother and father were proud watching him answer so adroitly. The woman continued asking questions. The math and natural science questions were swept away by Lintang. Questions drawn from outside those realms were attacked by other contestants, especially PN's team. The first round of the competition was over. We had a definite lead. (Hirata, 2009:305)

The quotation above proves that Lintang, from the Muhammadiyah School team, dominates the competition. He attacks other teams, specially PN team. Lintang answers the questions correctly and the team from Muhammadiyah School gets the higher score.

- (62) Our supporters jumped around like dancing monkeys because Lintang's argument had automatically secured our school's place as the winners of this year's Academic Challenge, something we hadn't been able to achieve for dozens of years. It was something no one had imagined we could ever achieve. (Hirata, 2009:317)

Based on the citation above, it shows that beside Mahar, Lintang also has proven to the society that the poor student from the poor school like Muhammadiyah School

can win the Academic Challenge. The students have ability like the upper-class student to compete and have spirit to be the winner. Those two trophies are the evidence that discrimination cannot break the spirit to reach their education or their success. On the other hand, they reject the discrimination in Belitong Island who always underestimate them.

(63) He had given us the highest achievement we ever received and he was the hero that raised the dignity of our poor school. (Hirata, 2009:411)

The quotation above proves that Lintang succeeds to face and reject the discrimination and show that the poor students can receive the highest achievement for their school. By winning the competition, they can raise the dignity of their poor school.

(64) I finished my undergraduate courses quickly and, without wasting any time at all, I grabbed the application for the European union scholarship. I didn't spend even a minute on anything other than studying for the scholarship test. I read as many books as I could. (Hirata, 2009:434)

Based on the quotation above, it proves that Ikal has a spirit to study and become an educated person. It can be seen when he finishes his undergraduate courses quickly and he grabs the application for the scholarship in Europe. He always spends his time to study, so he can get his scholar to continue his studies and become a successful person.

(65) Not long after that, I began studying at a university in Europe. My new situation made me see my life from a different perspective. More than that, I felt relieved because I had repaid my moral debt to the Muhammadiyah School, Bu Mus, Pak Harfan, Lintang, and Laskar Pelangi. (Hirata, 2009:438)

The citation above proves shows that Ikal finally gets his scholarship to study in Europe. He feels that he can see his life from the different perspective and

it is all because of Muhammadiyah School and his friends. He becomes a successful and an educated person.

(66) Look at us again: We survived the fierce Mister Samadikun's threats, we withstood the dredges that wanted to wipe away our school, and we survived the economic difficulties that strangled us on a daily basis. But most of all, we survived the most immediate of threats: the threat of ourselves, the disbelief in the power of education coupled with low self-confidence. (Hirata, 2009:453)

From the quotation above, it describes that the lower-class people succeed to survive and prove that they can face and reject the discrimination in the society. They can prove to Mister Samadikun that their school deserves to get education for them. They can stop the dredges from PN Timah that want to drag their school down. Furthermore, they also can survive from the economic difficulties.

(67) When Kucai was elected as a representative, he invited us to celebrate at a coffee stall. He then expressed his gratitude to us, especially to Lintang, who Kucai said had actually been his inspiration. His face was swollen from holding back tears. (Hirata, 2009:459)

The citation above shows that Lintang has inspired his friend, Kucai, to be successful person. By facing and rejecting the discrimination in Belitong Island, the lower-class people, especially Lintang and Mahar as the student of Muhammadiyah School, can prove that the poor people or the lower-class people has the same rights as the rich people or the upper-class people to get education and reach their success.

From the quotations above, the researcher concludes that the lower-class people succeed to face and reject the discrimination in Beitong Island. They prove that the lower-class people also can become educated person, can win the competition, and continue their studies.

Here is the binary opposition based on the citations above:

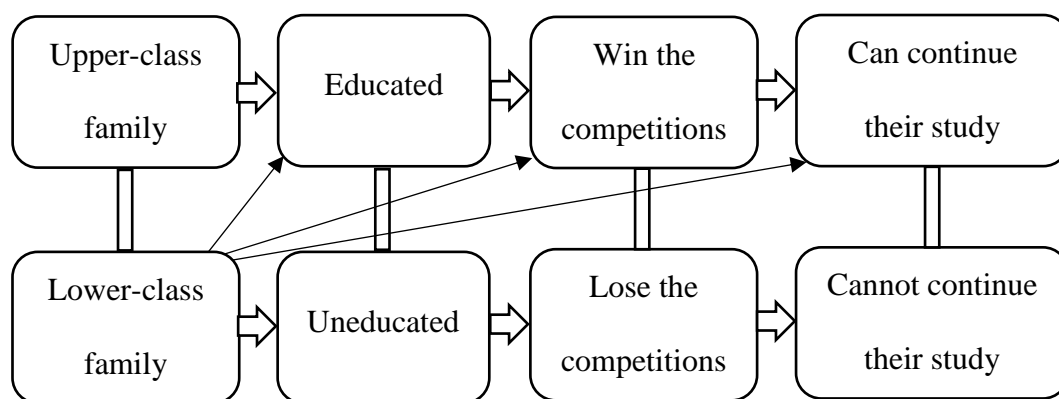


Figure 4.2.1. Binary Opposition in Education Aspect

The lower-class people show their spirit and struggle to face their discrimination. They want to continue their studies to be a successful person no matter how hard it is and how much their obstacles are.

(68) She thanked Bu Mus and Pak Harfan. Her dialect was hard to follow—it was very backcountry Malay. She said, more or less, that this was the first time she had left her village, and everyone smiled bitterly when she said it was so hard to believe that these days reading and writing could change one's future. (Hirata, 2009:134)

From the citation above, it shows that Lintang's mother thanks to all the teachers of Muhammadiyah School because they make Lintang have the spirit to study and the struggle to change their future. It proves when Lintang becomes the best student in his school and makes his family so proud of him.

(69) Lintang's mother did not stop talking while looking at the report card. It seemed that the report card and Lintang's schooling had at least distracted them from their daily struggle to survive. (Hirata, 2009:137)

Based on the quotation above, it describes that Lintang's mother believes that her son can change the future, help her family from the poverty, and her son can be a successful person if he keeps his spirit in study.

- (70) "This is the wedding ring my father gave my mother," he said shakily. "My mother doesn't want me to miss school because of the bicycle. She said I have to study hard so I can win the Academic Challenge." (Hirata, 2009:147-148)
- (71) "You repay your mother's sacrifice by winning that Academic Challenge, Boi!" I said boisterously, hoping he would forget his sadness. Boi is a nickname for close friends among Belitong-Malay boys. Lintang looked at me earnestly, "I promise, Boi." (Hirata, 2009:148)

The citations above prove that Lintang studies hard and always tries his best to win the competition. Because he remembers with his mother's sacrifice to sell her wedding ring to buy Lintang a bike to go to school and become a smart people for his future. It makes him take a promise that he will repay his mother's sacrifice by winning Academic Challenge and he always keeps his spirit to prove it.

- (72) If we were being pessimistic, she'd invite us to talk about our two trophies and would remind us that those were awards for people who weren't given to complaining. Our spirits lifted, and we returned to being lost in the euphoria of school with Bu Mus. (Hirata, 2009:334)

From the quotation above, it tells that whenever the students feel pessimistic, Bu Mus always pushes the spirit of them. She always reminds them about their struggle when they get their two amazing trophies as the pride of their school.

- (73) "I will keep on studying until the sacred beam supporting this school collapses," he said to me with conviction. That sacred beam was a relic of Pak Harfan, and Lintang always saw it as a symbol of our school's struggle. (Hirata, 2009:346)

Based on the citation above, it shows that Lintang has a lot of spirits to study until his school collapses. His struggle to get the best education makes his friends feel the same thing with him.

(74) She approached the classroom nervously and peeked through the cracks in the wall. Her body trembled when she saw Lintang explaining to Sahara, Flo, Trapani and Harun the story of how Indonesia's first president—Soekarno—struggled to continue his studies for the sake of Indonesia's independence while he was imprisoned by the Dutch in Bandung. Tears trickled down Bu Mus' face. She had once told us that story to ignite our spirit to fight for our school, no matter what. (Hirata, 2009:347)

From the quotation above, it tells that Lintang has the spirit and struggle to continue his studies. Through him, Bu Mus tries to give the spirit to other students. She wants them to fight for their school, no matter what, even the discrimination in their life.

(75) From between the gaps in one of the remaining walls, I spotted Lintang explaining a math problem to Sahara, Flo, Trapani, and Harun. He was teaching under the intense sun because there was no roof above the chalkboard. His sweat poured, but his energy raged on and his bright eyes shone. He was enthusiastic, stepping closer to his students every once in a while as he taught. (Hirata, 2009:353)

The quotation above describes that Lintang is still teaching even though their school is dragged by PN Timah. His energy makes his friends do not want to leave their school. He keeps giving his knowledge to solve his friend's problem in math.

(76) It was touching; Lintang was not willing to take heed of our school's impending fate. I asked him, "Why do you still hold on, Lintang?" Lintang smiled. "Didn't I already tell you, Boi? I will keep on studying until the sacred beam supporting this school collapses." (Hirata, 2009:353)

From the citation above, Lintang proves that he will keep on studying until the sacred beam supporting this school collapses. He has a lot of spirits to study and get his best education.

(77) “We have to continue our education, so our children won’t have to go to a school like this, so we won’t be treated unfairly.” (Hirata, 2009:354)

Based on the quotation above, the main characters of *The Rainbow Troops*, as the lower-class people, keep their spirit and struggle to continue their studies and go to school to change their future. They want the poor children like them are treated fairly for the next generations.

(78) I went home right away. I reached for a piece of paper, took a pen, sat my butt on a chair, placed the paper on the table before me, and began writing steps for a plan. This was my Plan C: I wanted to continue my education! (Hirata, 2009:433)

The citation above shows that Ikal has a big desire. He really wants to continue his studies. He has a spirit to set his success and reach his dream.

(79) I have to get that scholarship. There is no other option. I have to get it! Those were the words that rang in my heart every time I stood in front of the mirror. That scholarship was a ticket out of a life I couldn’t be proud of. (Hirata, 2009:435)

From the quotation above, it describes that Ikal has a big effort and spirit to reach his dream. He wants to get the scholarship to make him proud of himself and prove that he can be a better person by studying and get better education even though he is from the lower-class families.

Here is the binary opposition based on the quotations above:

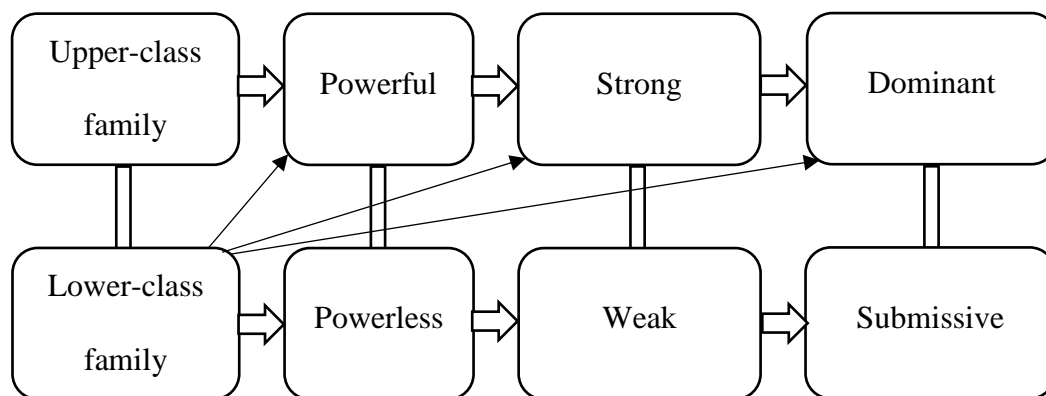


Figure 4.2.2. Binary Opposition in Social Class Aspect

After the lower-class people rejecting the discrimination in Belitong Island by winning the competitions, their school becomes famous and gets the invitation for any other competitions. It makes people know their school

(80) Then came news that made our hearts race. Our school was invited to participate in an Academic Challenge in the regional capital, Tanjung Pandan. The challenge was held every year—it was very prestigious. (Hirata, 2009:108)

The citation above tells that their school is invited to join one of the best competition in their region. It makes them so proud of knowing their school's reputation.

(81) Never mind the fact that we considered ourselves more normal than him, or that we felt we were more truthful and upstanding, we hadn't yet contributed even one noteworthy achievement to our school. So despite his outlandishness, despite his eccentric appearance, despite his chaotic vision and methods, Mahar was the first person to go down in history as achieving something phenomenal for our school. He was the hero who made people think twice before belittling our school, and for this, we were grateful. I think maybe this is what they call appreciation. (Hirata, 2009:198)

From the quotation above, it shows that Mahar has faced and rejected the discrimination in Belitong Island. People think that Muhammadiyah School's students will never win the carnival. Mahar proves that he can win the competition and get the first trophy for their school which makes their school is appreciated by others.

(82) I couldn't stop fanning myself. Not because I was hot, but because my heart was raging with fear. Never had even one village school won this competition; it was an honor just to be invited. (Hirata, 2009:301)

Based on the citation above, it describes that the students of Muhammadiyah School feel the honor to join this competition because their school is never invited to join it for a long time. It proves that their school becomes one of the good schools. Here is the binary opposition based on the citations above:

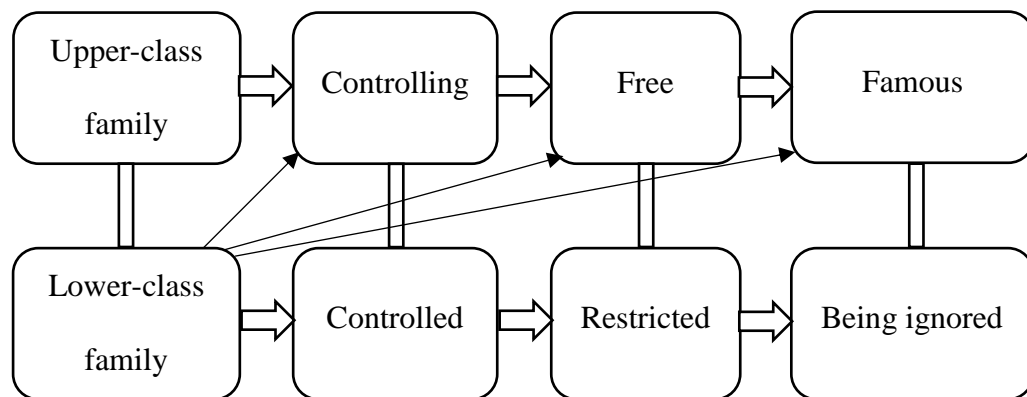


Figure 4.2.3. Binary Opposition in Psychological Aspect

Before that, the lower-class people have no goals in their life because they have no money and courage to reach their dreams and goals. But they face and reject the discrimination in Belitong Island, they brave to set their dreams and goals.

(83) Now, Lintang could probably change that. Even though our competitors from the PN and state schools were awfully intelligent and had won at the national level, Lintang gave us a sense of confidence. (Hirata, 2009:108)

The quotation above proves that Lintang brings a positive influence to her friend. He makes them feel so confident with themselves. They dare to compete with the other schools, even though the students from the other schools look more intelligent than them.

(84) We loudly applauded his speech. Pak Harfan had ignited our spirits, readying us for battle, and we were delighted because we were going to be spearheaded by Mahar. We sung his praises, but he wasn't there. It turned out he was perched on one of the filicium's branches, grinning mischievously. (Hirata, 2009:180-181)

From the citation above, it tells that Pak Harfan gives the spirit to all the students of Muhammadiyah School to be brave in the competition in the carnival. Through the Mahar's idea, they are motivated and ready to compete with others.

(85) We all looked at each other, not believing our own ears. The idea stung like an electric eel wrapping around our waists. We were still in shock from the incredible idea when Mahar yelled again, enlivening our spirits. (Hirata, 2009:183)

Based on the quotation above, it shows that Mahar also gives the spirit to the other students of Muhammadiyah School through his incredible idea. His unbelievable idea makes his friends so speechless and boosts their brave to join the competition.

(86) It was all because of Lintang. If there were no Lintang, we wouldn't dare to dream. The only thing in our heads—and the head of every

other boy in Belitong—was that after elementary school, or maybe junior high, we would sign up to be PN langkong; in other words, we would be prospective employees, then work our whole lives as miners, and then finally retire as coolies. That’s what we saw happen to our fathers and their fathers before them, generation after generation. (Hirata, 2009:292)

The quotation above describes that Lintang changes the society perception. If people from the poor families always sign up to work after elementary or junior school, he proves that the poor families also can continue their studies and reach their dreams. So Lintang makes his friends dare to dream and reach the goals of their life.

(87) But Lintang and his extraordinary abilities gave us confidence. He opened our eyes to the possibility that we could become more than we had ever dreamed. He gave us encouragement, even though we were full of limitations. (Hirata, 2009:292)

From the citation above, it proves that Lintang gives their friend confidence and possibility to dream. He also gives them encouragement to reach their success in limitation conditions.

(88) Those two trophies answered our question as to why God had given us these two gifted boys. Mahar gave us the courage to compete. Lintang gave us the courage to dream. (Hirata, 2009:319)

Based on the quotation above, it tells that through Mahar and Lintang, they are able to compete and dare to realize their dreams. With all their spirit, struggle, and work hard, they finally can prove it by reaching two amazing trophies for Muhammadiyah School.

(89) Lintang stared at me. He said slowly, “I will not disappoint my mother and father, Ikal. They want me to continue my schooling. We have to have dreams, high dreams, Boi, and school is the road we start on. Don’t give up, Boi. Don’t ever give up.” (Hirata, 2009:354)

The citation above shows that Lintang has the spirit to continue his studies and never gives up to realize his dreams. He promises to his family not to disappoint them. His parents want him to continue his school and have a high dream. So, he does not want to break their hope.

(90) From him we learned humility, determination, and friendship. When he pressed the button on the mahogany table at the Academic Challenge, that was the moment he boosted our self-confidence, making us dare to dream, to fight our destiny and have aspirations. (Hirata, 2009:411-412)

From the quotation above, it tells that Lintang has given a positive vibe to his friends. He boosts their self-confidence. Lintang also makes his friends dare to dream, fight their destiny and have the aspiration for their future.

The lower-class people in *The Rainbow Troops* novel also have new hopes after they prove that they can get the rights like upper-class families.

(91) She knew our school had been threatened with closure. She said that in her nightly prayers, she always prayed Lintang would win the Academic Challenge so our school wouldn't be closed—a truly sincere hope. (Hirata, 2009:135)

From the quotation above, it describes that by winning the competition, it makes the main characters as the lower-class people have new hopes for their life, especially in education. Their school cannot be closed because they have proven the people that they can and deserve to get an education.

(92) It appeared that the coastal family had high hopes for Lintang's education. They believed their future could be better if Lintang got his diploma. Lintang's mother finished by saying how proud she was of her oldest son. I looked over at Lintang. His eyes were glassy, and he lowered his head as his tears fell to the floor. (Hirata, 2009:135)

Based on the citation above, it proves that their parents hope that their children can be educated person and change the future to be successful. They also hope that their children can continue their school in the university and get their diploma or bachelor.

(93) They swallowed the bitterness of empty expectations for the future and their doubts about their children's educations. This misery, of the have-nots, couldn't be heard by anyone's ears, not the haves', nor the state's. But today, the misery briefly disappeared for one poor coastal family, covered by the near endless marks of 10 in the report card of their extraordinary young son. (Hirata, 2009:138)

The quotation above tells that they change their empty expectations become the great expectations for their future. So, the other lower-class families can follow their steps to face their poverty.

(94) Education soon became a bleak endeavor for children trapped in a devilish circle with little hope of schooling, striving for life's necessities in the face of discrimination. (Hirata, 2009:323)

Based on the quotation above, it shows that education is a hope to face discrimination of the people in their country.

From the explanations above, we can see that there are the same rights between the upper-class and the lower-class families in every aspect of life. People who come from the lower-class families also can get the best education for their future and brave to dream of their ideas like the upper-class families.

Here is the binary opposition based on the citations above:

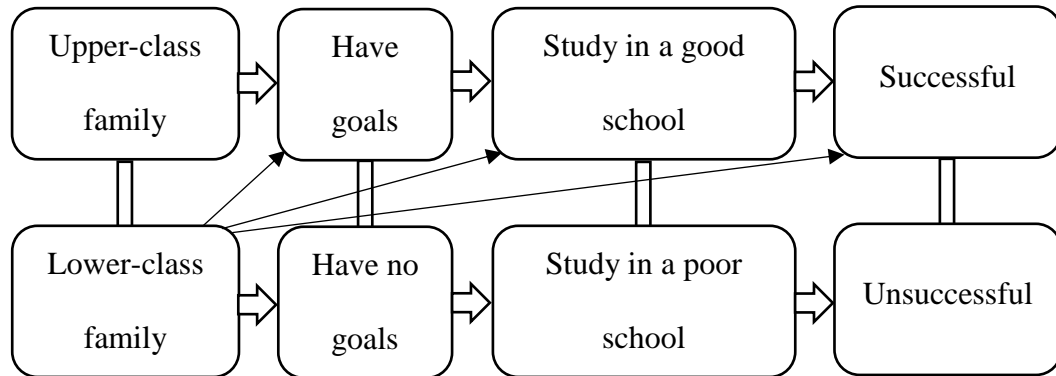


Figure 4.2.4. Binary Opposition in Economic Aspect

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

Chapter V presents the conclusions and suggestions of the study from the analysis in the previous chapter. The conclusions consist of the main points of the analysis, and the suggestions are provided for the readers or the next researchers who want to analyze with the similar topic. The description of each subchapter and binary opposition are presented as follows.

5.1. Conclusions

Based on the analysis and discussion on the research findings in the previous chapter, it can be concluded that first, *The Rainbow Troops* novel explained many kinds of discrimination that have happened in Belitong Island, such as in social class, economic, education, and psychological aspect. The discrimination is between the lower-class people against the upper-class people. The most discriminate is PN Timah. And from the second discussion, the researcher can conclude that spirit and struggle is the key to face discrimination. If the lower-class people have their spirit and struggle, they can reject the discrimination by showing that they have the same rights and abilities like the upper-class people. They can have power, win the competition, continue their studies, become educated and successful people.

5.2. Suggestions

There are several suggestions regarding to the topic of analysis and further research related to the topic.

First, the researcher expects to add more references from books, journals, and articles to get more data about discrimination in the society, especially in the social class between the lower-class and the upper-class families. By adding more references, the researcher will have a richer data and analysis.

Second, this study will be useful references for the next researchers who want to conduct research with the same topic in discrimination, the deconstruction approach with a theory from Jacques Derrida, or by using other approaches. The next researcher will enrich the knowledge about the issues that contain in this novel.

Third, for the readers, this study can be referenced for the readers who want to discuss about discrimination in the society. The readers can use the different literary works or focus on the different issues.

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APPENDICES

APPENDIX I

SYNOPSIS OF *THE RAINBOW TROOPS*

This story is from Belitong. It starts from the first day of school in Muhammadiyah Elementary School. There are nine students who come from the same economic background and want to school. They are Ikal, Lintang, Mahar, A Kiong, Syahdan, Kucai, Borek, Trapani, and Sahara. They are so worried because their school will be closed if the students are less than ten. Muhammadiyah Elementary School is the oldest Islamic school in Belitong. So, if this school is closed, their parents cannot send their children to school because they have no money and their children will work as a coolie to help their financial condition. Suddenly, there is a boy who save them and make their school is not closed. He is Harun, a boy with mental illness.

Bu Mus and Pak Harfan are the teachers in their school. They teach everything for them, from academic until non-academic. Bu Mus calls them *The Rainbow Troops* because they like to see the rainbow after raining. Ikal and his friend learn many things in their school. Muhammadiyah School is always underestimated by other school, especially PN School. The main characters also get discriminations from the society, especially from the company which calls PN Timah. It discriminates them in every aspect of their life, such as social class, economic, education, and psychological aspect.

From social class aspect, PN Timah categorizes and treats people based on the caste group from the highest until the lowest class groups. There are two kinds of caste, those are the upper caste and the lower caste. PN Timah has differentiated them based on the position of work. People who come from the upper-class will

work in the high positions, and people who come from the lower-class will work in the low positions. People who work in PN Timah is the upper-class families, while the main characters' parents are work as a fisherman and categorize as the lower-class families. PN Timah also has hegemonized the society in Belitong island.

From education aspect, people who come from the upper-class families can continue their studies in the expensive school. PN School only accepts rich students, while for poor students will be accepted in the poor school. The upper-class children from PN Timah families live in Estate with the best facilities and study in PN School. While the lower-class children like the main character live in the village with the limitedness and study in Muhammadiyah School.

One day, there is a carnival in Belitong. This carnival is one of traumatic event for Muhammadiyah School, because they never win this carnival and the winner is always PN School. After long years, they decide to join this carnival and Mahar is asked to give his idea for their school. They try the best for this competition. At the day, they show their best and finally they win the competition. They get their first trophy for their school. They prove to the society that the lower-class people who study in the poor school also can get achievement.

The second event is Academic Challenge. Ikal, Lintang, and Sahara join this competition as the team of Muhammadiyah School. Lintang dominates this competition. He can answer a lot of questions. Finally, they also win this competition. And for the second time, Muhammadiyah School get their trophy. Through Mahar and Lintang, they can prove to the society that they deserve to get those trophies. It gives them a lot of spirit and makes them braver to compete, have dreams and goals. Even though Lintang cannot continue his studies because his father is died and he has to work to help his family, but Ikal proves that he can get his better education by getting a scholarship to the university and become a successful person.

APPENDIX II

BIOGRAPHY OF ANDREA HIRATA

Andrea Hirata is an author best known for the 2005 novel *Laskar Pelangi* (*The Rainbow Troops*) and its sequels. Hirata was born in Gantung, on 24 October; he has not made his year of birth public. While he was young, his parents changed his name seven times. They eventually settled on the name Andrea, while the name Hirata was given by his mother. He grew up in a poor family not far from a government-owned mine. Hirata started his tertiary education with a degree in economic from the University of Indonesia. After receiving a scholarship from the European Union, he did his master's degree in Europe, first at the University of Paris then at Sheffield Hallam University in Britain; his thesis dealt with telecommunications and the economy.

Hirata released *Laskar Pelangi* (*The Rainbow Troops*) in 2005. The novel, written in a period of six months, was based on his childhood experiences in Belitung; he later described it as “an irony about a lack of access to education for children in one of the world's wealthiest island”. The novel went on to sell five million copies, with pirated editions selling 15 million more. It also spawned three sequels: *Sang Pemimpi* (*The Dreamer*), *Edensor and Maryamah Karpov*. *Laskar Pelangi* was adapted into a film of the same name in 2008 by directors Riri Riza and Mira Lesmana; the film became the most-viewed Indonesian film of all time, being seen by 4.6 million viewers during its theatrical run. He also worked at the telecommunication company Telkom Indonesia, eventually quitting to focus on writing. In 2010 the international rights for the *Laskar Pelangi* tetralogy were bought by American agent Amer & Asia; the rights were later acquired by Kathleen Anderson Literary Management. Afterwards, Hirata opened a library in his hometown.

APPENDIX III

OBSERVATION SHEET

Data No.	Quotations	Interpretations	Answer of Problem No.
1.	I knew he was nervous, and I was aware that it wasn't easy for a 47-year-old miner with a lot of children and a small salary to send his son to school. It would have been much easier to send me to work as a helper for a Chinese grocery stall owner at the morning market, or to the coast to work as a coolie to help ease the family's financial burdens. Sending a child to school meant tying oneself to years of costs, and that was no easy matter for our family. (2)	People with a small salary usually send their children to work for helping their family's finances. They have no money to send their children to study and get a better education. This is the problem for the main characters of <i>The Rainbow Troops</i> novel because they come from the poor families who have no money to send them to study and give them a better education. While the rich families are so easy to send their children to school to get the better education. The rich families do not need to send their children underage to work to help their family's finances.	1
2.	It would probably be better if I just went home, forgot about school, followed in the footsteps of some of my older brothers and cousins, and became a coolie ... (3)	The main character feels oppressed. It makes him does not have a confidence about the choice of school. If they are in a good financial, they must be happy to go to school and study.	1
3.	There were only three reasons why parents enrolled their children here. The first, Muhammadiyah Elementary didn't require any fees, and	Based on the citation above, it shows that the main characters of <i>The Rainbow Troops</i> novel study in Muhammadiyah School because	1

	<p>parents could contribute whatever they could afford whenever they could do so. (4)</p>	<p>Muhammadiyah School does not require any fees. It means children from the poor families also can study. Even the school is also poor, but they have the spirit to study.</p>	
4.	<p>PN operated 16 dredges. The enterprise absorbed almost the entire island's workforce. It was a pulsing vein with a complete power monopoly over the whole island of Belitong. (31)</p>	<p>PN Timah has the power to monopolize the whole island of Belitong. People who work in PN Timah are more powerful than others. While the main characters of <i>The Rainbow Troops</i> are monopolized. They are powerless.</p>	1
5.	<p>Even after Indonesia gained its freedom, PN's treatment of its native employees remained very discriminatory. The treatment differed based on caste-like groups. (32)</p>	<p>PN Timah people discriminate from the social side. They categorize and treat people based on the caste group from the highest until the lowest class groups.</p>	1
6.	<p>The highest caste was occupied by PN executives. They usually were referred to as Staff. The lowest caste was comprised of none other than our parents, who worked for PN as pipe carriers, hard laborers sifting tin or daily paid laborers. Because Belitong had already become a corporate village, PN slowly assumed the form of a dominant hegemonic ruler and, fitting with the feudalistic design, the caste of a PN worker automatically bled over into non-working hours. (32)</p>	<p>There are two kinds of caste. Those are the upper caste and the lower caste. PN Timah has differentiated them based on the position of work. People who come from the upper-class will work in the high positions, and people who come from the lower-class will work in the low positions. PN Timah also has hegemonized the society in Belitong island.</p>	1

7.	The Staff—almost none of whom were Belitong-Malays—lived in an elite area called the Estate. This area was tightly guarded by security, fences, high walls and harsh warnings posted everywhere in three languages: Formal colonial-style Indonesian, Chinese and Dutch. The warning read “No Entry for those without the Right”. (32)	The highest class in Belitong are The Staff of PN Timah who live in an elite area and have a rule that the lower-class people are not allowed to join with them. They do not want to keep contact with the lower-class people.	1
8.	In our eyes—the eyes of poor village children—the Estate looked like it said, “Keep your distance.” That impression was reinforced by a row of tall pinnate trees dropping blood-red pellets on the roofs of the expensive cars piled up at the garage exit. (32)	The lower-class people think that the upper-class people want to keep their distance from the lower-class people in every aspect, one of them is by living in the Estate which has the rule that the lower-class people cannot go there.	1
9.	The PN School was in the Estate compound, and it was a center of excellence, a place for the best. Hundreds of qualified students competed at the highest standard at this school, and one of them was Flo. (35)	PN School has the highest standard and only people from the upper-class family who can study there and get the best place. While the students who come from the lower-class family are not allowed to study there, because they have no right like the upper-class family.	1
10.	The PN School was Belitong’s most discriminating club. That school only accepted children of the Staff who lived in the Estate. There was an official rule that regulated	The PN School only accepts the students who come from the upper-class family. The students who come from the lower-class family will be accepted in the State School and the poor school like	1

	<p>which rank of employees could enroll their children at the PN School. And of course, on the gate hung that warning not to enter unless you had the right. (37)</p>	<p>Muhammadiyah School. PN Timah thinks that the lower-class students do not have the right to be accepted in their high-class school. They do not think that there are smart students who live in the poor families and deserve to get the same right in education aspect as PN School's students.</p>	
11.	<p>This meant that the children of fishermen, pipe carriers, daily paid laborers or hard laborers sifting tin, like our parents, and especially native children of Belitong, didn't have the least opportunity to receive a good education. (37)</p>	<p>People who come from the lower-class family cannot get a good education. From the generation to the next generation, they do not have the opportunity to get a better education and being an educated person.</p>	1
12.	<p>Its goal was to give power to a few people to oppress many, to educate a few people in order to make the others docile. The worshiped god was none other than status, status built through the unjust treatment of the poor native inhabitants. (38)</p>	<p>Social status can determine the education of the society. If people come from the high social status can get a good education, and people come from the low social status cannot get a good education. This is the way people can discriminate the other. People are treated from their education background.</p>	1
13.	<p>The economic strength of Belitong Island was dominated by the Staff living in the Estate. There was no middle class, or maybe there was—the public servants who engaged in small scale corruption, or the law officers who took in extra money by intimidating the</p>	<p>PN categorizes people from the highest class until the lowest class. The highest class is dominated by PN Timah Staff. While the main characters of <i>The Rainbow Troops</i> are categorized as the lower-class family based on their parents' job.</p>	1

	businessmen. The lowest class was occupied by our parents, the PN coolies. (43)		
14.	The bitter reality of their wages meant only one thing: there was no room for a child's education in the plan of a coolie's family. And if that wasn't enough to discourage them, the educational discrimination practiced by PN further destroyed the spirits of the coolies to send their children to school. (44)	PN Timah destroys the spirit of the main character of <i>The Rainbow Troops</i> novel and not allow them to get a good education and become an educated person. PN Timah thinks that lower-class family better send their children to work to help their family's financial rather than send their children to study.	1
15.	Our permanent problem was money. (48)	Their main problem is money, because they are from the lower-class family. So, they have no enough money to get what they want.	1
16.	For us, school was amazing. I often heard that kids complained about going to school. I couldn't understand it at all, because despite the poor appearance of our school, we were crazy about it from day one. Bu Mus and Pak Harfan made us fall in love with school, and more than that, they made us fall in love with knowledge. When the school day was over, we complained about going home. When we were given ten homework assignments, we asked for twenty. When it came close to Sunday, our day off, we couldn't wait for Monday. (52-53)	They always keep their spirit to get education after the teachers give them the important of knowledge and being educated person. They never complain about their school because they have felt in love with their teachers and their school.	2

17.	When he arrived home, he didn't rest; he joined the other village children his age to work as copra coolies. That was the price he paid for the "privilege" of schooling. (79)	What Lintang is doing after school. He looks for a job to get money to help his family's financial. Because in another village, children in his age are not continue their study. They work as a copra coolie.	1
18.	He hoped that one day Lintang could send his five younger siblings—each born one year after the other—to school and also free them from the cycle of poverty. So, as hard as he could, he supported Lintang's education in his own way, to the best of his ability. (79)	Lintang's father gives a lot of supports in his way to make Lintang become an educated people by sending him to school. Lintang's father also hopes that Lintang can free his siblings from poverty and send them to school to be an educated people.	1
19.	One problem after another struck our school. For years, financial difficulty was our constant companion, day in and day out. Plus, people always assumed our school would collapse within a matter of weeks. (85)	The society thinks that Muhammadiyah School will be closed soon, because their school does not fill the conditions in Belitong. There are a lot of poor children who study in Muhammadiyah School, so the people suppose that they cannot survive for this situation.	1
20.	In today's competitive education system, schools like ours could render the entire system inefficient. In that case, Mister Samadikun was right. But doesn't the future belong to God? (88)	The poor school like Muhammadiyah School cannot join to the competitive education system. Mister Samadikun says that their school does not deserve to get any scores from him because of its condition.	1
21.	Mister Samadikun turned to Bu Mus. "Bu Mus! I have never seen a classroom as appalling as this. You call this a school?! This place is	How Muhammadiyah School is mocked and underestimated by Mister Samadikun or others. Because the shape of the building does not look like the	1

	no different than a livestock pen!” (90)	other schools, so he thinks that the school does not deserve to call a school.	
22.	“Your children look like mouse deer hunters, not students!” (90)	Mister Samadikun mocks to the Muhammadiyah students like mouse deer hunter because their dress is not like another students, or PN School student. They have no uniform. They use the low facilities from their families.	1
23.	“Other schools? The closest public school is all the way in Tanjong Pandan. It’s impossible to separate these small children from their parents. They can’t afford to go to school there. The PN school is nearby, but they are not willing to accept children this poor.” (90-91)	Mister Samadikun asks to the students of Muhammadiyah School to look for another school because their school does not deserve to be a school. But, the better school’s location is so far away from their village. The closer school is PN School, but PN school only accepts the children from the rich families. While the children from the poor families are not accepted in the school. They have to find the school which suitable for the poor children.	1
24.	“He can’t go to school here. It’s not the appropriate place for him. He has to go to a special school! On Bangka Island!” (91)	The education system in Belitong tries to separate between an ordinary student and an extraordinary student. Whereas they have no money to study in another place or another school.	1
25.	Then came news that made our hearts race. Our school was invited to participate in an Academic Challenge in the regional capital, Tanjong Pandan. The challenge was	Their school is invited to join a one of the best competition in their region. It makes them so proud knowing their school’s reputation.	2

	held every year—it was very prestigious. (108)		
26.	It had been a very long time since we last participated in the challenge. Our experience participating in past challenges only made people further look down on our school. We always lost by a landslide. So to avoid being shamed, we just decided not to compete at all. (108)	The main characters of <i>The Rainbow Troops</i> feel ashamed because a lot of people look down and underestimate the students' ability. So, the students of Muhammadiyah School do not have their self-confidence to participate in the challenge in Belitong competition.	1
27.	Now, Lintang could probably change that. Even though our competitors from the PN and state schools were awfully intelligent and had won at the national level, Lintang gave us a sense of confidence. (108)	Lintang brings a positive influence to her friend. He makes them feel so confidence with themselves. They dare to compete with the other schools, even though the students from the other schools look more intelligent than them.	2
28.	She thanked Bu Mus and Pak Harfan. Her dialect was hard to follow—it was very backcountry Malay. She said, more or less, that this was the first time she had left her village, and everyone smiled bitterly when she said it was so hard to believe that these days reading and writing could change one's future. (134)	Lintang's mother thanks to all the teachers of Muhammadiyah School because they make Lintang have the spirit to study and the struggle to change their future. It proves when Lintang becomes the best student in his school and makes his family so proud of him.	2
29.	She knew our school had been threatened with closure. She said that in her nightly prayers, she always prayed Lintang would win the Academic Challenge so our	By winning the competition, it makes the main characters have the new hopes for their life, especially in education. Their school cannot be closed because they have proven the	2

	school wouldn't be closed—a truly sincere hope. (135)	people that they can and deserve to get education.	
30.	It appeared that the coastal family had high hopes for Lintang's education. They believed their future could be better if Lintang got his diploma. Lintang's mother finished by saying how proud she was of her oldest son. I looked over at Lintang. His eyes were glassy, and he lowered his head as his tears fell to the floor. (135)	Their parents hope that their children can be educated person and change the future to be successful. They also hope that their children can continue their school in the university and get their diploma or bachelor.	2
31.	Lintang's mother did not stop talking while looking at the report card. It seemed that the report card and Lintang's schooling had at least distracted them from their daily struggle to survive. (137)	Lintang's mother believes that her son can change the future, help her family from the poverty, and her son can be successful person if he keeps his spirit in study.	2
32.	They swallowed the bitterness of empty expectations for the future and their doubts about their children's educations. This misery, of the have-nots, couldn't be heard by anyone's ears, not the haves', nor the state's. But today, the misery briefly disappeared for one poor coastal family, covered by the near endless marks of 10 in the report card of their extraordinary young son. (138)	They change their empty expectations become the great expectations for their future. So, the other lower-class families can follow their step to face their poverty.	2
33.	"This is the wedding ring my father gave my mother," he	Lintang studies hard and always tries his best to win the	2

	<p>said shakily. “My mother doesn’t want me to miss school because of the bicycle. She said I have to study hard so I can win the Academic Challenge.” (147-148)</p> <p>“You repay your mother’s sacrifice by winning that Academic Challenge, Boi!” I said boisterously, hoping he would forget his sadness. Boiis a nickname for close friends among Belitong-Malay boys. Lintang looked at me earnestly, “I promise, Boi.” (148)</p>	<p>competition. Because he remembers with his mother’s sacrifice to sell her wedding ring to buy Lintang a bike to go to school and become a smart people for his future. It makes him take a promise that he will repay his mother’s sacrifice by winning Academic Challenge and he always keeps his spirit to proof it.</p>	
34.	<p>Bu Mus and Pak Harfan had actually been pessimistic about the carnival because of our ages-old problem: funding. We were so poor that we never had enough money for a good carnival performance. We were so ashamed because our parade was so lowly and remained the same each year. However, this time, we had a glimmer of hope: Mahar. (175)</p>	<p>The teachers, Bu Mus and Pak Harfan feel pessimistic when Muhammadiyah School decides to join the carnival. They think that the poor school like theirs will never win the competition and just make them feel ashamed. The winner is always PN School.</p>	1
35.	<p>For most of us from Muhammadiyah, the carnival was an unpleasant, if not traumatic, experience. (178)</p>	<p>People in Muhammadiyah School feel so depress and traumatic in the competition. Because they are always underestimated by PN School.</p>	1
36.	<p>We loudly applauded his speech. Pak Harfan had ignited our spirits, readying us for battle, and we were</p>	<p>Pak Harfan gives the spirit to all the students of Muhammadiyah School to be brave in the competition in the carnival.</p>	2

	delighted because we were going to be spearheaded by Mahar. We sung his praises, but he wasn't there. It turned out he was perched on one of the filicium's branches, grinning mischievously. (180-181)	Through the Mahar's idea, they are motivated and ready to compete with others.	
37.	We all looked at each other, not believing our own ears. The idea stung like an electric eel wrapping around our waists. We were still in shock from the incredible idea when Mahar yelled again, enlivening our spirits. (183)	Mahar also gives the spirit to the other students of Muhammadiyah School through his incredible idea. His unbelievable idea makes his friends so speechless and boost their brave to join the competition.	2
38.	We also didn't know that at that moment Mahar was accepting the most prestigious trophy for this year's Best Art Performance—the trophy we had always dreamed of. It was the first time that trophy was taken home by a village school. It was the trophy that could prevent our school from ever being mocked again. (195)	The main character, Mahar, can reject the discrimination in Belitong Island through his idea in the carnival competition. It makes Muhammadiyah School as the poor school wins the competition and get a trophy which they have always dreamed of for the first time. He proves that the poor school can compete with the other schools, especially PN School. It also makes Muhammadiyah School is more respected by other and not being mocked again.	1
39.	ONE SPECIAL Monday morning, after years of misfortune, the Belitong Muhammadiyah School smiled for the first time. We held a small ceremony in front of our glass display	How happy they are after winning the carnival competition. PN School always get the trophy. But, at that year, Mahar can take it to Muhammadiyah School. Through this trophy, they prove	1

	case, which seemed to join us in smiling. For the first time, it would hold something truly worthy of its shelves: a trophy. The previous day, the chairman of the carnival judge panel had handed the trophy over to Mahar, ending its 40-year stay in the PN School's prestigious glass display case. (197)	that they have ability like PN School.	
40.	Never mind the fact that we considered ourselves more normal than him, or that we felt we were more truthful and upstanding, we hadn't yet contributed even one noteworthy achievement to our school. So despite his outlandishness, despite his eccentric appearance, despite his chaotic vision and methods, Mahar was the first person to go down in history as achieving something phenomenal for our school. He was the hero who made people think twice before belittling our school, and for this, we were grateful. I think maybe this is what they call appreciation. (198)	Mahar is the first person who notes his name and contributes in the history of Muhammadiyah School in breaking the discrimination. He makes people think twice before they underestimate their school and through his achievement, their school has the same value with other schools.	1 & 2
41.	It was all because of Lintang. If there were no Lintang, we wouldn't dare to dream. The only thing in our heads—and the head of every other boy in Belitong—was that after elementary school, or maybe	Lintang changes the society perception. If people from the poor families always sign up to work after elementary or junior school, he proves that the poor family also can continue their study and reach their dreams.	2

	junior high, we would sign up to be PN langkong; in other words, we would be prospective employees, then work our whole lives as miners, and then finally retire as coolies. That's what we saw happen to our fathers and their fathers before them, generation after generation. (292)	So Lintang makes his friends dare to dream and reach the goals of their life.	
42.	But Lintang and his extraordinary abilities gave us confidence. He opened our eyes to the possibility that we could become more than we had ever dreamed. He gave us encouragement, even though we were full of limitations. (292)	Lintang gives their friend confidence and possibility to dream. He also gives them encouragement to reach their success in limitation condition.	2
43.	Once again, we were in a situation where our reputation was on the line: the Academic Challenge. Our spirits were low after seeing the state school and PN kids carrying textbooks we'd never laid eyes on. Their covers were thick and shiny. They must've been expensive. (297)	The mentality of Muhammadiyah students feel so down after looking at the PN School and the state school students have the expensive facilities for their study in school. They have been prepared in the Academic Challenge. While the poor students in Muhammadiyah school do not have the facilities like the other students.	1
44.	Unfortunately, no matter how hard Bu Mus tried to strengthen our minds, advise us, persuade us and push us to stay strong, we were still terrified. The thick books with the shiny covers in the hands of the PN kids made	The Muhammadiyah students feels so terrify because they look at the thick books in the hands of the PN students. They think that the PN students are so smart, so they cannot stay strong.	1

	all of our weeks of hard work and memorization vanish in an instant. Our thought process became dead-locked. (298)		
45.	The most dominant supporters, of course, were those rooting for the PN School. There were hundreds of them and they wore special shirts with loud writing on the back: Veni, Vidi, Vici—I came, I saw, I conquered, the ambitious words of Julius Caesar. It was enough to break their rivals' spirits. (299)	All the supporters from PN School are dominated the competition. There are hundreds of supporters from PN School. It makes the spirit Muhammadiyah students is break and down.	1
46.	I couldn't stop fanning myself. Not because I was hot, but because my heart was raging with fear. Never had even one village school won this competition; it was an honor just to be invited. (301)	The students of Muhammadiyah School feel the honor to join this competition because their school is never invited to join it for a long time. It proofs that their school become one of the good school.	2
47.	Lintang's mother and father were proud watching him answer so adroitly. The woman continued asking questions. The math and natural science questions were swept away by Lintang. Questions drawn from outside those realms were attacked by other contestants, especially PN's team. The first round of the competition was over. We had a definite lead. (305)	Lintang, from the Muhammadiyah School team, dominates the competition. He attacks other teams, specially PN team. Lintang answers the questions correctly and the team from Muhammadiyah School gets the higher score.	1

48.	Drs. Zulfikar's behavior was a classic problem in Indonesia: smart people talking in circles with lofty terms and high-level theories not for the sake of scientific progress, but to trick the poor who were silent and unable to find the words to argue. Oppression and high-handed intellectuality, as demonstrated by Drs. Zulfikar, occurs everywhere. Those who practice this are no more than knowledge manipulators; false scientists who rule haughtily in uneducated communities for the sake of self-exaltation and fattening their own pockets. (313)	There is a structural problem in the society. There are some people who feel that they are smart, so they always talking about something with the lofty terms and the high-level as a trick to show that they have some knowledges. While the poor people are silent because they feel that they have no knowledges to argue with the fake smart people.	1
49.	The issue of Newton's rings surely reminded him of that smarting incident when he was forced to sell his mother's wedding ring so he could continue going to school. He was visibly infuriated. This matter with Drs. Zulfikar had become very personal for Lintang, and this was how a genius went berserk:... (315-316)	Lintang is so mad with Drs. Zulfikar when he talks about Newton's ring because it makes him remember his mother's wedding ring which has been sold to by a bike for him to go to school. It makes him become emotional and his psychology is oppressed by this issue.	1
50.	Our supporters jumped around like dancing monkeys because Lintang's argument had automatically secured our school's place as the winners of this year's Academic Challenge,	Beside Mahar, Lintang also has proven to the society that the poor student from the poor school like Muhammadiyah School can win the Academic Challenge. The students have ability like the upper-class	1

	something we hadn't been able to achieve for dozens of years. It was something no one had imagined we could ever achieve. (317)	student to compete and have spirit to be the winner. Those two trophies are the evidence that discrimination cannot break the spirit to reach their education or their success. On the other hand, they break the society perception who always underestimate them.	
51.	Those two trophies answered our question as to why God had given us these two gifted boys. Mahar gave us the courage to compete. Lintang gave us the courage to dream. (319)	Through Mahar and Lintang, they are able to compete and dare to realize their dreams. With all their spirit, struggle, and work hard, they finally can prove it by reaching two amazing trophies for Muhammadiyah School.	2
52.	The educational discrimination applied by PN dampened the people's enthusiasm for school. That discrimination made native Belitong inhabitants believe that only the children of PN staff could be successful in school and get the chance to go on to university—and that the only teachers with a future were PN School teachers. This led village children to drop out of school one by one, and one by one the village teachers began to step down as well. They either became PN coolies or fishermen. (322)	PN Timah thinks that only children of PN staff can be successful in school and get the chance to go to the university. While the children from the poor school like Muhammadiyah School cannot continue their study in the university and just become PN coolies or fishermen. But the main characters of <i>The Rainbow Troops</i> novel, who come from the lower-class family, show that they can be successful as people from the upper-class family.	1
53.	Education soon became a bleak endeavor for children trapped in a devilish circle with little hope of schooling,	Education as the right for all people to face the discrimination in their country.	1 & 2

	striving for life's necessities in the face of discrimination. (323)		
54.	School was dignified and prestigious, a celebration of humanity, it was the joy of studying and the light of civilization. That was Pak Harfan's glorious definition of education. But that enlightenment didn't get through to the young children who were marginalized by discrimination and blinded by enticing material goods. (323)	Pak Harfan gives the definition of education as the right for all people. Everyone can get their education, no matter how their family's financial is. People from the upper-class and the lower-class family have the same right to get their education and success. He thinks that there is no discrimination for education.	1
55.	Since the passing of Pak Harfan, it was her duty to teach all of the lessons, overcome the school's financial difficulties, prepare for exams, face Mister Samadikun's threat, and now the biggest problem of them all: the menace of the dredges. That young girl faced all of this alone. (333-334)	Bu Mus' feeling is oppressed by the situation. She has to handle all aspects in the school and face her problem alone.	1
56.	If we were being pessimistic, she'd invite us to talk about our two trophies and would remind us that those were awards for people who weren't given to complaining. Our spirits lifted, and we returned to being lost in the euphoria of school with Bu Mus. (334)	Whenever the students feel pessimistic, Bu Mus always pushes the spirit of them. She always reminds them about their struggle when they get their two amazing trophies as the pride of their school.	2

57.	They knew that the law protected the symbols; whereas to run over us—eleven students, native inhabitants of Belitong, Indonesian citizens—and a hundred-year-old poor village school seemed to be no problem at all. There was no law to punish PN if they did that, and there was no law to protect us. (341)	PN is the strongest in Belitong island. There are no one who can punish them. They have the law which protects them from all their mistakes. While the lower-class people like the main characters do not have any law to protect them. They will get a punishment if they do their mistakes.	1
58.	“I will keep on studying until the sacred beam supporting this school collapses,” he said to me with conviction. That sacred beam was a relic of Pak Harfan, and Lintang always saw it as a symbol of our school’s struggle. (346)	Lintang has a lot of spirit to study until his school is collapse. His struggle to get the best educated makes his friends feel the same thing with him.	2
59.	She approached the classroom nervously and peeked through the cracks in the wall. Her body trembled when she saw Lintang explaining to Sahara, Flo, Trapani and Harun the story of how Indonesia’s first president—Soekarno—struggled to continue his studies for the sake of Indonesia’s independence while he was imprisoned by the Dutch in Bandung. Tears trickled down Bu Mus’ face. She had once told us that story to ignite our spirit to fight for our school, no matter what. (347)	Lintang has the spirit and struggle to continue his study. Through him, Bu Mus tries to give the spirit to other students. She wants them to fight for their school, no matter what, even the discrimination in their life.	2

60.	Apparently, Kucai and Samson held the same attitude as A Kiong, Mahar, and me. Bu Mus glumly informed me that Kucai and Samson had already been poisoned by money and refused to return to school. (350)	The main characters of <i>The Rainbow Troops</i> novel feel so confuse to choose between working or studying. So, they decide to work while their school is in the problem with PN Timah.	1
61.	If it were only a matter of financial difficulty, a nearly collapsed school building, people's insults, and threats from Mister Samadikun, we could still try, we would still be willing to hold on; but opposing PN was impossible. I tried to talk some sense into Bu Mus. (350-351)	After they success to prove to Mister Samadikun that their school deserves to stay stand, PN Timah exactly wants to drag their school because of tin exploitation project will be built there. And for this case, they cannot fight PN Timah, because the main characters have no power to fight and oppose PN Timah.	1
62.	The next day, when I finished selling my cakes, I went to the school. The schoolyard was already a mess. Amidst the tin-exploitation machines, our school looked depressed and powerlessly backed into a corner. The giant machines gave off vibrations so powerful they made the school more crooked and caused the roof shingles to fall down, rendering much of the school roofless. It was alarming. One gust of strong wind, and the school would collapse. (352)	When Ikal goes to Muhammadiyah School, he sees the giant machines from PN Timah in the schoolyard. The purpose is to drag and overthrow the school. Those machines are used by PN Timah to exploit the tin in Belitong. It proves how PN Timah treats people unfairly, especially for the poor and powerless people.	1
63.	From between the gaps in one of the remaining walls, I	Lintang is still teaching even though their school is dragged	2

	spotted Lintang explaining a math problem to Sahara, Flo, Trapani, and Harun. He was teaching under the intense sun because there was no roof above the chalkboard. His sweat poured, but his energy raged on and his bright eyes shone. He was enthusiastic, stepping closer to his students every once in a while as he taught. (353)	by PN Timah. His energy makes his friends do not want to leave their school. He keeps giving his knowledge to solve his friend problem in math.	
64.	It was touching; Lintang was not willing to take heed of our school's impending fate. I asked him, "Why do you still hold on, Lintang?" Lintang smiled. "Didn't I already tell you, Boi? I will keep on studying until the sacred beam supporting this school collapses." (353)	Lintang proves that he will keep on studying until the sacred beam supporting this school collapses. He has a lot of spirit to study and get his best education.	2
65.	Lintang stared at me. He said slowly, "I will not disappoint my mother and father, Ikal. They want me to continue my schooling. We have to have dreams, high dreams, Boi, and school is the road we start on. Don't give up, Boi. Don't ever give up." (354)	Lintang has the spirit to continue his study and never gives up to realize his dreams. He promises to his family not to disappointed them. His parents want him to continue his school and have high dream. So, he does not want to break their hope.	2
66.	"We have to continue our education, so our children won't have to go to a school like this, so we won't be treated unfairly." (354)	The lower-class people are treated unfairly. In education side, they cannot continue to study because they have no money. If they continue their study, they will be accepted in the poor school. The main characters of <i>The Rainbow</i>	1 & 2

		<i>Troops</i> keep their spirit and struggle to continue their study and go to school to change their future. They want the poor children like them are treated fairly for the next generations.	
67.	“Sir, need I remind you that there are laws that guarantee a citizen’s right to education? That law is written in this country’s constitution. As far as I know, the Constitution is the supreme law of the land. Shall I cite the article for you?” (364)	Everybody deserves to get their best education based on the law which is written in their country’s constitution. The law guarantees all people in education side. But in their village, Belitong Island, the poor people cannot get the education like the rich people.	1
68.	“This building is not just a school, Taikong. It has become a symbol, a symbol of hope for poor people to study. If this school comes down, village children will be forever stuck in pepper gardens, copra factories, boats that need caulking and Chinese produce shops. They’ll believe even less in the usefulness of village schools and cease to believe in education itself.” (368)	School as a symbol of hope for the poor people to study. They believe that education is able to change their life from discrimination in every generation.	1
69.	We were ready to hear Bu Mus’ voice shake with the opening of her speech, the preamble of the Constitution, the never-ending fight for education, our school as a symbol of education for marginalized people, the fate of poor Malay children, and education as a human right.	There is a law of education in the Constitution of their country. Education is a human right. But, looking at Muhammadiyah School, it proves that not all people get their best education. Their school as a symbol of education for marginalized and the fate of the poor Malay children.	1

	We were ready to clap our hands to support each paragraph as it came. (375)		
70.	Twice a month, we watched movies after magrib prayer at a barn-like building that was usually used as the PN coolies' meeting place. The movies were provided by PN especially for children of non-PN staff. It was also known as the blue collar cinema. The cinema was of a low-end drive-in quality, and it had two TOA speakers to project the sound. Because the floor wasn't designed like that of a normal movie theater, the viewers farthest back were not able to see. The ten of us, including Flo, filled the bench at the very back of the theater. (405-406)	The lower-class children watch a movie in twice a month after magrib prayer only. They watch it in a mini theater and use the low-quality designs. The place is not in cinema, but in the PN coolies' meeting place.	1
71.	The PN staff children watched at a different place called Wisma Ria (House of Fun). Movies were played there every week. The moviegoers were picked up by a blue bus. And of course there was a strong warning outside of the theater: "No Entry for those without the Right." (406)	The upper-class children watch a movie every week. They watch it in a place which calls House of Fun with the high service. They are picked by a blue bus which is facilitated by PN Timah.	1
72.	As the oldest child of an impoverished fisherman's family, Lintang now had to support his mother, many siblings, grandparents and	Lintang as the smartest student in Muhammadiyah School has to stop his school and go to work to support his family's financial. Because his father	1

	<p>unemployed uncles. He had no chance whatsoever to continue his education because he had to take on the obligation of making a living to support at least 14 people. That large burden had to be shouldered by a boy that young because his thin, kind-faced father had died. The pine tree man had fallen. His body was buried along with the great hopes of his only son and, sadly, his death also killed his son's great aspirations. These two extraordinary people from the coast were buried in irony. (410-411)</p>	<p>has already died, so he has to take a responsibility to help his family as the oldest child in his family. It kills his dream and promise to his mother to become a successful and educated person.</p>	
73.	<p>He had given us the highest achievement we ever received and he was the hero that raised the dignity of our poor school. (411)</p>	<p>Lintang succeeds to break the social perception and show that the poor students can receive the highest achievement for their school. By winning the competition, they can raise the dignity of their poor school</p>	1
74.	<p>From him we learned humility, determination, and friendship. When he pressed the button on the mahogany table at the Academic Challenge, that was the moment he boosted our self-confidence, making us dare to dream, to fight our destiny and have aspirations. (411-412)</p>	<p>Lintang has given a positive vibe to his friends. He boosts their self-confident. Lintang also makes his friends dare to dream, fight their destiny and have aspiration for their future.</p>	2
75.	<p>I felt incredibly sad because a super genius boy, a native of the richest island in</p>	<p>Ikal as the main character feels so sad because his best friend (Lintang) cannot continue his</p>	1

	Indonesia, had to leave school because of poverty. Today, a little mouse died of starvation in a barn full of rice. (412)	study. Lintang has to leave school because he has to find a job to support his family's financial.	
76.	Lintang's story was a classic story in this country about smart children from impoverished, ignored families. The day the pine tree man had dreaded all those years ago had finally come. Today, I lost my deskmate of years. This loss was all the more painful because the loss of Lintang's potential was the greatest waste ever. This wasn't fair. Lintang, who had fought to the death for education, now had to leave. When our school was going to be destroyed, he held on to raise our spirits. (412-413)	Ikal feels so sad of Lintang's story. Lintang is the smart boy in Belitong and the smartest student in Muhammadiyah School. But he has to leave their school because of economic reason. Ikal thinks that Lintang has much potential in education and a lot of spirit that has been learnt to all the students.	1
77.	I hated those who lived in the lap of luxury at the Estate. I hated myself and my classmates for not being able to help Lintang because our families were too poor. Our parents had to fight every day to try and make a living. (413)	Ikal feels so mad because he cannot help Lintang in financial. All the main characters are from the poor families. Their parents have to fight to make a living for them. He hates people who live in the Estate with all their facilities because they can do anything. They can go to school because they have money.	1
78.	I went home right away. I reached for a piece of paper, took a pen, sat my butt on a chair, placed the paper on the table before me, and began	Ikal has a big desire. He really wants to continue his study. He has spirit to set his success and reach his dream.	2

	writing steps for a plan. This was my Plan C: I wanted to continue my education! (433)		
79.	I finished my undergraduate courses quickly and, without wasting any time at all, I grabbed the application for the European union scholarship. I didn't spend even a minute on anything other than studying for the scholarship test. I read as many books as I could. (434)	Ikal has spirit to study and become an educated person. It can be seen when he finishes his undergraduate courses quickly and he grab the application for the scholarship in Europe. He always spends his time to study, so he can get his scholar to continue his study and become a successful person.	2
80.	I have to get that scholarship. There is no other option. I have to get it! Those were the words that rang in my heart every time I stood in front of the mirror. That scholarship was a ticket out of a life I couldn't be proud of. (435)	Ikal has a big effort and spirit to reach his dream. He wants to get the scholarship to make him proud of himself and prove that he can be a better person by studying and get better education even though he is from the lower-class family.	2
81.	Not long after that, I began studying at a university in Europe. My new situation made me see my life from a different perspective. More than that, I felt relieved because I had repaid my moral debt to the Muhammadiyah School, Bu Mus, Pak Harfan, Lintang, and Laskar Pelangi. (438)	Ikal finally get his scholarship to study in Europe. He feels that he can see his life from the different perspective and it is all because of Muhammadiyah School and his friends. He becomes a successful and an educated person.	2
82.	Those words further shattered my broken heart, and now I was angry. I was disappointed that so many intelligent children were forced to leave school for	Ikal feels angry and disappointed because there are a lot of smart people who cannot continue their study. They have financial problem, they have no money to continue	1

	<p>economic reasons. I cursed all of the stupid people who arrogantly acted smart. I hated those children of the rich who threw away their educations. (444)</p>	<p>their study. While people who have enough money to continue their school make their chance useless. There are some smart and intelligent children are forced to leave school for economic reason like Lintang. While there are some stupid children who arrogantly act smart. He wants all his friend can get their best education without any problem.</p>	
83.	<p>Look at us again: We survived the fierce Mister Samadikun's threats, we withstood the dredges that wanted to wipe away our school, and we survived the economic difficulties that strangled us on a daily basis. But most of all, we survived the most immediate of threats: the threat of ourselves, the disbelief in the power of education coupled with low self-confidence. (453)</p>	<p>The main characters succeed to survive and prove that they can break the discrimination in the society. They can prove to Mister Samadikun that their school deserves to get education for them. They can stop the dredges from PN Timah that want to drag their school down. Furthermore, they also can survive from the economic difficulties.</p>	1
84.	<p>Our low self-esteem was acute, a consequence of being systematically discriminated against and marginalized for years by a corporation that had penetrated every aspect our lives. (453)</p>	<p>The lower-class people are discriminated by a corporation. The corporation is PN, who has discriminated them in every aspect of their life, such as social class, economy, education, and psychological aspect.</p>	1
85.	<p>But, in the end, our school finally lost. We were brought to our knees by education's strongest, cruelest, most merciless and hardest-to-</p>	<p>The students of Muhammadiyah School have to lose their school because of PN Timah wants to drag the building for the tin exploitation</p>	1

	<p>fight invisible enemy. It slowly gnawed away at the students, teachers, and even the education system itself like a malignant tumor. That enemy was materialism. (454)</p>	<p>project. They lose their hopes, spirit, dreams, and education. Whereas they have tried their best to defend their school. But they cannot oppose PN Timah because this company is more powerful than them. This company has the rules and a lot of money to do everything, such as dragging their school.</p>	
86.	<p>When Kucai was elected as a representative, he invited us to celebrate at a coffee stall. He then expressed his gratitude to us, especially to Lintang, who Kucai said had actually been his inspiration. His face was swollen from holding back tears. (459)</p>	<p>Lintang has inspired his friend, Kucai, to be successful person. By rejecting the discrimination, the main characters, especially Lintang and Mahar as the student of Muhammadiyah School, can prove that the poor people or the lower-class people has the same rights as the rich people or the upper-class people to get education and reach their success.</p>	1