

Chapter IV

Analysis Data and Findings

In analyzing the data, the writer used descriptive method, which means the data was analyzed in order to find how the structure of the plot, setting and character in Mihardja's *Atheis*, and how the structure of the novel represented the theme of the novel.

Wellek and Warren (1990: 280) found that critics who analyzed novel generally distinguish three forming elements of novel, those are plot, characterization and settings, whereas the latest element has a symbolic character and the modern theory called that as the atmosphere and tone.

In this case, the writer only analyzed the structure Plot, Characters and Setting of the novel *Atheist* by Achdiyat K. Mihardja, and how structures of the novel represent the theme of the novel. Those are some intrinsic elements which writer believes are enough to represent the theme from Mihardja's *Atheis*.

4.1 Data Analysis

4.1.1 Plot Structure

In discussion part of plot the writer used Freytag's Pyramid theory as the reference. This theory divided the plot structure into seven kinds, those are; Exposition, Inciting Incident, Rising Action, Climax, Falling Action, Resolution, Denouement.

a) **Exposition**

In this part, the author of the novel usually described about the setting scene. They introduce the characters and setting, providing description and background. In this novel, *Atheis*, the exposition began on the chapter two which introduced one of the main characters, Hasan, through first person point of view as the narrator. *Atheis* has two importance things that have analyzed in the exposition, the first is about Hasan's life such as Hasan family background that build Hasan's character as a religious person. And the second is about how Hasan meet Rusli and introduced to Kartini and then discovered Marxist ideology from Rusli that give him anxiety about his vision of life.

“.....He is a seeker, and as a seeker he is always in doubt. However, it's impressed that he is not a good seeker. It means he is not a radical thinker who is able to dive in something to the bottom.”

(page 7)

“.....Dia seorang pencari. Dan sebagai seorang pencari, maka ia selalu terombang ambing dalam kebimbangan dan kesangsian. Tapi suatu kesan pula, bahwa ia bukan seorang pencari yang baik. Artinya ia bukan seorang ahli pikir atau penyelidik yang radikal, yang sanggup menyelami dan memeriksa hal-hal yang menjadi soalnya itu sampai kepada akar-akarnya.”

(page 7)

Based on the quotation above, the story described that Hasan is a seeker but he was also in doubt. Hasan was still not sure with his thought about his visions of life after his conversations with Rusli and having trouble in his household with Kartini. On this chapter, the author also told about a script which was made by Hasan. Hasan's main aim is to go up to the character “I” to ask his opinion about it

(page 9). After that, on the third chapter the author describe Hasan's background, the place where he lived with his parents. On this part, the author also introduced some additional characters, such as Raden Wiradikarta, Hasan's father, who was a retired principal that illustrated as someone who is firm and pious, Hasan's mother, and Haji Dahlan who is a Haji from Banten (page 10).

On the third part of this chapter, the author described how was Hasan's life when he was a little boy in a religious family who filled him with knowledge of religion. In the end, this made Hasan felt that he is religious. Hasan was proud as someone who worships well. Religion values were really strong in little Hasan's life. Although he was still a kid, he always questioned himself regardless of the way his parents worshipping (page 15-19).

On the forth chapter, the author described about Hasan's life after he left to work as a ticket window keeper in Bandung. On this chapter, the author introduced Rusli and Kartini. Rusli was an old friend of Hasan who went to the same school (page 26). At that time Hasan was introduced to Kartini, Rusli's friend. Rusli told Hasan that Kartini was his sister. When Hasan met her, he remembered Rukmini, a girl he loved before. He started to feel something towards Kartini (page 28). This moment brought their friendship back. The first meeting with Kartini made him more eager to get in touch with Rusli. When actually he was looking for information about Kartini.

On the second part of this chapter the author explained about Rusli's background, Hasan's old friend. The author also gave the description that Rusli and Hasan were different. In fact, there was quite big difference in behavior, attitude, and family background between Hasan and Rusli. However, it was not a reason for them not to mingle. They were separated when Rusli had to go Jakarta to continue his study.

Still on the same part, the author started to illustrate how Hasan began to visit Rusli's house to look for information about Kartini beside to keep in touch with his old friend. When he arrived at Rusli's house, they shared their stories. On this part the author explained more about Rusli's experience when he was away. The story of his school in Jakarta until the story of his experience in learning many ideologies, especially marxisme were told (page 28).

While they were sharing their own stories, Hasan started asking about Kartini. However, Rusli knew his intention right away. It made Hasan nervous and shy. Then, Rusli told Hasan about Kartini's background, her behavior and lifestyle. Yet, when they were having chat about Kartini and her life, she came to Rusli's house because they had agreed to watch movie at the cinema. This made Hasan more nervous. He was more convinced that Rukmini and Kartini were alike. After knowing that they were going to the cinema, Hasan decided to go home (page 37).

b) Inciting Incident

In inciting incident part, something happens to begin the action. A single event usually refers to signals of the beginning by the main conflict. The inciting incident is sometimes called “the complication”. There were several events that built a conflict in the inciting incident, in *Atheis* there were four importance events. First, Hasan felt something different among him, Kartini and Rusli. Second, Hasan thought that Rusli’s way to protect Kartini isn’t appropriate. Third, Hasan felt the desire in his heart to change Rusli and Kartini. Fourth, Rusli and Hasan were arguing about things. After the author gave explanation and description about the background and characteristic of Hasan, Rusli and Kartini, in the middle of this chapter on the third part, the author shows something that makes Hasan anxious about the way of life, attitude and thoughts of Rusli and Kartini, and also about Hasan himself. It showed that they have different way of life.

“I was wondering seeing it happened. She entered the room, a single guy’s room. Is it a dream? Or wthat is it? She is so free! Too free for me. I didn’t say anything. My feeling is so messed up...”

(Page 38)

“Aku tercengang-cengang saja melihat semua itu. Ia masuk ke kamar. Kamar seorang laki-laki bujangan. Mimpikah aku? Atau bagaimana ini? Sungguh bebas ia! Terlalu bebas, menurut ukuranku. Aku tidak mengucap apa-apa. Bermacam-macam perasaan simpang siur dalam hatiku...”

(Page 38)

The quotation above shows, that Hasan was surprised seeing Kartini’s behavior, she is not like the other girls in general. Further more, Rusli did not seem to care about what she does. Hasan felt that both Rusli’s and Kartini’s behavior was not usual. Hasan was

surprised seeing those things and made him questioned himself. The author also described how Hasan feels after he met Rusli and Kartini. The way Rusli behaved which he believed that it is better for Kartini was not same with Hasan's. Hasan thought that Rusli's way only makes the situation get worse. Thus, Hasan felt that there must be someone who brings them over to the right path, and it was him. Hasan assumed that his way of life was better than Rusli's and Kartini's (page53).

On the fifth part of this chapter, Hasan was getting more anxious because he failed to talk to Rusli. At the end, he decided to leave them and change his mind to bring them over to the right path. Yet, on the sixth part, the author described that Hasan has been back to his first intention to visit Rusli's house. When he arrived there, Rusli told him how amazed he was by the movie and the people behind the scene. Hasan was not interested because he was there not only to visit him but also to accomplish his mission to bring him over. Then Hasan got a chance to share the way he lived his life to trigger Rusli to see it deeper (page 65).

“That kind of people was infidel, apostate and sinner because they compare themselves to God.”

“Ah, what did you say that? It was a conservative thought. God doesn't exist, Dude!”

“A'udzubillah! It was like a lightning, what Rusli said stroke my head. His word “conservative” feels like a rock hit my head. I feel it as an offence to my pride, yet to my belief, it's even more.”

(Page 67)

“Orang macam begitu itu adalah orang yang kufur, yang murtad, yang durhaka, karena mau menyamai Tuhan Maha Pencipta.”

"Ah mengapa Saudara berkata begitu? Itu pikiran kolot. Tuhan tidak ada, Saudara!"

"A'udzubillah! seperti geledak ucapan Rusli itu menyambar kepalaku. Perkataan "kolot" terasa seperti batu berdentar kepada batu kepalaku. Aku merasa sangat tersinggung dalam harga diriku. Akan tetapi itu tidak seberapa, kalau dibandingkan dengan perasaan keagamaan yang sangat tertusuk.

(Page 67)

Based on the quotation above, it described that Hasan was again surprised by Rusli's answer. Rusli kept on talking about his opinion towards science development and explaining the process of creating human logically based on what he believed. Hasan kept listening Rusli's explanation although it was described that in fact he didn't thoroughly understand what he was talking about. There was one moment that Hasan perceived Rusli's opinion that someday it was possible that human would be able to create soul. Hasan told him that human who dreams to create a soul is crossing the line because he compares himself to God. Surely Rusli said that God did not exist and only old-fashioned people who believed in God. Hearing that answer really made Hasan surprised, offended and upset. It was out of his expectation to hear that answer from Rusli. Because of that, Rusli asks for apology if his statement offended Hasan. Rusli changes the topic of the conversation to ask Hasan to think rationally based on the theory he understood.

At that moment Hasan and Rusli talked about many things related to life matters which were among humans, nation, religion and ideology. Rusli kept on asking whether Hasan ever thought of stuff

like that. He emphasized that life matters is wide, and religion is only one of them. At that moment, Hasan still did not understand what Rusli talked about that was why he prefer listening to it more. However, Hasan did not agree with all the things that Rusli said, particularly if it was about the way of life and belief.

c) **Rising Action**

In this part, the story of the novel was built and gets more exciting. The rising action in this novel is signed in the middle of the chapter four. There were several events that built a conflict in the rising action, in *Atheis* there were five important events. First, Hasan felt a great impact after discussing with Rusli. Second, He forgot his first aim to interact with them. Third, Hasan, Kartini and Rusli met Anwar in a restaurant. Fourth, Hasan consciously admitted that the influence after getting along with Rusli and Kartini is getting stronger to his life. The last, Hasan felt and realized the changes of him.

“How big the influence of my conversation with Rusli was to my mind right now. I feel a bit shy about myself. Feeling embarrassed because I am always under pressure in such kind of debate with him. I am also embarrassed due to my desire to bring him to the right path of religion because actually that thing needs more effort.”

(Page 74)

“Sungguh besar pengaruh percakapan dengan Rusli itu kepada keadaan jiwaku sekarang. Aku pun merasa malu sedikit akan diriku sendiri. Malu, karena aku selalu terdesak dalam perdebatan dengan dia itu. Malu pula akan anganangan semula untuk "mengislamkan" Rusli, oleh karena ternyata, bahwa pekerjaan itu mengatasi tenagaku...”

(Page 74)

Based on the quotation above, the author described how his conversation with Rusli influences Hasan's life. The author described that Hasan performed shalah right after he arrived home. Yet, when he was about to pray, Rusli's face and words stayed in his mind. Hasan tried so hard to deny it, but Rusli's words were stuck on his mind, especially when Rusli talked about religion and God which was said as humans' creation. Furthermore he couldn't rebut it with strong reason.

On the eighth part, Hasan decided to go outside to walk and get some air to relax his mind. Suddenly, he heard a woman asking for help. Turns out, she was Kartini who just went home from one of her friends' house after discussing something with Rusli. Then they went home together because it was already late at night so he thought he needed to accompany her. As he walked her home, suddenly there was a car turned abruptly. It frightened Kartini that she fell into Hasan's arm. Being touched by a girl was something new for him. That moment happened so fast, what happened that night was illustrated by the author as a big impact for Hasan (page 86).

The next day, when Hasan was day dreaming about what happened to him last night Rusli came to his house. They had a small talk till Rusli told him his intention visiting him. Rusli came to Hasan's house to ask him to go to Kartini's house. Hearing it, Hasan's heart was full of joy. It described Hasan's feeling at that time,

especially his feeling towards Kartini. This made him forget his first aim to interact with them.

“Now, no more lethargy in my heart. My mind was not full of Rusli’s insight about God anymore. It was such a relief. It felt like Kartini matters has replaced it.”

(Chapter 4: Pg 91)

Kelesuan yang selama itu menekan jiwaku, sekarang sudah tidak ada lagi. Segar dan giat gantinya. Soal Tuhan seolah-olah sudah tidak menjadi soal lagi bagiku. Rasanya Dia huruf besar itu sudah terdesak oleh si dia huruf kecil.”

(Chapter 4: Pg 91)

Based on the quotation above, the author described that Hasan’s feeling for Kartini has replaced everything. The discomfort Rusli caused to him was no longer there. It did not bother him anymore, because all that matter was what he felt for Kartini. Hasan felt that Him has been replaced by her.

On the chapter five, it was told that on Saturday, Hasan was on his way home from his work. He accidently met Rusli and Kartini. Hasan joined them and decided to have lunch with them. While they were waiting for the waitress, a guy went up to Rusli. The guy was Anwar, an anarchy artist, who is Rusli’s old friend.

In short, Anwar was introduced to Hasan and Kartini. Hasan got bad impression on his first time meeting Anwar. He seemed free and Hasan didn’t like the way Anwar looked at Kartini. From some dialogues shown by the author, it was described that Anwaw was a modern, free, radical guy, and he was also an atheist. It showed by the way Anwar behaves and when he chatted with Rusli, Hasan and Kartini (page 107).

The moment when Hasan met Anwar made him more anxious related to the way of life, which has been gone for a while because of his feeling to Kartini, now reappeared and even got stronger. Yet, when Anwar started to explain his experience of life, the way of his life and his opinion about God, in that conversation, Hasan just stayed quiet because he did not have adequate knowledge to get involved in the discussion or even just to give his opinion. At the beginning of chapter six, the author described that Hasan consciously admitted that the influence after getting along with Rusli and Kartini was getting stronger to his life. He started to feel brand new. The things he concerns about, the way he dealt with it and the way he lived his life are different now. Previously Hasan always considered about general ideas when he would like to give opinion on something. However, now he did not think about it that much (page 111-112).

On the second part of this chapter, it is described that Hasan and Kartini leave Rusli's house to watch movie in the cinema. After the movie is over, they spent their time together in a city park. When they were enjoying their time there, Hasan pushed himself to ask Kartini about her relationship with Rusli. Then, Kartini told him that there was nothing special between her and Rusli. Hasan felt relieved after knowing that. At that night, they hugged and kissed. Kartini also asked Hasan to protect her.

d) **Climax**

Climax is the moment where the story has the greatest tension. Usually the most exciting event in a story exists in the climax. Climax

in *Atheis* began in chapter eight. On this chapter, the story plot became more interesting after long explanation on the previous chapter.

There were several events that built the climax, in *Atheis* there were five importance events. First, the change of Hasan's behavior. Second, Anwar convinced Hasan that something divine or supernatural did not exist. Third, Hasan said that he no longer believed in God. Fourth, Hasan regreted about what happened between he and his father. The last, Hasan decided to get married with Kartini, Kartini found a letter sent by Hasan's parents and then their marriage life did not run well.

At the beginning of this chapter, it was described that Hasan's heart was full of joy because he knows that Kartini felt the same way. The author also described that Hasan agrees more upon Rusli's opinion and Hasan's daily life also has changed a lot. Previously, Hasan was described as a religious young man who avoids reading modern books. Later, he was more open minded and diligently read political books and exchanges his thoughts with Rusli and friends (page 135).

The author described that the way Hasan think of something and behaved has changed since he gets along with Kartini and Rusli. Hasan also left his belief (page 135-137). However, on the second part of this chapter, it is explained that Hasan did not like Anwar. Although Anwar was arbitrary and offensive, Hasan can't deny

Anwar's thoughts and orders. On chapter nine, it was told that Hasan and Anwar went to Hasan's parents' house in Panyeredan. It was described that along the way Anwar shows that he was anti-feudalism and capitalism (page141).

Not long after they arrived, they talk with his parents. It was described through the dialogues between Anwar and Hasan's father that Anwar was a regent's son. Yet, because he denies feudalism, he refused to be called as regent's son (page143). Adzan Ashar is heard, Hasan's father left them to perform his pray. Hasan and Anwar also stand up, but Anwar did not perform shalah. After Hasan finished, Anwar asked him why he prayed. To Anwar, what Hasan did was just a drama which fooled himself. Finally, Hasan and Anwar were arguing about Hasan's attitude. Shortly, the debate stopped. However, Anwar's words made Hasan mad. He felt like someone who had no belief (page145-147).

On the second part of this chapter, it was illustrated that Anwar was asleep after the dinner, while Hasan was still thinking of Kartini in Bandung. On that night, Anwar was awakened by the sound of Hasan's father who was praying. He decided to go out and took a walk with Hasan. On the way, they met with natives of Panyeredan and they were told about the mythical story *Embah Jambrong* in Garawangsa cemetery then Anwar invited Hasan and the two natives to visit the cemetery while using that moment to show them, especially Hasan that there was no need to be scared and there was no

such thing as ghosts. Anwar explained where the fear came from. We can feel fear because of two things, ignorance and someone's awareness of something. Anwar explained a lot about fear and also the difference about knowing and not knowing (page 164-165).

On chapter ten, it was described clearly that on the way home from Panyeredan to Bandung Hasan firmly said that he was an atheist. It is also illustrated that Hasan has already told his parents about it. It caused deep sadness for his parents. Along the way, Hasan kept thinking about his parents after knowing that Hasan has changed his mind. Hasan regretted that he was arguing with his father related to his new belief (page 166-167).

"I'm an adult now," I said. "I've been mature enough to have my own belief in term of life matters. Dad can't force me to do what he wants and also to follow his belief.

(Chapter 10: Pg 167)

"Sekarang saya sudah dewasa," kataku, "sudah cukup matang untuk mempunyai pendirian sendiri dalam soal-soal hidup. Ayah tidak boleh memaksa-maksa lagi kepada saya dalam hal pendirian saya. Juga dalam pendirian saya terhadap agama."

(Chapter 10: Pg 167)

He could not stop thinking about it. He tried to find the appropriate reason which caused the debate. The debate started because Hasan's father wanted to marry him with Fatimah. Hasan refused it and unconsciously the debate widen to belief matters because he was sure that it would become the strong reason to avoid the marriage. However, he didn't think about the impact caused by his words toward his parents' feeling. Knowing that Hasan was sad because of his debate with his father, Anwar gave his opinion to make

him relaxed as if it can help Hasan erase the feeling of regret and disappointment.

On the second part, it was described that Hasan visited Kartini's house to share his feeling toward the debate between him and his father. Kartini made him relaxed so easily. And then, they decided to marry. On the chapter eleven, it was described that Hasan and Kartini has been married and celebrated it simply. Kartini asked Hasan to move from his aunt's house to Kartini's house in Lengkong Besar, and then he moved (page 175).

On chapter twelve, it was told that it has been three years after Hasan and Kartini got married, February 12th 1941. It is also described generally that the World War II was occurred. It affected Rusli, Anwar, and the other friends' lives. It was like the chaos that happened in the world, also happened in Kartini and Hasan's marriage. They fought every day. It began, because Kartini found a letter sent by Hasan's parents which was said that they did not agree upon his marriage. The letter told about the negative sides of Kartini and it really hurt Kartini's feeling. Moreover, there was a letter which said that Hasan had affair with Fatimah and the sender was unknown.

Since the letter matters happened, their marriage life did not run well. They didn't trust each other anymore. From then on, it was described that Hasan has changed into a short tempered guy, and Kartini became easily offended. Once, Hasan hit her because he was too emotional. Hasan became easily suspicious. He distrusted Anwar

and assumed that Anwar was the sender. At one time, it is described by the author through the dialogues that when Hasan went home, Kartini wasn't there, she left home with Anwar. It triggered Hasan's anger and negative assumption in his heart and mind. Kartini went home accompanied by Anwar, but he did not stop because it was late at night. Then, Hasan and Kartini greatly fought (page 185).

e) **Falling Action**

In this part, the events happened as a result of the climax and the story seemed like it will end soon. Falling action that happened in *Atheis* showed in part two of chapter twelve. There are several events that built the falling action, in *Atheis* there are five important events. First, Hasan started to contemplate about his life matters. Second, Hasan was scared of God's punishment. Third, the values of Hasan's previous belief and the way of his life started to come back. Fourth, Hasan seemed full of anxiety, doubt and fear when he visited the narrator's house.

On the second part of this chapter, it was described that Hasan thought about his life matters. That thought involved his relationship with his parents and his marriage life with Kartini. It was around eleven p.m and Kartini wasn't home yet. He was worried and regreted what he had done to Kartini because he was short tempered and also hit her (page 187). On the last part of this chapter, Hasan kept on coughing because of the lung disease that he had. Until one point, he could not stop imagining Kartini was together with Anwar and finally he passed out while he was trying to sleep in his room (page 191).

On the next part of chapter twelve, it was described that Hasan dreamt that he killed Anwar. He was satisfied after killing Anwar, but after seeing his father's face came abruptly in his dream, his father reminded him that what he did was a great sin. Then, he was scared of God's punishment. He woke up and realized that it was only just a dream, he was grateful for it. He remembered his wild imagination and he didn't stop being thankful and begging for mercy because he had done a lot of sin (page 192-193). It was shown on the quotation below;

I put my head under the pillow. My heart whisper, "O my Lord, forgive the sins of thy servant!"
(page 193)
Kususukan kepalaku dibawah bantal. Berbisik hatiku, "O, Tuhan, ampunilah segala dosa hamba-Mu ini!"
(page 193)

Suddenly, he remembered Hamlet story, a story of Shakespeare. It was a story of a murder. He compared himself to Hamlet. Hamlet did not kill his enemy at first because he didn't want to let his enemy go to heaven, while Hasan did not want to kill because he did not want to go to hell. It was described that Hasan remembered again about the tales he got from his childhood, he was also scared of punishment and hell. In his anxiety and regret he begged for forgiveness to God, the values of his previous belief and the way of his life came back.

On chapter thirteen, it was described through "I" point of view as the narrator. At this point, it is described that the narrator had finished reading the script which was made by Hasan. Then on the next couple days, Hasan visited the narrator's house. When he visited the narrator,

Hasan was full of anxiety, doubt and fear. At that time, they were having small talk about Hasan's script and discussion about his belief.

f) **Resolution**

In resolution, the character solves the main problem or conflict or someone solves it for him or her. Resolution in this novel happened in the chapter thirteen of the book. There were several events that built the resolution, in *Atheis* there were four important events. First, Hasan refused to be considered as an atheist. Second, Hasan divorced with Kartini and captured by the Japanese army. Third, the story told about Kartini when she met Anwar while she fought with Hasan and Anwar used this moment to provoke her. The last, Anwar tried to rape Kartini in a hotel room.

"No! Do not ever say that I'm an atheist. I'm not! I've never been an atheist! Because... (It was quiet for a while, and then he lowered his voice). Because I'm scared, I'm scared of hell. And the hell obviously does exist, dude! Exist! (His voice was raised)

(Chapter 13: Pg 198)

"Jangan! Janganlah sekali lagi Saudara mengatakan, bahwa saya ini atheis! Saya bukan atheis! Tidak pernah menjadi atheis ! Karena...(hening beberapa jurus, kemudian dengan suara merendah) karena saya takut. Takut neraka! Dan memang neraka itu ada, Saudara! Ada! (Suaranya naik lagi)."

(Chapter 13: Pg 198)

From the quotation above, it was depicted that Hasan did not want to be called as an atheist. It was because of what the narrator told Hasan. He said that as an atheist, Hasan should not have felt fear, especially being scared of God's punishment on the afterlife later. In fact, the narrator's opinion seeing Hasan as an atheist through his

script had triggered Hasan to confirm that he wasn't an atheist, but he was a person who believed in God and all His rules.

Next, the narrator and Hasan continued their talk. In that part, it was described that the narrator tried to give advice which hopefully can calm him down whose heart was full of regret. The narrator suggested Hasan to focus on his health because the narrator thought that it was the most important thing before Hasan thoughts and worriedness further about the death and what would happen after that. According to the narrator, as long as humans were alive, they would not be able to fully comprehend about what would happen after the death. On the other words, it was beyond humans's capacity to understand it all.

However, the narrator's effort did not influence much on Hasan. Hasan had already felt shattered and sinned. It was described by the narrator that Hasan was a bit distracted from the anxiety and misery of his life after listening to the author's opinion. However, before the discussion had been over, it was cut because Hasan was coughing badly. Knowing this, the narrator then offered Hasan to rest at his house, but Hasan refused it and decided to go home (page 208-209).

On this part, it was told through the same point of view. The narrator explained that after Hasan left his house that night, he never came back. The narrator was worried about it and asked the information about Hasan to Kartini, Rusli, and Anwar. And then the narrator got the information that Kartini and Hasan was separated and

Hasan was arrested by the Japanese army. The narrator assumed that with Hasan's bad condition, he might not be able to live longer. He also asked why Hasan was arrested.

On the fourth part of this chapter it was described through the same point of view that the narrator assumed Hasan had already died. The narrator remembered about the script made by Hasan and had plan to publish it. Yet, the narrator had to add some more about Hasan's life before he was died until he got arrested by the Japanese army. At the end, the narrator went around places which had ever been visited by Hasan and also to the places where people who knew Hasan lived to get the information about Hasan's life as much and accurate as he could. Kartini was included on the list.

On chapter fourteen, it was described through the same point of view. Yet, on this chapter, the narrator told more about Kartini's journey who just fought with Hasan and in one evening she left Hasan and her house to solve the problem between her and Hasan. At first, she was going to her aunt's house in Padalarang by train at 5 p.m, but then when Kartini was walking while thinking about where she should be heading, she met Anwar. Kartini was doubtful before Anwar convinced her to stop by at a restaurant to talk about what was going on, she agreed in the end. Anwar used this moment to provoke her (page 216).

After sharing the story for a long time, Anwar asked her where she would go at that time, she explained that she was going to her

aunt's house in Padalarang by train at 5 p.m. However, it was already past 5 p.m. Thus, Anwar offered Kartini to sleep over in a hotel near by the station so that in the next morning she can go to her aunt's house by the train. Kartini who was in doubt felt like she had no choice. She accepted Anwar's offer. In short, they arrived and got in a room with Anwar. In the room, Anwar provoked her again not to come back to Hasan. He also told his feeling to her and asked to begin a new life with him. It was described that Kartini refused it politely by giving reason that she was tired and needed some sleep because she had to leave in the following day (page 221).

Hearing what Kartini had said, Anwar was disappointed. He let Kartini sleep, but he was still in that room. Then Kartini asked whether it was not too late for him to still stay there. Anwar said that he would also sleep there. Kartini was shocked and thought that Anwar was joking. Anwar ensured her that he was serious as he was getting closer to her and tried to kiss her. Kartini tried to resist him, but Anwar had already jumped toward her and tried to rape her. However, she successfully escaped Anwar (page 223).

g) Denouement

Denouement is a French term which means the ending. On this part, any remaining secrets, questions or mysteries remain after the resolutions are solved by the character or by the author. Sometimes, the author gives readers some explanation and let them think about the theme which is used or future possibilities for characters. At this point, the author is ready to end the story with a final explanation.

Atheis has denouement in chapter fifteen and in chapter one. There were several events that built the resolution, in *Atheis* there were six important events. First, Describing Bandung was being colonized by the Japanese army. Second, the situation was gripping. Third, Hasan believed in God again. Four, Hasan took a rest in a hotel and found out Anwar and Kartini was there before. Five, Hasan got shot by the Japanese, and he uttered “*Allahu Akbar*”. The last, Kartini found out that Hasan already dead.

On the beginning of this chapter, the author described the situation around Bandung station which was around night night. It was also explained that the condition in Bandung is not as it was three years before. The author gave the analogy through the battle of the gods which is between the gods of light and the gods of darkness as the condition of Bandung. It was illustrated that Bandung was being colonized at that time. The trucks which carried the Japanese armies were here and there (page 224).

It was described that Hasan who had been divorced with Kartini, got off from the train after visiting his parents’ house because his father passed away. He walked limply to his new house in Tegalega. Suddenly, the danger sign was heard meaning the air attack from the Japanese army. People were running to find shelter. Hasan could not run because of the lung disease he had. At the end, he entered one of the shelters after seeing the village guards. Hasan and the other were under protection at that place. It was illustrated that the situation was

gripping. Everybody was busy with their own thoughts which were full of anxiety and fear.

In that anxiety and fear, Hasan prayed and remembered the moment when he visited his father who was sick. When he arrived home, his father was dying. He came out from his reverie when he heard people were complaining because they had to hide there for a long time. After that, it was described by the author that Hasan was pensive and felt great regret because he had been disappointing son. Hasan also remembered a moment when he visited his father, but then he was disowned by his father (page 231).

At that time, it was described by the author that Hasan had just realized that all this time he made his father suffer. He felt the regret deepened until he did not realize anymore about his surroundings. He did not care about the people in the shelter as he was into his memory and regret to his father. He was thinking for a while and remembered his dad who had passed away. He also kept in mind that he, his mom and Fatimah were still alive. Then he thought what Rusli and Anwar said that God was humans' creation, as humans died, the God would also die. He realized that it was impossible if God worked that way because either way he, his mom and Fatimah died, the universe would still exist. Thus, God would always exist. Finally it is explained by the author that Hasan admitted that Rusli and Anwar had made him fight with his father. Then he took the pray beads again and believed in God again.

Then, the sound which meant the condition was already safe was heard. Hasan with the others came out from the shelter. He decided to have a rest in a hotel after the hotel officer offered him to stay. When he entered the room, he read the guest list and found Anwar's name on it. It was stated that Anwar had been there with his wife before. They rented the same room as he did. Hasan was sure that the hand writing that he saw was Anwar's, but he asked who his wife was. Right after that, he called the officer and asked him about the characteristics of people named Anwar and his wife on the list. After he got the explanation, he believed that they were Anwar and Kartini (page 249).

*He was in hurry. In the dark... Suddenly ... Tar! Tar!
Ouch!*

Hasan fell down. Blood came out from his thigh. He passed out.

Blood was flowing from his wound. The weak body was rolled on the road for a while. He was wallowed of blood. As he said "Allahu Akbar" he didn't move anymore "Spy! Spy! Bad guy!"

(Chapter 15: Pg 249)

*la bergegas terus. Dalam gelap gelita Tiba-tiba ... tar!
tar! aduh!*

Hasan jatuh tersungkur. Darah menyebrot dari pahanya. Ia jatuh pingsan. Peluru senapan menembus daging pahanya sebelah kiri. Darah mengalir dari lukanya, meleleh di atas betisnya. Badan yang lemah itu berguling-guling sebentar di atas aspal, bermandi darah. Kemudian dengan bibir melepas kata "Allahu Akbar", tak bergerak lagi "Mata-mata ya! Mata-mata ya! Orang jahat! Bekeru!"

(Chapter 15: Pg 249)

It was described from the quotation above that Hasan was so mad. He went out from the hotel and wanted to take revenge to them. He did not even care about he danger sign was heard. He kept running and a got shot by the Japanese. They thought that Hasan was a spy. He

broke and fell to the ground. On his last breath, he uttered “*Allahu Akbar*”.

Then the story was back to chapter one which actually the following explanation from the last chapter of this novel. On this chapter, the story started by described how regretful Kartini after knew that Hasan has passed away. It was described that Kartini was in sorrow, she was sobbing. She was so miserable and regretful after being informed that Hasan died without knowing where he was buried. She did not know to whom she should talk about her regret to Hasan to. Hasan was not in this world anymore, only regret which accompanied her till the end of her life(page 1).

4.1.2 Character and Characterization

According to Nurgiyantoro (2005:176), character in a fiction story can be distinguished into several types of name based on point of view and review. However, in this paper the writer only classified character into two kinds; those are main character and additional character. In *Atheis* novel, the writer described the character through both showing and telling method.

A) Main Character

Figure 1. Hasan

Hasan as a main character was a young man who has a father named Raden Wiradikarta. Hasan and his parents are religious. He was from Panyeredan, Garut. He has been raised with religion values since he was a little boy. Because he already learned and perform

things about religion since he was little, all those religion values and norm lived in him. Since he was little, Hasan was very devoted to religion and routinely perform prayers. He knew that hell and heaven as a reward from the good and bad deeds humans done (page 15-17). The quotation below shows how Hasan has been learning and performing prayer since he was a little.

Although I was still a little kid, I frequently fasted and I always broke my fast at mahgrib time for the whole month. "If we fast diligently, we will go to heaven" was what my mother said to me if I almost couldn't bear to finish my fast.

(Chapter 2 : pg 17)

Walaupun masih kecil, aku sudah rajin berpuasa, dan selalu tamat sampai maghrib. Demikian selanjutnya sampai sebulan penuh. "Orang rajin berpuasa akan masuk surga," begitulah selalu kata ibu, bila dilihatnya, bahwa aku hampir tak tahan lagi, mau bocor.

(Chapter 2 : pg 17)

Hasan grew up to be a man who thinks that he was a religious person. Religion becomes the only sources of truth that he believes. He becomes a fanatic to religion. His believe to the truth of the religion that his parents told him made him convinced that the truth of his religion as the absolute truth (page 23). He has a great desire to bring people over to believe his faith. But, the story also described that Hasan was a doubtful person and he cannot control his thoughts. His meeting with Rusli, Kartini, and Anwar who see things different with him, caused a lot of doubt and anxiety about his beliefs in himself. He often felt anxious and hard to stick to the decision he made.

So, at that night I decided that I wouldn't meet Rusli and Kartini again. Being with them is too dangerous for me.

The desire and intention to bring them over to the right path were gone.

(Chapter 4: Pg 59)

Maka pada malam itu kuambil putusan untuk tidak akan bertemu lagi dengan Rusli dan Kartini. Bergaul dan merapati mereka, terlalu berbahaya bagiku. Lenyaplah sudah segala angan-angan dan niatku tadi untuk mencoba meyakinkan kedua orang itu untuk menempuh jalan agama yang benar.

(Chapter 4: Pg 59)

The quotation above described that Hasan previously decided to bring Rusli and Kartini to righteousness which he believed. But he changed his mind, because he felt that he was the one who started to be affected instead. However, shortly afterwards he changed his mind again and decided to keep hanging out with Rusli and Kartini in hope to change them (page 61). It showed how easily he changes his mind and decision.

“How big the influence of my conversation with Rusli to my mind right now. I feel a bit shy about myself. Feeling embarrassed because I am always under pressure in such kind of debate with him. I am also embarrassed due to my desire to bring him to the right path of religion because actually that thing needs more effort.

(Chapter 4: Pg 74)

Sungguh besar pengaruh percakapan dengan Rusli itu kepada keadaan jiwaku sekarang. Aku pun merasa malu sedikit akan diriku sendiri. Malu, karena aku selalu terdesak dalam perdebatan dengan dia itu. Malu pula akan anganangan semula untuk "mengislamkan" Rusli, oleh karena ternyata, bahwa pekerjaan itu mengatasi tenagaku.. (Chapter 4: Pg 74)

Now I begin to feel like a human because just like what Rusli said before that besides feeling humanity, the main characteristic of human is thinking. Humans have stuffs to be thought and solved.

(Chapter 6: Pg 111)

Aku sekarang mulai merasa menjadi manusia, sebab seperti kata Rusli tempo hari, di samping berperasaan perikemanusiaan, tanda yang terutama bagi manusia itu

ialah berpikir. Manusia mempunyai soal-soal yang harus dikupasnya dan diselesaikannya.

(Chapter 6: Pg 111)

The quotations above showed that the way Hasan thinks was still immature and his belief was still weak. It showed from the dialogues which described how often he cannot defend his argument and also how easily he gets influenced by Rusli's words. Based on the analysis above the story described the characterization of Hasan was as follows: Feel religious, religion fanatic, doubtful, immature in the way of think and has a weak belief.

Figure 2. Rusli

Rusli was a friend of Hasan back from elementary school in Tasikmalaya, but after graduated he went to school in Jakarta. Before he graduated from his school, he joined politic party. After the party was banned by government, he went to Singapore and learned many political ideologies especially Marxism Ideology and then he became a Marxist.

Rusli was naughty and free when he was child. It shown from the way he misbehaves when the others are worshipping and even his parents don't care (page 29). Rusli was a man who has wide knowledge and experience. He has experience to live abroad and many things have been learned, such as Marxist ideology that he learned while he was in Singapore (page 32).

“Ah, what did you say that? It was a conservative thought. God doesn't exist, Dude!”

“A’udzubillah! It was like a lightning, what Rusli said stroke my head. His word “conservative” feels like a rock hit my head.

(Chapter 4 : Pg 67)

“Ah mengapa Saudara berkata begitu? Itu pikiran kolot. Tuhan tidak ada, Saudara!”

“A’udzubillah! seperti geledak ucapan Rusli itu menyambar kepalaku. Perkataan “kolot” terasa seperti batu berdentar kepada batu kepalaku.

(Chapter 4 : Pg 67)

The quotations above showed that Rusli was an atheist. It showed from the dialogues which described that he does not believe in God. Hasan discussed many things with him and he also good at influencing the others mind (page 73). Based on the analysis above the story described the characterization of Rusli was as follows: An atheist, good at influencing the others, has wide knowledge and experience, naughty and free.

Figure 3. Kartini

She was a friend of Rusli who was introduced to Hasan. Then she became Hasan’s wife. At the young age, she was forced to marry an old Arabian moneylender by her mother. At the end, she ran away from that old Arabian. That moment of life makes her modern, harsh and free.

Kartini was a modern woman and freethinking. these very visible from how she behaved at Rusli’s house, she casually goes in and out of the men's room to fix her make up (page 38). Such an attitude was not common for a woman at that time. She smoke cigarettes and go to the cinema while other people go pray in the mosque. She was bold and free.

Yes Dude, because of her infliction she became a Srikandi who has firm and radical ideology.

(Chapter 4: Pg 35)

Ya bung, pengalamannya yang pahit itulah telah membikin dia menjadi seorang Srikandi yang berideologi tegas dan radikal.

(Chapter 4: Pg 35)

She is like someone who has no belief. Yes she does. But based on feudal and bourgeoisie etiquette, it is correct, isn't it Dude?

(Chapter 4: Pg 35)

ia seolah-olah seorang wanita yang sudah pecat imannya. Memang, ia pun sudah pecat imannya, tapi dari etika feodal dan etika burjuis. Itu benar! Bukan begitu, Bung?"

(Chapter 4: Pg 35)

The quotation above showed that Kartini was a woman who has firm and radical ideology. It showed from the dialogues which described how brave she was to escape from her husband and ignore the religion rules. She was also an atheist. However, in spite of it all Kartini was a faithful wife it was seen at the end of the story. At a time when Anwar was trying to seduce and eventually tried to raped her, Kartini remained and escaped from Anwar and trying to fix her relationship with Hasan (page 223). Based on the analysis above the story describes the characterization of Kartini was as follows: Loyal, free and modern women, has firm and radical ideology and also an atheist.

Figure 4. Anwar

Anwar was a friend of Rusli from Jakarta. Then he was introduced to Hasan and Kartini unintentionally in a restaurant. He was an anarchic artist. It can be seen from the way he behaves and he

also does not pay attention to his appearance and the way he dressed (page 104).

Anwar was quite handsome, cheerful and confident. He always talks loudly in proud, and never hesitates to tell people about his opinion. The way he behaved and while he was telling something, he show confidence (page105). He did whatever he wants and did not seem to care about what people think about him. Anwar was harsh and arbitrary. Once the story told that he slaped his maid because did not want to do his order and the way he asks for something without asking first (page105-107).

“For me,” continued Anwar, “God is me myself (his index finger appointed himself. And with Kloos I said. . Ik ben een god in het diepst van mijn gedach-ten *). . .”(his hands waved like a king to his people). “In my deepest mind, I am the God.”

(Chapter 5: Pg 108)

*"Kalau menurut saya," sambung Anwar, 'Tuhan itu adalah aku sendiri (telunjuknya sendiri menusuk dadanya). Dan bersama Kloos aku berkata. Ik ben een god in het diepst van mijn gedach-ten *). . ."(tangannya melambai seperti seorang raja opera stambul terhadap rakyatnya).*

**) "Dalam pikiranku yang sedalam-dalamnya akulah Tuhan."*

(Chapter 5: Pg 108)

The quotation above showed that Anwar was an atheist. It was illustrated that he did not believe in God. He even considered that he was God himself. Based on the analysis, the characterization of Anwar was as follows: An anarchic artist, quite good-looking, cheerful, confident, harsh, arbitrary and an atheist.

B) Additional Character

Figure 1. Raden Wiradikarta

Raden Wiradikarta was Hasan's father. The story described him as a pious and obedient man (page 11). He was firm towards the values of truth that he believed. Based on the analysis, the characterization of Raden Wiradikarta was as follows: Pious, obedient and firm towards the values of truth he believes.

Figure 2. Hasan's mother

Hasan's mother described in the story as a pious woman, and as a mother she was very compassionate (page 16). When Hasan made mistakes and say that he was an atheist, she still forgive him. She was disappointed, nonetheless she still forgave him because after all Hasan was still her son. Based on the analysis, the characterization of Ibu Hasan was as follows: Pious, loving and forgiving.

Figure 3. Haji Dahlan

He was one of Hasan mother's siblings. At first, his name was Wiranta, but after he studied theology, he changed his name into Dahlan (page 11). He was a man who has strong belief of religion and he was a good advisor (pag 13). Based on the analysis, the characterization of Haji Dahlan was as follows: Strong belief of religion and a good advisor.

Figure 4. Fatimah

Fatimah was fatherless child from one of Hasan's uncles who was then raised by Hasan's parents. Hasan's parents actually want to marry Fatimah with Hasan. She was a good, diligent but mousy girl (page

144). Based on the analysis, the characterization of Fatimah was as follows: Good, diligent and shy girl.

Figure 5. Hasan's aunt

She has been a widow for ages. She lived in Bandung. Hasan has stayed in her house which also was boarding house since he was a schooler until Hasan marry Kartini. She also often gives advice to Hasan (page 113). Based on the analysis, the characterization of Hasan's aunt was as follows: Nice and wise.

Figure 6. Rukmini

Rukmini was Hasan's first love. She was a daughter of a big trader in Bandung. Rukimin was obedient in worshipping, easy going, cheerful, friendly, and also pretty (page 46). Based on the analysis, the characterization of Parta was as follows: Obedient in worshipping, easy going, cheerful, friendly, and also pretty.

Figure 7. Parta

Parta was a friend of Rusli who was respected among his friends. It was not only because he was older than the other, but also he has much experience and knowledge more than the others (page 116). Based on the analysis, the characterization of Parta was as follows: Has wide experience and knowledge.

4.1.3 Setting

This novel takes place in real places in Indonesia, which was generally in West Java and some places are not explained specifically. At the beginning of the story, it was described that it takes place at the

Japanese military police station in Bandung. This setting explained the situation in which Kartini knows that Hasan died (page 1). On the second chapter, the setting of the place was at the narrator's house which described the first meeting of Hasan and the narrator for having discussion related to the script which Hasan made (page 6).

On chapter three, the story was taken on a village named Panyeredan in Garut. This place was Hasan's hometown where his parents spend their lives and Hasan spends his childhood (page 10). After that, the story takes place in Bandung, in a counter where Hasan works exactly. It was told that this was the first place Hasan met Rusli and Kartini (page 26).

It was still on the same chapter when the setting of the place moved to Rusli's house at Kebon Manggu street number 11, Bandung, which was explained through the dialogue between Hasan and Rusli when they meet at the ticket counter. This place was used to describe many moments (page 27). Next, the setting moved to Hasan's aunt's house on Sasakgantung street number 18 which was the place where Hasan stays ever since he was junior high schooler (page 45).

A cinema is also one of the settings in this novel. In this place, it was described that Hasan was watching a movie with Kartini when they are getting closer (page 125). It was also described by the author that there is a cemetery as the next setting. It is a grave which is sacred by the villagers in Panyeredan because they believed that it was possessed by a spirit. In this setting Anwar ensures Hasan that there

was no such mystic thing (153). Then, another setting of place in this novel was a hotel room in Bandung. In this place, there are two moments described, they are the moment when Anwar tries to seduce Kartini and the moment when Hasan has to stay in a hotel to take a rest, but then he knows that Anwar and Kartini have been there before (217).

The setting of time of this novel was generally in 1940s until more or less the independence day of Indonesia. It was described through a narration which was told by Hasan when he was counting the days to go to marry Kartini (page 176). There are also the other settings of time which are described by the author, as follows: Morning: This setting of time was used when the author was illustrated a moment when Hasan was full of joy because last night he and Kartini had a walk together (page 88). Evening: This setting of time is used by the author in several times, such as: when Hasan visited the narrator's house, when Hasan came to Rusli's house and when Rusli and his friends are assembled in Rusli's house because Parta came to see them (page 6). Night: This setting of time was also used by the author in several times, such as: on the chapter one when Kartini gets the information that Hasan has died, when Hasan came to the narrator's house twice, and when Hasan has just know Kartini's background (page 4).

4.2 Findings

Atheis (1949) is a novel of Achdiyat Karta Mihardja which has been analyzed by the writer. The analysis only focused on the intrinsic elements of the novel. The writer discuss about the theme of the novel which reflected from the intrinsic elements. The reason why the writer decided to choose intrinsic element is because intrinsic element is very important to a novel which build the story of the novel itself. The writer chooses plot, character, and setting to find out what is the theme of the novel.

The first analysis was about the plot of the story. The writer analyzing the plot with Freytag's pyramid which consists of seven phases, there are; Exposition, Inciting incident, Rising action, Climax, Falling action, Resolution, and Denouement. Type of plot used by Achdiyat is an open ending plot.

Exposition described about Hasan, his family, Rusli and Kartini's characters, background and their characterization. Inciting Incident described that Hasan feels something different among him, Kartini and Rusli in the way of life and he feels the desire in his heart to change them in the way of life. Rising Action described that Hasan felt a great impact after discussed with Rusli, he consciously admitted the influence after getting along with them was getting stronger. Later, Hasan realized the changed of him.

Climax described that Hasan told his parents that he was an atheist, it led to an argument with his father. He regretted the fight but then he decided to marry Kartini and then their marriage did not run

well. Falling Action described that Hasan started to contemplate his life matters and he regretted everything he had done. In his anxiety and regret, the values of his previous belief and the way of his life came back. Resolution described Hasan refused to be considered as an atheist. Hasan divorced with Kartini and captured by the Japanese army. The story told about Kartini, she met Anwar. Anwar provoke her and Anwar tried to rape her in a hotel room.

Denouement described Bandung was being colonialized by the Japanese army. In anxiety and fear, Hasan regretted that he was an atheist. Then he took the pray beads and believed in God again. He got shoot by the Japanese. On his last breath, he uttered “Allahu Akbar”. Kartini found out that Hasan already dead. Described the Japanese army has been defeated by the Ally and Rusian's armies.

There is also a table of chronological of the event in the last part of this section, that every incident in this story has been analyzed the writer. Each incident was picked by writer considering the substance of their problemn and combined with Freytag 's pyramid. So it can be easier to the reader of the research to distinguish the event in every phase of the story. There are 51 events that build the representation of theme of this novel. The longest event occurred in climax.

The next analysis was about character. The writer found 11 characters which are well described by Achdiyat K. Mihardja. The writer use showing and telling from Abrams (1982:21) to find the

characterization of the character. The writer also use the theory based on main character and additional character in order to distinguish the role of each character in the novel. There are four main characters and seven additional characters in Mihardja's Atheis.

Hasan was the first main character. His name appears in the first chapter of the novel as man who already died. He was described at the next chapter as a man who has doubt and anxiety in himself. He was a muslim and then he became an atheist. But after had several problems in his life he was start to believe in God again yet he got shot by Japanese army then he died. The second main character was Rusli. Rusli was a friend of Hasan from elementary school. He was described as an atheist and has a wide knowledge about ideology, especially Marxism ideology. He believes that knowledge is the source of truth. He was good at influencing other and he gave great influenced to Hasan in ideology and vision of life.

The third was Kartini. Kartini was a friend of Rusli who was introduced to Hasan. She was described in the story as a woman who has firm and radical ideology. Kartini was a modern woman and have different attitude with other woman at that time. The Fourth was Anwar. Anwar described in the story as a friend of Rusli who was unintentionally introduced to Hasan and Kartini. He was a regent's son, an anarchist artist who also an atheist. He was also anti-feudalism and refused to be called as a regent's son.

After that there are seven additional character, there are Raden Wiradikarta, Hasan's mother, Haji Dahlan, Fatimah, Hasan's Aunt, Rukmini, and Parta. This additional character had their own role in the story of this novel. Such as Raden Wiradikarta which was Hasan's father and Hasan's mother who has role as a religious family that build Hasan as a man who felt himself as a religious person that has been raised in a religious environment and values. And then, there was Haji Dahlan that from him Hasan's parents learned more about Islam religion teachings which is *tarekat*. He is also a good advisor.

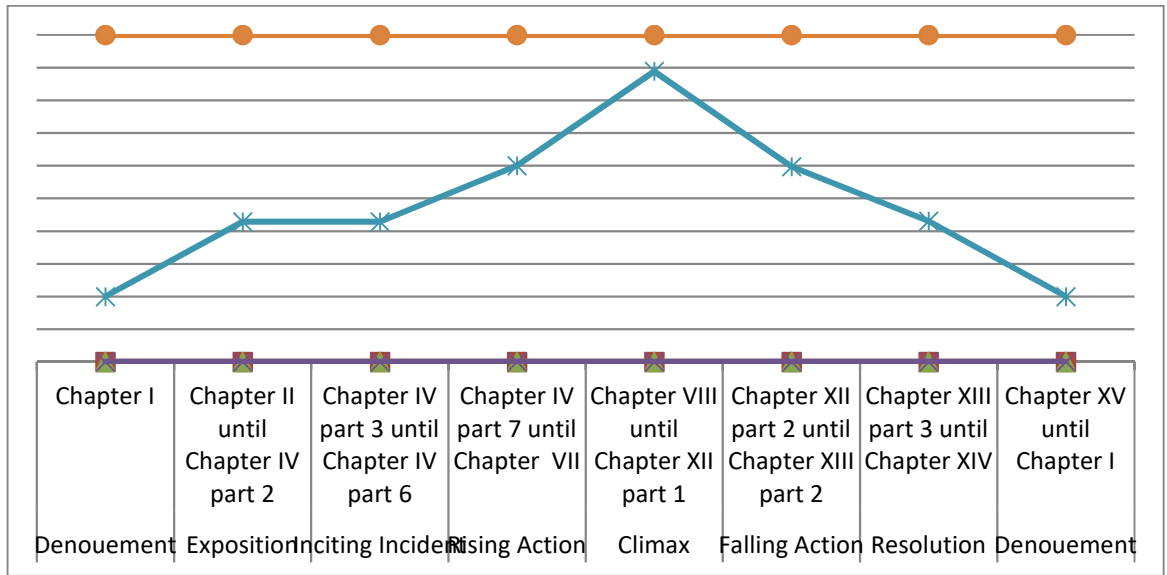
After that, there was Fatimah. She was a fatherless child from one of Hasan's uncles who was then raised by Hasan's parents. She was a good, diligent but mousy girl. Then, Hasan's aunt. She is a widow, she was nice and wise. Then, there was Rukmini. Rukmini was Hasan's first love. She was obedient in worshipping, easy going, cheerful, friendly, and also pretty. Then there was Parta. He was a friend of Rusli. He has much experience in politic party and knowledge more than the others.

After that, the writer analyzed the setting of the story. The writer divided the story into two kinds of setting; time and place. The setting of place that has been used in this novel is in Indonesia, generally in west java and some places are not explained specifically. There are specific place like; Japanese military office in Bandung, Panyeredan village in Garut, Rusli's house at Kebon Manggu street number 11 in Bandung, Kartini house, Hasan's aunt's house on Sasakgantung street

number 18, cemetery in Panyeredan, and a hotel in Bandung. The setting of time of this novel is generally in 1940s until more or less the independence day of Indonesia. There are also the other settings of time which are described by the author, as follows: morning, evening, and night.

In analysis of theme, the writer shows how the intrinsic elements can represent the theme of this novel. It was described in the theme discussion, how those three intrinsic elements could represents theme and what are the specific theme of *Mihardja's Atheis*. The important thing about finding the theme is by researching every conflict that exists in the novel and then determine what the biggest conflict in the novel that influence and build the message which delivered either directly or not by the author. The writer use Shipley's theory to analyze the theme. There is a theme classification based on a level. This theory has five levels of theme. Those are, the first is physical theme, second is organic theme, third is social theme, fourth is egoic theme, and the last is divine theme. The writer found many things in the novel related to beliefs and vision of life such as religion, atheism, and philosophical problem, the truth of the existence of God. In analyzing the theme, the writer refers to Shipley's theory. Beliefs and vision of life theme is classified into divine theme level.

4.1.1.1 Graphic of Plot Structure of *Mihardja's Atheis*



4.1.1.2 Plot Structure of *Mihardja's Atheis*



4.1.2.1 Table of Character and Characterization of *Mihardja's Atheis*

Category	Character	Characterization
Main Character.	Hasan	Feel religious, religion fanatic, doubtful, immature in the way of think and has a weak belief.
	Rusli	Atheis and good at influencing the others, has wide knowledge and experience, naughty and free.
	Kartini	Loyal, free and modern woman, has firm and radical ideology and also an atheist.
	Anwar	An anarchic artist, quite good-looking, cheerful, confident, harsh, arbitrary and an atheist.
Additional Character.	Raden Wiradikarta	Pious, obedient and firm towards the values of truth he believes.
	Hasan 's mother	Pious and loving.
	Haji Dahlan	Strong belief of religion and a good advisor.
	Fatimah	Good, diligent and shy girl.
	Hasan's Aunt	Nice and wise.
	Rukmini	Obedient in worshipping, easy going, cheerful, friendly, and also pretty.
	Parta	Has wide experience and knowledge.

Chronological Table of Events		
No.	Phase of Plot	Events
A.	Exposition consists of 6 events (Chapter 2 – Chapter 4 part 2)	<ul style="list-style-type: none"> ❖ Introduced Hasan and his characterization. ❖ Described Hasan's and his family background. ❖ Introduced Hasan's parents and family. ❖ Introduced characters; Rusli and Kartini. ❖ Described Rusli's background and life experiences. ❖ Described Kartini's background, behavior, and life experiences.
B.	Inciting Incident consists of 8 events (Chapter 4 part 3 – Chapter 4)	<ul style="list-style-type: none"> ❖ Hasan sees Kartini's modern behavior when visiting Rusli's house. ❖ Rusli and Kartini's decision to go cinema is considered as taboo by Hasan. ❖ Hasan felt something different among him, Kartini and Rusli in term of the way of life. ❖ Hasan has special feeling to Kartini and it bothers his prayer. ❖ Hasan thinks that Rusli's way to protect Kartini is not appropriate. ❖ Hasan feels the desire in his heart to change Rusli and Kartini's the way of life. ❖ Hasan meets Kartini and Rusli coincidentally. It makes him ask about what relationship that

		<p>Rusli and Kartini have.</p> <ul style="list-style-type: none"> ❖ Rusli and Hasan are arguing things related to divinity.
C.	<p>Rising Action consists of 10 events (Chapter 4 part 7 – Chapter 7)</p>	<ul style="list-style-type: none"> ❖ Hasan feels a great impact after discussing related to divinity with Rusli. ❖ His feeling towards Kartini made him forget his first aim to interact with them. ❖ Describing Rusli's and Kartini's modern life style. ❖ Hasan, Kartini and Rusli meet Anwar in a restaurant. ❖ Describing Anwar is a modern, free, radical guy, and also an atheist. ❖ Hasan meets Anwar makes him get more anxious related to the way of life, which has been gone a while because of his feeling to Kartini, now appears even gets stronger. ❖ Hasan felt that he doesn't have adequate knowledge to get involve in the discussion or even just to give opinion. ❖ Hasan consciously admits that the influence after getting along with Rusli and Kartini is getting stronger to his life. He start to felt his brand new.

		<ul style="list-style-type: none"> ❖ Hasan felt and realized the changes of him. ❖ Hasan and Kartini watch movie in the cinema, and at that night, they hug and kiss each other. Kartini also asks Hasan to protect her.
D.	Climax consists of 12 events (Chapter 8 – Chapter 12 part 1)	<ul style="list-style-type: none"> ❖ Hasan think of something and the way he behaved have changed since he gets along with Kartini and Rusli. Hasan also already left his belief. ❖ Hasan and Anwar went to Hasan’s parents’ house in Panyeredan. ❖ Anwar shows that he was anti-feudalism and anti-capitalism. ❖ Anwar saw Hasan prayed and Anwar asked him why he prayed. To Anwar, what Hasan did is just a drama which fooled himself. ❖ Hasan and Anwar walk in the middle of the night and they met two natives from the village who were doing night patrol. They had a small talk and shared a story of a myth there, which was about <i>Embah Jambrong</i>. ❖ Knowing this, Anwar then wanted to prove that ghost didn’t exist, he asked the men to get them to the cemetery. ❖ Anwar convince Hasan that something divine or

		<p>supernatural doesn't exist.</p> <ul style="list-style-type: none"> ❖ Hasan firmly said that he was an atheist and he has already told his parents about it. ❖ Hasan regretted that he was arguing with his father related to his new belief, he just realize about the impact caused by his words toward his parents' feeling. ❖ Hasan visited Kartini's house to share his feeling toward the debate between him and his father. Kartini made him relaxed so easily. And then, they decided to marry. ❖ Kartini found a letter sent by Hasan's parents which said that they didn't agree upon his marriage and there was a letter which said that Hasan had affair with Fatimah and the sender was unknown. ❖ Since the letter matters happened, their marriage life did not run well.
E.	<p>Falling Action consists of 4 events (Chapter 12 part 2 – Chapter 13 part 1)</p>	<ul style="list-style-type: none"> ❖ Hasan starts to contemplate about his life matters, related to his relationship with his parents and his marriage life with Kartini. He was worried and regretted what he had done to Kartini because he was short tempered and also hit her.

		<ul style="list-style-type: none"> ❖ One time, Hasan can't stop imagining Kartini was together with Anwar and finally he passed out while he was trying to sleep in his room. Hasan was having imagination. In his imagination, he killed Anwar. Hasan sees his father's face in his imagination, his father reminded him that what he did was a great sin. Then, he was scared of God's punishment. ❖ Hasan remembered again about the tales he got from his childhood, he was also scared of punishment and hell. In his anxiety and regret, the values of his previous belief and the way of his life start to come back. ❖ Hasan visited the narrator's house. When he visited the narrator, Hasan seemed full of anxiety, doubt and fear.
F.	Resolution consists of 4 events (Chapter 13 - Chapter 14)	<ul style="list-style-type: none"> ❖ Narrator said that as an atheist, Hasan should have not felt the fear, especially being scared of the punishment of God on the afterlife later. Hasan confirm that he wasn't an atheist, but he was a person who believed in God and all the rules of God. ❖ The narrator explained that after Hasan left his house at that night, he never came back. Finally

		<p>the narrator got the information that Kartini and Hasan was separated and Hasan was arrested by Japanese army.</p> <ul style="list-style-type: none"> ❖ The story told more about Kartini's journey who just fought with Hasan and in one evening she left Hasan and her house to solve the problem between her and Hasan. Kartini met Anwar and then Anwar used this moment to provoke her. ❖ Anwar convinced Kartini to come by to a restaurant to tell her stories and then Anwar convinced Kartini to sleep over in a hotel because it's already late to get a train. In the hotel room Anwar tried to rape Kartini. However, she successfully escaped Anwar.
G.	Denouement consists of 7 events (Chapter 15 and Chapter 1)	<ul style="list-style-type: none"> ❖ The story describes the situation around Bandung. It is explained that Bandung was being colonized by Japanese army at that time. ❖ The danger sign was heard meaning the air attack from Japanese army. Hasan and the other were hiding in the shelter, it is illustrated that the situation was gripping. ❖ In that anxiety and fear, Hasan was pensive and felt great regret because he had been a

		<p>disappointing son. Finally it is explained that he took the pray beads again and believed in God again.</p> <ul style="list-style-type: none">❖ After the situation was safe, Hasan decided to have a rest in a hotel and then he found out that Anwar and Kartini was there before.❖ Hasan went out from the hotel and wanted to take revenge to them. The danger sign was heard again, but he didn't care about it. He kept running and he got shoot by the Japanese. It was got into him because they thought that Hasan was a spy. He broke and fell to the ground. On his last breath, he uttered "<i>Allahu Akbar</i>".❖ The Japanese has been defeated by the ally and Rusian's armies.❖ Kartini finds out that Hasan already dead, she was so miserable and regretful after being informed that Hasan died without knowing where he was buried.
--	--	---

4.3 Discussion

The writer has analyzed the intrinsic elements in the novel such as plot, character and setting. After analyzing the intrinsic elements, the writer uses Shipley's theory in theme classification to analyze the theme of the novel. Then the writer concludes that the theme of *Mihardja's Atheis* is belief and vision of life and can be categorized into the category of divine theme level. In the story of this novel contained matters that related to the relationship between human and God, philosophical issues such as atheism and religion. According to Shipley (1962) Religiosity problems or other problems those are philosophically such as beliefs and visions of life is classified into divine theme level.

The divine theme level in the novel can be seen in every seven phase of the plot in the story. From the beginning, middle until the ending of the story describes about vision of life and the problem of religiosity such as beliefs. Then the theme also represented by the characterization of the characters in the novel, related to their beliefs and vision of life. The setting helps to build the divine theme level with some events that occurred in the novel correlated with the setting (place and time).

Based on the existing plot in the story, beliefs and vision of life theme can be seen from the inciting incident when Hasan feel something different among him, Rusli and Kartini. The difference that Hasan felt is related to their belief and vision of life. At the climax,

Hasan changed his belief and decided to become an atheist. Until the last part, denouement described that Hasan uttered "Allahu Akbar" yet again at the end of his life. As it is written in the discussion part of the structure of the plot in the previous section, it is very much described from the structure of the plot that the main problem discussed in the novel is related to beliefs and vision of life.

The characterization of each character can be seen in the previous section, in the character discussion. Based on the characterization of each character in the novel, beliefs and vision of life theme can be seen through the interaction between four main characters which are Hasan, Rusli, Kartini and Anwar.

Hasan who was religious and believes in God hangs out with Rusli, Kartini and Anwar which depicted in the novel as someone who was not a believer in the truth of religion and the existence of God. Hasan believed Islam in teaching the truth and God as the source of truth. He had a lot of discussions with Rusli and Anwar about the truth and existence of God, at first Hasan tried to convince Rusli that God does exist, but finally he was affected and became an atheist. But after he experienced problems in his life, he realized that his decision to become an atheist was wrong, he then believed in God and Islam again. The conflict of the characterization between Hasan with Rusli, Kartini and Anwar lead implied about truth, beliefs, and the existence of God. The conflict that was described above, strongly support beliefs and vision of life as the theme of the novel.

The writer has divided the setting in the novel into two categories, setting time and place. Setting help to build the representations of theme by giving extra atmosphere to the story of the novel, it help the reader to senses how is the background of the situation of the story. The story used four kind of setting time which are year 1940s, morning, evening, night and used several places which are generally in West Java and some places are not explained specifically. Places that were specifically described are Japanese military police station, narrator's house, Panyeredan village, Rusli's house, Hasan's aunt's house, a cinema, Garawangsa cemetery, a train station and a hotel room in Bandung.

Setting place and time that was represented the theme are Japanese military office, when the story conveys about Kartini found out Hasan already died and Japanese army has lost. In that setting also illustrating Kartini who already lost her hope, questioning to whom she has to pay her guilt, was it to God? Because Hasan already died, from that illustration describe the relationship between human and God. Rusli's house, when Hasan and Rusli discussed about religion and knowledge. Rusli told Hasan that knowledge has overcome religion and sometimes in the future human can create soul with their knowledge, that moment illustrates vision of life. Garawangsa cemetery, when Anwar tried to prove that there is no such thing as ghost and explained about the source of fear to Hasan, the cemetery setting gives the scary feeling to the reader and that moment when

Anwar explained about the source of fear to Hasan illustrates about beliefs.

From the explanation above, it can be seen how the intrinsic elements can represents the theme of the novel. The relationship between each of the intrinsic elements builds the unity of the story. Each of the intrinsic elements has their own role to build the theme and also have complex structures and characteristics for some purposes. Yet the complexity of each elements becomes an obstacle to analyze and classifying the theme of the novel. The writer chose beliefs and vision of life as the theme of Mihardja's *Atheis*, because in this novel, there are so many kinds of activities that related to beliefs and vision of life such as atheism, religion, knowledge and other philosophical problems.