

**THE ORPHAN'S TREATMENTS  
AND ITS PSYCHOLOGICAL EFFECT ON JANE EYRE  
PORTRAYED  
IN CHARLOTTE BRONTE'S *JANE EYRE*: COMPARATIVE STUDY OF  
CHARLOTTE BRONTE VIEW AND ISLAMIC VIEW ON ORPHANAGE**

**THESIS**

Written by:

**Dwi Budiastuti Mahmudah**

**04320014**



**ENGLISH LETTERS AND LANGUAGE DEPARTMENT  
HUMANITIES AND CULTURE FACULTY  
THE STATE ISLAMIC UNIVERSITY OF MALANG**

**2008**

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Presented to

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In Partial Fulfillment of the Requirement for the Degree of "Sarjana Sastra"

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The Advisor:

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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT  
HUMANITIES AND CULTURE FACULTY  
THE STATE ISLAMIC UNIVERSITY OF MALANG**

**2008**

## APPROVAL SHEET

This is to certify that thesis entitled *The Orphan's Treatments and Its Psychological Effect on Jane Eyre Portrayed In Charlotte Bronte's Jane Eyre: Comparative Study of Charlotte Bronte View and Islamic View on Orphanage* written by Dwi Budiastuti Mahmudah (04320014) has been approved by the advisor for further approval by the board of examiners.

Malang, 20<sup>th</sup> September 2008

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## MOTTO

.... وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ<sup>ط</sup> وَعَسَى أَنْ تُحِبُّوا شَيْئًا

وَهُوَ شَرٌّ لَكُمْ<sup>ط</sup> وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (216 :

“..., it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth ye know not (Al- Baqarah: 216).”

**Happiness is the key to success. If you love what you are doing, you will be successful**

**A man may die, nations may rise and fall, but an idea lives on. Ideas have endurance without death**

**( John F. Kennedy)**

## DEDICATION

**This thesis is proudly dedicated to:**

© A pairs of diamond Daddy Drs. H. Sumarno featuring Mommy St. Moonthaya who always shine me by uncountable material and spiritual support, everlasting love & pray

© My beloved brother and sisters (Rosy, Arief, Fie2 and Icha) for their loves, care, pray, & support.

© My lecturers for their valuable sciences & knowledge

© Abu Lubabah for teaching psychological theory.

© My family IPNU-IPPNU UIN Malang for science, knowledge, & experience.

© My family in Wisma Rahmat (Ulfa, Ika Blitar, Ika Sidoarjo, Anif, Eny, Luluk, Emy, Dian) for support & togetherness.

**I LOVE YOU FULL**



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Likewise, my sincere gratitude also goes to my advisor **Mrs.Dra Siti Masitoh M. Hum** for her invaluable guidance, patience, and times, as well as her



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Hopefully, this thesis will be useful for every one and the constructive criticism and suggestions are expected from all of the readers.

Malang, 19<sup>th</sup> September 2008

The researcher

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Certifies that the thesis I wrote to fulfill the requirement for the degree of “Sarja Sastra” entitled *The Orphan’s Treatments and Its Psychological Effect on Jane Eyre Portrayed In Charlotte Bronte’s Jane Eyre: Comparative Study of Charlotte Bronte View and Islamic View on Orphanage* is truly my original work. It does not incorporate any material previously written or published by another one, except those indicated in quotation and bibliography. Due to this fact, I am the only responsible person for the thesis if there is any objection or claim from others.

Malang, 20<sup>th</sup> September 2008

Dwi Budiastuti Mahmudah

## ABSTRACT

**Mahmudah, Dwi Budiastuti. 2008. *The Orphan's Treatments and Its Psychological Effect on Jane Eyre Portrayed in Charlotte Bronte's Jane Eyre: Islamic Perspective*. Thesis. English Letters and Language Department. Humanities and Culture Faculty. The State Islamic University of Malang.**  
**Advisor : Dra. Siti Masitoh M. Hum.**  
**Key Terms: Islamic perspective, Orphan, Psychology, Hierarchy of human needs**

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Allah gives many warnings in loving and treating orphan. Ignoring them means ignoring Islam, honoring them means respecting Islam. We are forbidden to be angry and persecute with orphan as long as our life. Orphan is a part of society. They are like the children in common who also require affection which children in common get. The thing that makes them different is their social status in society; children in common have good position because they have parents. However, orphan look to be unlucky because they have no parents. This condition often influences the way they experience their life and the way they communicate to other people. Actually, their important need is not food or cloth, but affection, because they have lost their parents' affection. Nowadays, many orphanages appear in every region. The orphanage is good institution, because it will teach orphan to experience their life ideally. However, orphanage sometimes takes profit from volunteer's aid, the committee corrupt the orphan's right. This case will influence orphan's attitude in future.

This research is aimed at finding the treatments faced by Jane Eyre in the novel under Islamic perspective. In addition, this research explains the psychological effect of those treatments on Jane Eyre's attitude.

In this study, the researcher applies psychological literary criticism approach to analyze the novel. The psychological literary criticism use three basic literary approaches; they are textual approach, receptive-pragmatic approach, and expressive approach. This study, the researcher uses textual approach that analyzes psychological aspect of character in literary work. The approach is also to elaborate one of psychological theories, Abraham Maslow's theory of personality. The data are taken from *Jane Eyre* written by Charlotte Bronte.

Based on the analysis, the researcher finds that Mrs. Reed, her children, and Mr. Brocklehurst treat Jane Eyre cruelly, so she is almost never fulfilled her psychological, safety, love and belonging, and esteem need as long as at Gateshead Hall and Lowood. Fortunately, Jane Eyre gets her human basic needs from Bessie, Mr. Lloyd, Miss Temple, Helen, Mrs. Fairfax, and Mr. Rochester. Her basic human needs has been fulfilled, then she efforts to actualize her ability by teaching at Tornfield Hall. Viewing the analysis in Islamic perspective, Mrs. Reed and Mr. Brocklehurst are stated as religion belieth because they oppress, torture, and treat Jane Eyre cruelly. On the other hand, Bessie and Mr. Lloyd's attitude to Jane Eyre are compatible with Al-Qur'an and Hadist.

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# **CHAPTER I**

## **INTRODUCTION**

### **1.1 Background Of The Study**

Literature is human creation used as a medium to express feeling, thought, idea, experience, and so on. Neil Grant (1998: 7) says that literature is defined as writing in which expression and form, in connection with ideas of permanent and universal interest. This statement asserts that literary work is a product of human thought. As a result of permanent ideas and universal interest, literature can be comfortably enjoyed by any people in different ages.

One of the objectives of literary works is to tell story for the sake of comprehending values. Value in literary work is intended as the suggestion from the author consisting value teaching practically to the readers. This statement is accordance with the opinion of Nurgiyantoro (1995: 322) who states that literary works or fictions are written by the author to offer an ideal lifestyle and there is values application in the attitude, behavior of the character of human being. It is also applied authority and human prestige. The author creates the literary work is not only using the skill and creation ability at all, but also based on the vision, inspiration and struggle.

From the statement above it can be known that we can find something in the literary works written by certain author about everything related to life such as

attitude, behavior, and ethics in social interaction. These guidelines are particular because its model is found in the real life as model presented in the story through character.

Sometimes, literary work is viewed as psychological phenomena. An author uses feeling, thought, and idea in creating literary work. As well as the reader uses psyche power when enjoy and respond the literary work. Therefore, psychological literary criticism analyzes literary work as psyche activity. According to Jatman in Endraswara (2003: 96), literature and psychology have tight relationship. Both literature and psychology have similar object, that is human life. However, psychology has real phenomena and literature only imaginative one.

Literature has some function. Firstly, literature is knowledge. Of course, literature provides some information in which the reader can access it. Secondly, literature is power. Literature can be persuasion, urge, and criticism to the society or government and so on. The next function is literature is entertainment. People can get certain pleasure when they enjoy it. However, Koesnosubroto (1998: 2) states that literature give us more pleasure, which is not only enjoyment but also understanding.

According to Culler (1997:20) there are three literary genres namely prose, poems, and play. Prose is free composition which ignores the amount of syllables of lines of sentences. Poetry is composition which concerns with the rhyme, verses, language and sentences. Drama is work of literature that uses language in the form of act and dialogue. In this case the researcher takes prose in the form of



novel as the object of the thesis because novel is a kind of literary work presenting many kinds of view and values. Novel is fictitious narrative, usually born in a society that has social, cultural, and historical background. Therefore, it can be analyzed from many sides by several approaches. In this study, the researcher intended to analyze the novel by using psychological approach, especially Islamic perspective in treating orphan.

The researcher has some reasons in choosing Charlotte Brontë's *Jane Eyre* as an object of the study. First, Charlotte Brontë is one of Brontë family who had an intense and lively imagination. Her sister Emily and Anne share Charlotte Brontë's imaginative power and writing ability. She is very prolific person. Second, this novel seems to be most successful work although it is Charlotte's second novel. It is the successful novel at that era because of gender and social class issue. It tells about Jane Eyre who is an orphan who is treated cruelly by The Reed family. Then, it is appropriate to be analyzed.

Based on several reasons and explanation above, the researcher is eager to make an effort in analyzing Charlotte Brontë's *Jane Eyre* in Islamic perspective. The researcher has decided to make the thesis by the title of *The Orphan's Treatments and Its Psychological Effect on Jane Eyre Portrayed in Charlotte Brontë's **Jane Eyre**: Comparative Study of Charlotte Brontë View and Islamic View on Orphanage*. This study is expected to give the contribution and help the students in literary study, especially related to the study of *Jane Eyre*. This study analyzes the orphan treatments based on Al-Qur'an and Al-Hadist and the effect

of those treatments on Jane Eyre personality. Therefore, it helps the students get the information of Islamic thought in treating orphan.

Many students take Charlotte Bronte's *Jane Eyre* as the object of their study. They usually analyze *Jane Eyre* by using feminism literary criticism. They discuss some of woman rights faced by Jane Eyre. However, the researcher analyzes Charlotte Bronte's *Jane Eyre* by using psychological approach. The researcher discusses orphan treatments and its psychological effect on Jane Eyre personality. The particularity of this study is viewing the treatments by Islamic perspective. The researcher thinks that this research is important to give contribution to next researches, because one of our university missions is to integrate science and islam.

In conducting this research, the researcher also got inspiration from Izzatul Hidayah al- Hasanah, the student of UIN Malang in her thesis entitled *A Study of Autobiographical Aspects of Charlotte Bronte's Life Emerge in Jane Eyre*, 2006. this study discusses the Charlotte Bronte's life experience which influenced Jane Eyre personality using autobiographical approach. The researcher takes references from Izzatul Hidayah Al- Hasanah's thesis about the chronological of Jane Eyre story. Therefore, the researcher is helped in understanding and analyzing the novel.

In academic study, the psychological effect becomes interesting issue to be studied and analyzed. It can be found in the thesis of Rina Martina, the student of UIN Malang with the title *Analysis on James Bond's Love and Its Effect on His Attitude toward His Career in Casino Royal Film*, 2007. Generally, she discusses

one of the human's basic needs, for instance love and belonging needs and its effect on James bond's attitude. Here, the researcher will continue and complete the previous discussion about human basic needs and its effect on someone's attitude. However, in this thesis the researcher analyzes different novel.

### **1.2 Statements of The Problem**

Concerning to the background of the study above, the researcher has the problems that will be answered, they are:

1. What kinds of treatments are faced by Jane Eyre in Charlotte Bronte's *Jane Eyre*?
2. What are the psychological effects of those treatments on Jane Eyre's attitude?
3. How does Islam view on orphanage?

### **1.3 Objectives of The Study**

Related to the problems, the objectives of the study are finding out and describing:

1. The kinds of treatments faced by Jane Eyre
2. The psychological effect of those treatments on Jane Eyre's attitude
3. The Islamic view on orphanage

#### **1.4 Significance of The Study**

The research of the study has at least two main significances, theoretically and practically. Theoretically, this study is expected to be able to describe and develop theoretical knowledge about literature and how to analyze literary work, *Jane Eyre*, in Islamic perspective. It is as an effort to integrate science and religion as what has been expected by this university.

Practically, the result of the study is expected to be useful for the researcher herself to know how to treat the orphan in Islamic perspective. For the next, it is hoped that this study gives and reviews the readers in studying how to treat the orphan in Islamic perspective.

#### **1.5 Scope and Limitation**

In order the study enables to answer the formulated problems appropriately, the researcher needs to emphasize its scope and limitation. The scope of this study is about the effects of personal treatment problems especially dealing with Islamic perspective.

While, the limitation is the weaknesses of the study. The study is literary criticism using Islamic perspective; it is not a religious research. Therefore, the results perhaps will be different from the religious research by the student of Islamic education. The weakness also appears from the subject of study. The subject of study is not Islamic novel but the English novel. Of course the author does not write the novel by considering the Islamic value because the author is not a Moslem.

## **1.6 Research Method**

The researcher discusses the research method which is used to analyze the novel. They are research design, data source, data collection, and data analysis.

### **1.6.1 Research Design**

In this study, the researcher uses literary criticism as her research design, because the researcher examines deeply about everything which has connection to *Jane Eyre*. According to John and Coyle (1984: 149) literary criticism is usually regarded as the analysis, interpretation, and evaluation of literary work, it does not mean “finding fault with”.

To be able to conduct a literary criticism, the use of appropriate approach is needed. In this literary criticism, the researcher applies psychological approach. Psychological literary criticism has to use three basic literary approaches; they are textual approach, receptive-pragmatic approach, and expressive approach. This study, the researcher uses textual approach that analyzes psychological aspect of characters in literary work. The approach is also to elaborate one of psychological theories, Abraham Maslow's theory of personality. Then, the researcher describes the orphan treatments both in the novel and in the Islamic perspective and also the psychological effect on Jane Eyre.

### **1.6.2 Data source**

The data source of this study is *Jane Eyre* in the form of phrases, sentences, dialogues, conversations, and explanations. It was written by Charlotte Bronte in 1824 and first published by Penguin Group in 1847.

### **1.6.3 Data Collection**

The data of this study is taken from the novel *Jane Eyre* by Charlotte Bronte. For getting the data, the researcher buys the original novel from novel collector in Poestaka Rakjat. Besides, in order to get more understanding about the content of *Jane Eyre* story, the researcher buys adapted novel and disc of *Jane Eyre* film. After understanding the *Jane Eyre* story, the researcher decided to analyze the novel by using the Islamic lesson, so she also collects the books that related to the study.

### **1.6.4 Data Analysis**

After doing the data collection, the researcher will analyze the data. The steps of analyzing data are as follows. Reading through the novel and underlying the dialogues, statements, scenes, events, conversations, and explanations in the novel related to problem of study. Classifying the dominant data of the orphan treatments on the novel. Having classifying the kinds of orphan treatments the researcher starts to classify psychological effects of those treatments. After classifying the psychological effects, the researcher will interpret the orphan treatments based on the Islamic perspective.

### 1.7 Definition of Key Terms

In order to avoid misunderstanding and misinterpretation of words in this study, the researcher will give the meaning of the following essential terms which is suitable with the study:

1. Islamic perspective : One's point of view toward everything based on Al-Qur'an, Al- Hadist, and Islamic thought according to Dr. Baharuddin M.Ag
2. Orphan : Children whose parents are dead.
3. Psychology : Science or study of the mind and how its function.



## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Islamic Verses About Orphan**

Allah gives many warnings in loving and treating orphan. Ignore them means ignore Islam, honor them means respect Islam. The orphan is child whose parents are dead. The first person who must keep them is their relative. We are forbidden to angry and persecute with orphan as long as our life. Orphan is a part of society. They are like the children in common who also require affection which children in common get. The thing that makes them different is their social status in society; children in common have good position because they have parents. However, orphan look to be unlucky because they have no parents. This condition often influences the way they experience their life and the way they communicate to other people.

Actually, their important need is not food or cloth, but affection, because they have lost their parents' affection. Now days, many orphanages appear in every region. The orphanage is benefit institution, because it will teach orphan to experience their life ideally. However, orphanage sometimes takes profit from volunteer's aid, the committee corrupt the orphan's right. This case will influence orphan's attitude in future.

There are many verses of Al-Qur'an and Al-Hadist that guide us to treat the orphan appropriately. Here, the researcher will present and explain these verses.

### 2.1.1 The verses from Al-Qur'an

Orphan, both rich and poor, should get the best treatment, because Allah has stated as religion belienth for ones who ignore orphan and treat them cruelly.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ أَلْيَتِيمَ ﴿٢﴾ (الماعون: 1-2)

(

*“Hast thou observed him who belienth religion? That is he who repeleth the orphan (islamsoft, 2001:908).”*

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ أَلْيَتِمِ قُلْ إِصْلَاحُهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبَكُمْ إِنْ اللَّهُ عَزِيزٌ  
حَكِيمٌ (البقرة 220)

*“Upon the world and the hereafter. And they question thee concerning orphans. Say: to improve their lot is best. And if ye mingle your affairs with theirs then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is the Mighty and the Wise (Islamsoft,2001:43).”*

Upon the world and the hereafter. Attention to world can reach early profit. If every person only thinks about the profit, no one will honor orphan sincerely. This verse explains about how to manage orphan's wealth. Person who

takes care orphan should separate his wealth with orphan's wealth. However, sometimes that attempt causes difficulty in life. The orphan's food and drink must not isolate from the care taker's food and drink. It inspires not reflect familyhood. The orphan must be considered as family. We should educate, associate, take care, and manage their wealth as our family. Allah knows both who corrupt orphan's wealth and who manage orphan's wealth appropriately. In addition Allah will reward and punish every human attitude. (Quraish Shihab, 2007:470)

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾ (النساء: 2)

*“Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! That would be a great sin (Islamsoft, 2001:97).”*

Many of orphans are rich and many are neglected because of their poverty. Toward orphans who have will from their parents, this verse guides us to give all their wealth when they are mature enough. Do not change with the worst one or decrease its measurement and amount. It is the great sin for corrupting orphan's wealth. (Quraish Shihab, 2007:471)

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْكَيْلِ ۚ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْفِ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا

قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ (الانعام)

(152:

*"And approach not the wealth of the orphan save with that which is better; till he reach maturity. Give full measure and full weight, in justice. We task not only soul beyond its scope. And if ye give your word, do justice there unto, even though it be (against) a kinsman; and fulfill the covenant of Allah. This He commandeth you that haply ye may remember (Islamsoft, 2001:190)."*

However, when orphan have not reached maturity yet, the care taker may manage orphan's wealth without decreasing it. If the care taker is poor, he may use the wealth properly according to responsibility of wealth management and development. (Quraish Shihab, 2007: 471)

The meanings of using the wealth properly are:

- a) take the wealth as debt.
- b) take the wealth necessarily and properly.
- c) take the wealth in emergency. It means if one has enough money, he must pay back. If he does not have, the wealth is *halal* for him.
- d) take the wealth as commission of orphan caring.(Asy Syafi'I, 2007: 106)
- e) do not take the wealth without any advantages for orphan.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ (الانعام)

(152:

*”And approach not the wealth of the orphan save with that which is better; till he reach maturity (Islamasoft, 2001:190).”*

Guidance how to manage and develop orphan’s wealth has been stated in An-Nisa’ 5-6.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (النساء: 5)

*“Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them (Islamasoft, 2001:98).”*

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ

فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ

حَسِيبًا (النساء: 6)

*“Prove orphans till they reach the marriageable age. Then, if ye find them of sound judgment, deliver over unto them their fortune and devour it not squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take there of in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner (Islamsoft, 2001:98).”*

The sixth verse also explains that restoration of orphan's wealth should need witnesses to avoid dispute.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾ (النساء: 10)

*“Lo! These who devour the wealth of orphans wrongfully, they do but swallow fire into their beliefs, and they will be exposed, to burning flame (Islamsoft, 2001:98).”*

One who corrupts orphan's wealth is symbolized by eating fire of hell because that wealth will turn into fire of Sa'ir hell in hereafter. It is asserted that one of evidents faced by our Prophet in Isra' Mi'raj. Suddenly, the prophet watched people whose mouths are opened by angel, then they eat fire until burning all body. Gabriel informs to Prophet Muhammad that they are the persons who corrupt orphan's wealth (Rohim, 2004: 25).

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ

وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ

وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ (النساء: 36)

*“And serve Allah. Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindered, and orphan, and the needy and the orphan and into the neighbor who is of kind (unto you) and the neighbor who is not of kind and the fellow traveler and the wayfarer and (the slaves) whom your right hand possess. Lo! Allah loveth not such as are proud and boastful (Islamsoft, 2001:100).”*

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي

يَتَمَى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ

وَالْمُسْتَضَعِّفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ

خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾ (النساء: 127)

*“They consult thee concerning women. Say: Allah gives to you decree concerning them, and the scripture which hath been recited unto you (giveth decree), concerning female orphans unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning ) the weak among children, and*



*that ye should deal justify with orphans. Whatever good ye do, lo! Allah is ever aware of it (Islamsoft, 2001:102).*

This verse explains advice about woman orphan who is treated cruelly. Surely, orphan care taker has authority of orphan's wealth. Many care takers of rich orphan want to authorize orphan's wealth forever although she has reached maturity. If the woman orphan is beautiful, they marry her and take the will. However, if the woman orphan is ugly, they prevent her to marry with other people in order to able to authorize the will forever. It is forbidden and it becomes one of great sin. Allah orders us to manage orphan's wealth in justice toward their will and wedding present.

The following verses are about how to treat poor orphan. Allah explains that one's wealth does not make haughty, so they will honor and love poor orphan.

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿٧﴾ (الفجر: 17)

*"Nay, but ye (for your part) honor not the orphan (Islamsoft, 2001:884)."*

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا

مَقْرَبَةٍ ﴿١٥﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ (البلد: 15)

*“Ah, what will convey unto thee what the Ascents? (It is) to free a slave, and to feed in the day of hunger, an orphan near of kin, or some poor wretch in misery (Islamsoft, 2001:887).”*

This verse explains that Allah has provided a lot of wealth for human in the world. Allah also provides two roads of life, difficult road and easy one. The difficult road does not mean can not bring us to happiness. Human must choose the road that brings to Allah blessing although it is difficult even complicated. The way to take that road is spent wealth which has been provided by Allah to loose abolition, give food and drink to orphan and poor in scarcity day. For those who can take that difficult road will near to heaven (Ibnu Katsir, 2005:346).

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿١٠﴾ (الضحى:10)

*“Therefor the orphan oppress not (Islamsoft, 2001:893)”*

Allah orders us to love orphan as well as Allah loves his choosing creature, Prophet Muhammad. Prophet Muhammad was orphan who was always guarded by Allah. Although he lost affection from parents, he got affection from uncle and grand father. Therefore, Prophet Muhammad really honor orphan then. This verse prohibits one to snap, mean, and underestimate orphan.

### 2.1.2 The verses from Al- Hadist

قال رسول الله صلى الله عليه وسلم اربع حق على الله ان لا يدخلهم الجنة ولا يذيقهم نعيمها مدمن خمر و اكل الربا واكل مال اليتيم بغير حق و العاق لوالديه(رواه حاكم)

*“The prophet said: there are four Allah’s rights not to send the people to heaven’s delicacy; they are for drinker, usury practice, orphan’s oppressor, and parents’ rebellion(Muhsin Khan and Abdul Hamid, 1980:vol 3 page 893).”*

There are four Allah’s rights not to send one to heaven’s delicacy, one of them is for devourer orphan wealth wrongfully. For example, people pretend to help orphan, but he manipulates orphan’s wealth until orphan becomes poor and neglected.

Toward neglected orphan because of poverty, we should take care them as our family. The orphan should be loved and treated properly. Allah always loves and blesses home which orphan honored there.

قال رسول الله صلى الله عليه وسلم: ان احب البيوت الى الله بيت فيه يتيم مكرم (رواه الطبراني)

*“ The prophet said: the most beloved home for Allah is the home that are honored orphan(Muhsin Khan and Abdul Hamid, 1980:vol 4 page 346).”*

قال رسول الله صلى الله عليه و سلم خير بيت في المسلمين بيت فيه يتيم يحسن اليه. وشر بيت في المسلمين بيت فيه يتيم يساء اليه. انا وكافل اليتيم في الجنة هكذا وأشار مالك بالسبابة والوسطى (رواه البخارى)

*“The prophet said: The best Moslem’s home is there are orphan who get good treatment. While the worst Moslem’s home is there are orphan who get cruel treatment. The orphan benevolent and I will be in heaven like two fingers (middle finger and pointer finger)(Muhsin Khan and Abdul Hamid, 1980: vol 1 page 887).”*

The Moslem’s home will be more beautiful and blessing if the owner of that house treats the orphan properly. Nevertheless, if the owner of the house treats orphan cruelly, it will be the worst home. Prophet Muhammad was orphan since he began his life. He promises to orphan care takers that they will go to heaven together with the Prophet. Besides, the orphan care takers also will be sheltered by Allah forever.

قال رسول الله صلى الله عليه وسلم: من كفل يتيماً او ارملة اظله الله في ظله وادخله الجنة (رواه الطبرني)

*“The prophet said: for those who sympathize to orphan and widow, Allah will shelter them and they will enjoy the heaven(Muksin Khan and Abdul Hamid, 1980: vol 4 page 884).”*

والذي بعثني بالحق، لا يعذب الله يوم القيامة من رحم اليتيم ولأن معه في الكلم ورحم يتمه وضعفه ولم يتناول علي جاره بفضل مآتاه الله (رواه الطبرني)

*“By Allah who has sent me in right, Allah never torture to those who love orphan and treat them kindly. And those who are not arrogant and jealous to neighbor’s wealth (Muhsin Khan and Abdul Hamid, 1980: vol 4 page 102).”*

Allah is really angry to people who make orphan bears. In the day after, hell has been waiting for orphan’s oppressor.

يا علي: اذا بكى اليتيم اهتز العرش فيقال: يا جبريل وسع النار لمن ابكاه و وسع الجنة لمن اضحكه (رواه الطبراني)

*“Hi Ali, if orphan cries ‘Arsy will shake strongly and Allah says to Gabriel: enlarge the hell for those who make orphan cry and enlarge the heaven for those who make orphan smile (Muhsin Khan and Abdul Hamid, 1980: vol 4 page 100).”*

Taking care orphan means caring to all their necessary, food, cloth and so on. If the orphan is rich, the wealth must be developed. However, if the orphan is poor, care taker must be responsible for their need. The prophet advised to Abu Darda’ that if we want to be a kind person to everyone, take an orphan to our home, wipe his head, and ask together in eating and drinking (As-Syafi’i, 2007: 109).

من ضم يتيما بين ابوين مسلمين الى طعامه وشرابه حتى يستغنى عنه وجبت له الجنة البتة (رواه البيهقي)

*“Who take Moslem orphan together in eating and drinking till orphan is sufficient by Allah, Allah will give him the heaven at all (Muhsin Khan and Abdul Hamid, 1980: vol 7 page 25)”*

من مسح راس يتيم لم يمسه الا الله كان له بكل شعرة مرت عليها يده حسنات

(رواه احمد)

*“Who caressed orphan’s head because of Allah at all, he will get reward from every piece of hair (Muhsin Khan and Abdul Hamid, 1980:98).”*

The orphan’s wealth is not obligated in zakat and charity. The orphan care taker should develop that wealth for orphan’s life until orphan get maturity.

ليس في مال اليتيم زكاة حتى يحتلم (رواه ابو حنيفة)

*“The orphan’s wealth never obligatory alm till reach maturity (Muhsin Khan and Abdul Hamid, 1980: 190).”*

من ولي ليتيم مالا فاليتمر به ولا دعه حتى يأكله الصدقة (رواه البيهقي)

*“Who be a guardian of orphan’s wealth should develop the wealth and do not let the wealth decrease because of charity Muhsin Khan and Abdul Khan, 1980: 106).”*

## 2.2 Maslow’s Hierarchy of Human Needs

Psycho-humanistic theory developed in 1950s. This theory is called humanistic because it has exclusive interest of human attitude. Humanistic theory has great attention to human existence such as love, creativity, imagination, responsibility, and self actualization. Abrraham Maslow is the most popular humanistic theorist. The greatest personality theory of Maslow is Hierarchy of Human Needs.

### 2.2.1 The physiological needs

Physiological needs refer to the need of our body for food, air, water, sleep, and sex. Undoubtedly these physiological needs are the most pre potent, basic and powerful of all the needs, they are capable of totally blocking out every other needs.

For instance, Maslow stated that the man who is extremely and dangerously hungry will have no other interest but food, he emotes only about food, he perceives only food and he wants only food. In this moment, the need of love, esteem, safety and self actualization do not appear. But once satisfied, the person is no longer aware of it, nor driven by it. (Maslow, 1970: 35-38)

### **2.2.2 The safety needs**

The need for safety is more important than other need after the physiological needs that are relatively well gratified. The satisfaction of safety needs require security, stability, structure, protection, order, chaos, freedom from fear and anxiety. The fulfillment of safety needs allows a person to feel secure, comfort, balance, poise, calm, etc.

On the contrary, when there is a lack of these needs, a person will feel insecure, anxious, afraid, yearning for protection, sensing of loosing something, etc. Maslow also point out that, although most normal adults have satisfied those needs, they still require some fulfillment of certain degree of security. Most of us prefer predictable to the totally unknown, order to chaos, and so we would be safe for the future ( Maslow, 1970: 18-20)



### **2.2.3 The belonging and love needs**

If both the physiological and safety needs are fairly well gratified the love and affection belonging needs would then emerge. The love and belonging needs are difficult to be satisfied in an increasingly mobile society since they always make people change or move from one place to another. The needs of love and belonging can be manifested in a variety of ways: through affectionate relationship with other people in general, close friends, lovers and spouses, group or society in large.

Lacking of fulfillment from satisfying the needs will cause a feeling of being unwanted, lonely, worthless, empty, isolated, incomplete, etc. the satisfaction those needs would cause an individual to have the freedom of expressing emotion, sense of warmth, sense of togetherness, and renewed sense of life and strength.

The needs of love fulfillment which involve the need to love as well as to be loved can be satisfied by having a warm relationship with another person or intimacy with a member of the different sex. But it should be noted that sex does not equate with love. Sex is purely physiological need and is considered as one way of expressing the love need. The love need involve both giving and receiving love (Maslow, 1970: 20-21)

### **2.2.4 The esteem needs**

All people in our society have a need or desire for a stable, firmly based, and usually thinking highly of themselves, as in self respect, or self esteem, and self esteem of other. These needs may be classified into two subsidiary sets. First

consist of the desire of strength, achievement, adequate mastery, competence, confidence, enfacing of the world, for independence and freedom. Second, the needs that are revealed to gain respect from others: reputation, status, fame and glory, dominance, importance, dignity, or appreciation.

Satisfaction of those needs allows a person to feel confident, worthily of themselves. When there is a lack of self esteem, on the other hand, the person feels inferior, helpless, discourages, and lack sufficient to cope with problem ( Maslow, 1970: 21).

#### **2.2.5 The self actualization needs**

If the need of physiological, safety, love, and belonging needs have been satisfied the person is ready to move from deficit needs to growth needs, that it to the final stage of development in the form of all of human potentialities and capabilities. According to Maslow, the needs refer to human desire for self fulfillment and tendency to become actualized in any potential.

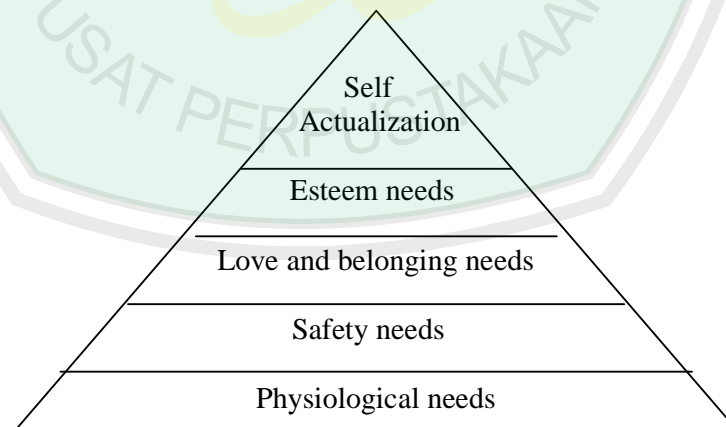
To fulfill this actualization needs, one must be free restrain imposed either by the culture or by one's own self. Another point is that one must not be distracted by concerns for food or safety. Above all, the person must know about own capacity, such as: a realistic knowledge of strength and weakness, vice and virtues, skill and abilities ( Maslow, 1970: 22).

The top of the hierarchy of human needs is being a self actualized person. This need cannot be satisfied, as no body feels satisfied in actualizing himself. There are some characteristics of a self actualized person. Those are:

- a) Able to perceive reality accurately and run the life comfortably.

In other hand, he is not anymore defensive in his perception of the world (Boeree, 2007: 285).

- b) Able to treat life difficulties as problems demanding solution (Boeree, 2007: 286). He or she is away from depression and knows what should be done to solve the problems.
- c) Have different perception of means and ends. He or she feels that ends do not justify means, means could be end him or herself and means is often more important that the ends (Boeree, 2007: 287)
- d) Able to accept own human nature, other nature, and environment ( Yusuf and Nurihsan, 1997: 163)
- e) He or she is spontaneous, simple, natural, and honest (Yusuf and Nurihsan, 1997: 163).



The needs that stand at the bottom rung must be satisfied before those at the top can be satisfied; indeed, the needs at the top will not even appear until the

lower order ones have been at least partially satisfied. A need does not have to be absolutely and fully satisfied before the next one in the hierarchy. Maslow described that the healthy human is who can satisfy 85% of physiological needs, 70% of safety needs, 50% of love and belonging needs, 40% of esteem needs, and 10% of self actualization needs.

Generally, the higher needs appear later in human life phase. Physiologic needs and safety needs appear in children, love and esteem needs appear in teenager, and self actualization appears in adult (Boeree, 2007: 282)

Maslow (Yusuf and Nurihsan: 161) states that if human able to fulfill their needs, they will have a health personality. Human who is able to fulfill their need are not motivated to seek their weaknesses. They attempt to improve their potencies maximally. While, who can not be able to fulfill their need will tend to seek special thing to cover weaknesses. For example, children who lack of physiologic needs will tend to be motivated to eat when meet food. It is not only for physiologic needs but also safety needs, love and belonging and others.

Psycho-humanistic assumes that basically human has good potencies. Human have the best imagination, creativity, responsibility, and self actualization. Psycho-humanistic also considers that human have authority of life. They are self determining being who able to decide their need. Psycho-humanistic theory states there is beyond aspect of human beside physic and psychic, that is spiritual aspect.

### 2.3 Maslow's Hierarchy of Human Needs: Islamic Perspective

According to Al-Qur'an human is formed from three aspects of human formation, they are physiological aspect (jismiah), psychological aspect (nafsiah), and spiritual aspect (ruhaniah). Physiological aspect is the most perfect human physic organ than other creature. Human contains of earth, water, fire, and air propositionally.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ (التين: 4)

*"Surely We creates man of the best stature (Islamsoft, 2001:894)"*

The human physic is completed by the most perfect organs, such as skin (Al-An'am: 7), nose (Yusuf: 94), ears (Al-isra':36), eyes (Al-A'raf:85), and tongue (Al-Balad:9)

وَلَوْ نَزَّلْنَاهُ عَلَىٰ كِتَابٍ فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ (الانعام: 7)

*"Had we sent down unto thee (Muhammad)(actual) writing upon parchment, so that they could feel it with their hands (Islamsoft, 2001:163)"*

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ ﴿٩٤﴾ (يوسف: 94)

*"Truly I am conscious of the breath of Joseph, though ye call me dotard (Islamsoft, 2001:322)"*

إِنِّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْعُورًا ﴿٣٦﴾ (الاسراء: 36)

*“Lo! The hearing and the sight and the heart of each of these, it will be asked  
(Islamsoft, 2001:378)”*

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ (الاعراف: 85)

*“Have they not considered the dominion of the heaven and earth and what things  
Allah hath created (Islamsoft, 2001:207)”*

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ (البلاذ: 9)

*”And tongue and two lips (Islamsoft, 2001:886)”*

Physiological needs located in the most basic human needs, so it is called primer needs. This needs must be fulfilled by every human, if not human can not be able to reach other needs or even will die. The examples of physiological needs are food, cloth, sex, house, etc.

Psychological aspect is whole humanistic quality such as thought, feeling, desire, freedom, etc. Psychological aspect is formulated of three parts; they are desire (nafs), mind (aql) and heart (qalb). The three parts of psyche as medium to realize psyche function.

- Desire

This part is animal character in human psyche system. In Islamic perspective, desire has double powers, ghadabiyah and syahwaniyah. Ghadabiyah is energy to avoid all dangerous so human get safety. While syahwaniyah is energy to seek all pleasure such as love and belonging. Human who can not manage this part will go

to hedonistic and materialism life style. Human have to manage desire by mind and heart in order to able enjoy their life appropriately. The biggest need of desire is safety needs. Safety need is basic need of human psyche, so human can be able to improve the quality of life physically and psychically by fulfilling this need.

(Baharuddin, 2004: 244)

- Mind

Alqur'an states many terms to explain the mind. Firstly, Al-Lubb in surah Ali Imran: 190.

إِنِّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

(ال عمران:190) ﴿١٩٠﴾

*“Lo!in the creating of the heavens and the earth and in the difference of night and dayare tokens (of his souferenighty) for men of understanding (Islamsoft, 2001:94)”*

Al-Lubb is reflection of Allah holiness and purity. Its activities are zikir (remember Allah) and think Allah creature. Second is Al-Hujjah in surah An-Nisa' 145.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ

عَزِيزًا حَكِيمًا ﴿١٤٥﴾ (النساء:145)

*“Messenger of good cheer and off warning, in order that mankind might have no argument against Allah after the messengers (Islamsoft, 2001:127)”*

Al-hujjah is mind which has function getting proves by logic argument and creating new concept by actualizing abstract thing. Al-Qur'an also use term Al-Hijr in surah Al-Fajr: 5.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ (الفجر:5)

*“ there surely is an oath for thinking man (Islamsoft, 2001:883)”*

Al-hijr is mind which able to avoid the forbidden thing and reject the illogic thing. The last term is An-Nuha in surah Taha:54.

كُلُوا وَارْعَوْا أَنْعَمَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿٥٤﴾ (طه:54)

*“(saying):Eat ye and feed your cattle, Lo!here in verily are portents of man of thought (Islamsoft, 2001:424)”*

An-nuha has function as intelligence, knowledge, and logical. Esteem need appear from rationality of human mind. By existence of logical and rational in human mind, human can consider self existence in other existence. Then later human consider self specialty, so human need self esteem from others. (Baharuddin, 2004: 245)

- Heart

This part has role of humanistic in human psyche. Islam also has many terms of heart, they are as-sadr as place for insight, Al-Qalb as place of faith, asy-



shaghaf as place of love, al-fuad as place of truth and as- suwida' as place of science and religion. Generally, Al- qalb is standard of goodness and badness. In Al- Hadist states that heart holds the strategic function in human psyche.

ان في الجسد مضغة اذا صلحت صلح الجسد كله و اذا فسدت فسد الجسد كله الا و هي القلب (رواه البخارى)

*“ Truly in human body here in a meat, if it is good, whole body will good, and if it is bad whole body will bad. Ye must know, it is heart (Muhsin Khan and Abdul Hamid, 1980: vol 1 page 471). ”*

Love and belonging need appears from emotional of heart. Human always want to feel pleasure. The pleasure will be realized by existence of love both physically and psychically. In Al-qur'an, human love physically is called *mawaddah* and human love psychically is called *rahmatan*. (Baharuddin, 2004: 246)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ (الروم: 21)

*“And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect (Islamsoft, 2001:560). ”*

Spiritual aspect is human psyche that has virtue of soul. It is related to relationship between human and Allah. The spiritual need is self actualization. Human existence in the world is as *khalifah*. To realize fuction of *khalifah*, Allah has given several potencies of mastering science, knowledge, and technology.

*Khalifah* is the highest peak of human development in the world. (Baharuddin, 2004: 246)

From explanation above, Dr. Baharuddin formulates the table of “ The Characteristic of Basic Human Needs.” (Baharuddin, 2004: 242. table. 23)

Soul Aspect	Characteristic	Human Need
Ruh (Spirit)	Spiritual	Self Actualization
Qalb ( Heart)	Emotional	Love and belonging needs
‘Aql (Mind)	Rational	Esteem needs
Nafs (Psychic)	Biological	Safety needs
Jism (Physic)	Biological	Physiological needs

Psycho-humanistic has similar concept with Islam. Psychohumanistic assumes that human has good potencies. It is asserted that Allah creates human as the best creature physically and gives them heart and mind

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ (التين: 4)

“Surely We creates man of the best stature (Islamsoft, 2001:894)”

وَجَعَلْ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ (النحل:353)

“Allah gave you hearing and sight and hearts (Islamsoft, 2001:353)”

so, human has high potencies in understanding themselves and environment.

Even, the view of psychohumanistic about human as the self determing being that able decide the self fate harmony with verse of Al-Qur’an surah Ar-Ra’du: 11

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ (الرعد: 11)

*“Allah changeth not the condition of folk until they (first) change that which is in their heart (Islamsoft, 2001:328)”*

Maslow argues that human motivation is organized by hierarchy of human needs, a structure of needs that is always systematically. A basic need must be fulfilled before appearing other needs. (Yusuf and Nurihsan, 2007: 156). In Islamic perspective, Allah also has ordered human to fulfill some needs as soon as possible before appearing other needs. Human also must fulfill other needs as soon as possible after some needs are fulfilled. Allah will give easiness of life to who apply that.

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ (الانشراح: 7)

*“ So when thou art relieved still toil (Islamsoft, 2001:893)”*

## **2.4 Psychological Literary Criticism**

Literary criticism is a tool which used by the researcher to analyze or to interpret literary work with referred to the certain theory. Literary criticism has role as orientation center direction to look into reality interpretation. Literary criticism also can personate as constrictor analysis. Without limitation in research, the study will not be focus and researcher will find difficulties to reach the solution. Besides, literary criticism guides steps work of researcher to explain

empirical fact, emerging in fiction masterpiece. In this study, the researcher uses psychological literary criticism and referred to the Maslow's Hierarchy of human needs theory.

According to Endraswara (2003: 96), psychological literary criticism appears because there is assumption that literary work is product of psyche activity. Author creates literary work in subconscious and writes it consciously. Author uses thought and feeling in creating literary work. Sometimes, life experience of author is reflected to literary text. As well as author, readers also use psyche power in responding literary work. Literary work which is considered as psychological phenomena presents psychological aspects through characters in drama and prose. While in poetry, it is presented through rhyme and diction. Jatman in Endraswara (2003: 97) states that literary work and psychology have tight relationship. Both psychology and literature have similar object that is human life. Literature analyzes human as creature of author's imagination, while psychology analyze human as God's creature. However, it does not mean that psychology and literature depend on each other but they give contribution each other. A psychologist does not need to understand thoroughly about literature if he wants to psychoanalyze it and psychological author and critic do not need to be a psychologist, they can be anybody. Literary work may contribute the development of psychology while psychological theories may help the authors and critics to read and write literary work rightly and better. Jung (1985: 65) said that psychology could involve in literature, because human soul is a source of all knowledge and art. In novel, we can find problems that may include psychological

aspects. These psychological aspects can appear as the cause or results of the problems found in novel. Wellek and Warren (1990: 33) support that one cognitive value in novel would seem to be psychology.

Although literature is imagination, author often uses psychological theory to make characters alive. An appropriate theory of psychology is applied to analyze the characters of literary works because the psychological condition of character in literary work is the same as human psychology. Characters have their own world like human being in the real world. So, psychological theory is also applied to clarify the character's personality to solve the real life problems. The characteristics of human being in both literature and psychology often show similarity, so that psychological literary criticism is precisely done. Culler (1997: 128) assumes that psychological analysis has an impact on literary studies both as mode of interpretation and as a theory of language, identity, and subject.

Derida criticizes psychological aspects in literary work by statement: *what is a text, and when must the psyche be if it can be represented by a text?* It means the researcher must be able to analyze psychological aspect imply in the text, because it is usually presented in abstract. It is a complicated thing to analyze literary work using psychological theory. Psychological literary criticism does not only analyze character but also analyze conscious and unconscious aspect, imagination, and instinct.

Psychological literary criticism has to use three basic literary approaches. First, textual approach that analyzes psychological aspect of character in literary work. Second, receptive- pragmatic approach that analyzes psychological aspect

of readers as the consumer who are influenced by the text or literary work itself and the reader's reception process in enjoyed literary works. Third, expressive approach that analyzes psychological aspect of author when her/his creativity process reflects in their work, not only as the personal but also as the society's representative (Roekhan in Endraswara, 2003: 98). Psychological literary criticism will be supported by three approaches at once. The characterization of characters can be conceived textual which much study contain and meaning of characterization itself. The researcher focuses her study on textual aspect that studies psychological aspects of the main character in novel.

Wellek and Warren (1990: 34) state that psychological literary criticism has four researches' probability. *First*, analyzing psychological aspect of author as individual. This study tends to up at artistic psychology. The researcher attempts to catch psyche condition of author when he creates literary work. *Second*, analyzing psychological aspect in literary expression. This study correlates with the psychological creative process. *Third*, analyzing psychological theory that is used in literary work. This study assumes that author often uses psychological theory to literary creativity. *The last*, analyzing psychological impact to the readers (audience psychology). This study tends to the pragmatic aspect of psychological text to its reader.

Literary works record psychological phenomena which are expressed by behavior of characters. This behavior became empirical fact or data which must be revealed by the researcher. The researcher has to master psychological theories in

investigation. The theory is used to analyze the character; the psychological theory becomes a tool that uses to explain the characters' behavior and motivations.

Every person can look at the major character in the novel by using psychological approach. Person who knows character's attitude by using the modern theory of psychology to explain and give interpretation of literature means that she/ he is successful person (Harajana, 1985: 66). Psychological approach gives some information about human attitude and the background of human being. Literature which emphasize of the condition of the soul gives the information about physical accident. According to J.S Badudu (1993: 92) that background of people gives the instruction to do something in their life.

## 2.5 Previous Studies

The researcher found the previous research which has been conducted by Rina Martina, the student of UIN Malang entitled *Analysis on James Bond's Love and Its Effect on His Attitude toward His Career in Casino Royal Film, 2007*. In her study she analyzes the psychological effect of James Bond's love on his attitude toward his career. While, the present study, the researcher analyzes the psychological effect of orphan treatment on Jane Eyre personality. Both of the researches are using the theory of human basic needs, but the present study view it in Islamic perspective. Rina Martina explains that Bond's love to Vesper Lynd gives positive and negative effects on his carrier. The positive effects are Bond is

happier of his togetherness with Lynd, Bond protects and cares to Lynd, and Bond has spirit to face his carrier. While the negative effects are Bond is less responsibility to his career, Bond feels disappointed because he is cheated and betrayed by women that he loves, and Bond trust to Lynd very much without knowing further who Lynd is. The researcher takes Rina Martina's thesis as a previous study because it gives reference about human basic needs and effect on human attitude.

In conducting this research, the researcher also got inspiration from Izzatul Hidayah al- Hasanah, the student of UIN Malang in her thesis entitled *A Study of Autobiographical Aspects of Charlotte Bronte's life Emerge in Jane Eyre, 2006*. Jane Eyre novel is kind of autobiographical novel that contain part of author life. There are many Charlotte Bronte experiences that emerge in this novel; they are aspect of family, religion, society, job, education, character and love. Some aspects emerge frequently and others emerge very seldom. The researcher takes this thesis as previous study because it gives contribution about chronological of Jane Eyre story so that the researcher is helped in understanding and analyzing the novel. Here, the researcher will continue and complete the previous discussion about human basic needs and its effect on someone's attitude. However, in this thesis the researcher analyzes different novel.



## CHAPTER III

### ANALYSIS

In this chapter, the researcher is going to analyze the treatments faced by Jane Eyre in Charlotte Bronte's *Jane Eyre*. The researcher also presents the analysis of treatments faced by Jane Eyre in Islamic perspective. Then, the researcher analyzes the effects of those treatments on Jane Eyre attitude. All of the analyses are analyzed by using the Maslow's hierarchy of basic human needs theory.

#### 3.1 The Treatments Faced by Jane Eyre in Charlotte Bronte's *Jane Eyre*

Charlotte Bronte's *Jane Eyre* presents more than one orphan characters. They are Jane Eyre, Adela, Helen Burns, and other student of Lowood. They get different treatments from each of their guardians. Jane Eyre gets more bad treatments than the proper treatments. Adella is really fortunate because her guardian, Mr. Rochester, always treats her properly. On contrary, Mr. Brocklehurst, the guardian of Lowood institution, never treats Helen and other students of Lowood properly. He and his family live splendidly, but he lets the students of Lowood live in poverty, starvation, and threaten typhus fever. In this study, the researcher emphasizes only on the treatments faced by Jane Eyre.

Jane Eyre is a main character of Charlotte Bronte's *Jane Eyre*. This story begins in Gateshead Hall, a place where Jane Eyre stays with Reed family. Jane Eyre

is an orphan who is adopted by the Reed family. Mr. Reed, Jane Eyre's uncle, adopts her after her parents passed away because of suffering typhus fever. This idea is supported by the following quotations:

.....after my mother and father had been married a year, the latter caught the typhus fever while visiting among the poor of a large manufacturing town where his curacy was situated, and where that disease was then prevalent; that my mother took the infection from him, and both died within a month of each other (Bronte: 1994; 28).

I could not remember him, but I knew that he was my own uncle- my mother's brother- that he had taken me when a parentless infant to his house (Bronte: 1994; 18).

Mr. Reed loves Jane Eyre very much, but after passing away, Mrs. Reed and their children treat her cruelly, so her basic human needs is almost not fulfilled. Jane Eyre is treated cruelly physically and psychically by The Reeds. As long as at Gateshead, she feels physically broken down and dreadful mental suffering. This idea is supported by the following quotations:

Yes, Mrs. Reed, to you I owe some fearful pangs of mental suffering. I felt physically weak and broken down: but my worst ailment was an utterable wretchedness of mind: a wretchedness which kept drawing from me silent tears (Bronte: 1994; 22)

Her physiological need is seldom fulfilled in her childhood. She only gets food and drinks as well as servants have. She never gets good, delicious, and nutritious food and drink as the Reeds eat and drink. She is not only lack of food needs but also clothes and house. This idea is supported by the following quotations:

“ you are a dependent, mamma says; you have no money; your father left you none; you ought to beg, and not to live here with gentlemen's children like us, and eat the same meals we do, and wear clothes at our mamma expense. All the house belongs to me go and stand by the door, out of the way of the mirror and the window.”(Bronte: 1994; 12)

The statement “and eat the same meals we do” shows that Jane Eyre never gets good, delicious, and nutritious food as the Reeds eat. The lack of clothes is shown by the statement “and wear clothes at our mamma expense”. It means that Jane Eyre only wears the cheap and bad clothes. She is also forbidden to enjoy the luxuries of Gateshead Hall. It is shown by the statement “All the house belongs to me, go and stand by the door”.

Although Jane Eyre has gone from Gateshead to Lowood, she still gets lack of food. Lowood is an institution that is lack of facilities, including food. Usually, the students of Lowood only get an insufficient number of food everyday, such as thin bread, fresh water, or one –two spoonful of porridge. Therefore, Jane Eyre often feels hungry in her activity. The following two quotations support this fact:

The tall girls went out and returned presently, each bearing a tray, with portion of something, I knew no what, arranged thereon, and a pitcher of water and mug in the middle of each tray. The portion was handed round; those two like took a draught of water, the mug being common to all. When it comes to my turn, I drank, for I was thirsty, but did not touch the food, excitement and fatigue rendering me incapable of eating: I now saw, however, that it was a thin of oaten cake, shared into fragments (Bronte: 1994; 46).

The indefatigable bell now sounded for the fourth time: the classes were marshaled and marched into another room to breakfast. How glad I was to behold a prospect of getting something to eat! I was now nearly sick from inanition, having taken so little the day before (Bronte: 1994; 47).

In lines with above quotation, it can be said that the portion of supper is only a thin of oaten cake and a pitcher of water shared for all students of Lowood.

Therefore, in the morning, Jane Eyre is very happy when she hears the ringing bell

for breakfast because she is hungry. She is nearly sick from inanition and eaten so little the day before.

Ravenous, and now very faint, I devoured a spoonful or two of my portion without thinking of my taste, but the first edge of hunger blunted, I perceived I had got in hand a nauseous mess- burn porridge is almost as bad as rotten potatoes; famine itself soon sickens over it (page 48, paragraph 1, line 1)...

‘You had this morning a breakfast which you could not eat; you must be hungry...’ (Bronte: 1994; 50)

Soon after five p.m we had another meal, consisting of a small mug of coffee, and half slice of brown bread. I devoured my bread and drank my coffee with relish: but I should have been glad of as much more- I was still hungry (Bronte: 1994; 54).

It is clear that Jane Eyre tries to eat burnt porridge without thinking the taste because she needs to eat. Many students cannot eat so they must be hungry. The next quotation also shows that Jane Eyre eats a half slice of brown bread and drink a mug of coffee with relish. Jane Eyre is still hungry because the portion is only half slice of bread. Jane Eyre also often feels hungry in her activity and she usually forgets the cold and hunger by thinking and watching. As it described follows:

I leant against a pillar of the veranda, draw my gray mantle close about me, and trying to forget the cold which nipped me without, and the unsatisfied hunger which gnawed me within, delivered myself up to the employment of watching and thinking (Bronte: 1994; 51).

Jane Eyre sits and leans against a pillar of the veranda. She wears the mantle because the situation is cold. Usually in the cold, she feels hungry but it is not time for eat. She feels hungry because of not only the cold situation but also does

not gets enough breakfast before. She tries to forget the cold and hunger by watching the scenery of Lowood and thinks about her study.

The lack of good food is continually distressing. The supply of food to Lowood is decreasing while the number of Lowood students is increasing. This quotation explains that the big girls must share their portion to the little ones. Many times Jane Eyre has shared her precious bit of brown bread between two seniors and half mug of coffee drunk by three person.

Then the scanty supply of food was distressing: with the keen appetites of growing children, we had scarcely sufficient to keep alive a delicate invalid. From this deficiency of nourishment resulted an abuse which pressed hardly on the younger pupils: whenever the famished great girls had an opportunity they would coax or menace the little ones out of their portion. Many a time I have shared between two claimants the precious morsel of brown bread distributed at tea time, and after relinquishing to a third half the contents of my mug of coffee, I have swallowed the remainder with an accompaniment of secret tears, forced from me by the exigency of hunger (Bronte: 1994; 62).

Beside lack of food, Lowood is also lack of sanitation and clothes facilities. It is not easy for Jane Eyre to have enough space to wash because there is only one basin for six girls. The quotation bellow support this fact:

I too rose reluctantly; it was bitter cold, and I dress as well as I could for shivering, and washed when there was a basin liberty, which did not occur soon, as there was but one basin to six girls, on the stands down the middle of the room (Bronte: 1994; 47).

The clothes of Lowood students are insufficient to protect them. They have no appropriate clothes for the winter; they have no boots and gloves, so their feet and hands are covered with chilblains. Their stockings are incapable of warming their

body, they are very bad and there are many big sizes of holes in them. The following quotations describe it:

Our clothing was insufficient to protect us from the severe cold; we had no boots, the snow got into our shoes and melted there; our ungloved hands became numbed and covered with chilblains, as were our feet (Bronte: 1994; 62).

‘...And oh ma’am! I wish the woolen stockings were better looked to! When I was here last, I went into the kitchen-garden and examined the clothes drying on the line; these was a quantity of black hose in a very bad state of repair; from the size of the holes in them I was sure they had not been well mended from time to time.’ (Bronte: 1994; 64)

Mr. Brocklehurst, the owners of Lowood, teaches the Lowood’s student to live in simplisity and poverty, whereas he is a rich man, he and his family live splendidly. He argues that he will make the students of Lowood hardy, patient, and self denying, not to encourage luxury and self- indulgence. He teaches them strength through hardship. This idea is supported by the following quotation:

‘Madam, allow me an instant. You are aware that my plain in bringing up these girls is not to accustom them to habits of luxury and indulgence, but to render them hardy, patient, self denying.’ .....(Bronte: 1994; 64)

For examples, he only limits one clean tucker in a week. As described by this quotation:

‘And ma’am,’ he continued, ‘the laundress tells me some of the girls have two clean tuckers in a week: it is too much; the rules limit them to one.’ (Bronte: 1994; 64)

He also does not give permission to Miss Temple, one of Lowood teachers, to serve extra meal of bread and cheese to the students of Lowood.

‘Oh madam, when you put bread and cheese instead of burnt porridge, into these children’s mouths, you may indeed feed

their vile bodies, but you little think how you starve their immortal souls!' (Bronte: 1994; 65)

However, it is a very contrast view in Lowood environment. His wife and daughters are dressed splendidly when entered the school room. They are dressed in velvet, silk, and furs. Their loose fair hair rippled from under their grey hats, elaborately curled. The elder one wears velvet, trimmed with ermine and her hair curled across her brow. This idea is supported by the following quotation.

Mr. Brocklehurst was here interrupted; three other visitors, ladies now entered the room. They ought to have come a little sooner to have heard his lecture on dress, for they were splendidly attired in velvet, silk, and furs. The two younger of the trio (fine girls of sixteen and seventeen) had gray beaver hats, then in fashion, shaded with ostrich plumes, and from under the brim of this graceful headdress fell a profusion of light tresses, elaborately curled; the elder lady was enveloped in a costly velvet shawl, trimmed with ermine, and she wore a false front of French curls (Bronte: 1994; 66).

Jane Eyre always feels fear and unsecured at Gateshead Hall because of being-repressed by the Reeds' cruel treatment. The quotation below describes it:

It was dreadful to me was the coming home in the raw twilight, with nipped finger and toes, and heart saddened by the chiding of Bessie, the nurse .... (Bronte: 1994; 9)

From the quotation above it can be said that Jane Eyre fear to come home. It means she feels unsecured because the Reeds always repress her by cruel treatments.

Furthermore, Jane Eyre really feels dreadful and insecure when she gets punishment; she is locked in the red room. The red room is the largest and grandest of the room in Gateshead Hall and it is dark, chill and seldom used. It is place where Mr. Reed passed away nine years ago.



The red room is a spare chamber, very seldom slept: I might say never, indeed, unless when a chance influx of visitors at Gateshead Hall rendered it necessary to turn to account all the accommodation it contained: yet it was one of the largest and stateliest chambers in the mansion ...

This room was chill, because it seldom had a fire; it was silent remote from the nursery and kitchens; solemn, because it was known to be so seldom entered (Bronte: 1994; 15).

Mr. Reed had been dead nine years: it was in this chamber he breathed his last; here he lay in state; hence his coffin was borne by the undertaker's men; and, since that day, a sense of dreary consecration had guarded it from frequent intrusion (Bronte: 1994; 18)

Sure, Jane Eyre is extremely afraid of living in the dark of red room, as if she watches ghost and spirit. Her heart beats fast and she can bear no more. She is panic, calling, and screaming as loudly as she can. Mrs. Reed punishes her because she scolds and snaps John Reed. The scolding appears when John Reed throws the book to Jane Eyre's head until sharp pain and bleed. However, this punish is not fair for Jane Eyre. This punishment is one kind of the Reeds' cruel treatments. The following quotations support this idea:

Was it, I asked my self, a ray from the moon penetrating some aperture in the blind? No; moonlight was still, and this stirred; while I gazed, it glided up to the ceiling and quivered over my head. I can now conjecture readily that this streak of light was, in all likelihood, a gleam from the lantern carried by some one across the lawn; but then, prepared as my mind was for horror, shaken as my nerves were by agitation, I thought the swift darting beam was a herald of some coming vision from another world. My heart beat thick, my head grew hot, a sound filled my ears, which I deemed the rushing of wings; something seemed near me; I was oppressed, suffocated: endurance brook down; I rushed to the door and shook the lock in desperate effort (Bronte: 1994; 18).

'take me out! Let me go into the nursery! Was my cry .....  
'Oh! I saw a light, and I thought a ghost would come.' I had now got hold Bessie's hands, and she did not snatch it from me (Bronte: 1994; 19).



The statements “prepared as my mind was for horror, shaken as my nerves were by agitation”, “ my heart beat thick, my head grew hot” and “I was oppressed suffocated” show that Jane Eyre repress both physically and psychically by this punishment.

Therefore, Jane Eyre feels happier when the Reeds go out, because she feels free from the Reeds’ cruel treatments which make Jane Eyre repress both physically and psychically. If the Reeds are at home, Jane Eyre always gets many dangerous punishments such as red room punishment, scold, and hit. Nevertheless, when the Reeds go out, she feels comfortable as if she lives in paradise of peace, calm, and pleasure. This idea is described by the following quotation:

Yet I thought I ought to have been happy, for none of the Reeds were there – they were all gone out in the carriage with their mamma. ....The state of things should have been to me a paradise of peace, accustomed as I was to a life of ceaseless reprimand and thankless fagging; but, in fact, my racked nerves were now in such a state that no calm could soothe, and no pleasure excite them agreeably (Bronte: 1994; 22).

Jane Eyre also feels unsecured at Lowood. The Lowood is an unhealthy place because the typhus fever had done its worst. Jane Eyre is threatened to suffer of fever or even die. The typhus fever has really breathed to all sides of Lowood. Most of the pupils receive infection of typhus. Forty-five students sick at one time. Many students die because of typhus fever and school rooms turn to be hospitals. It is supported by lack of food and neglected cold causing children’s weak immune and easy to suffer of illness. Mr. Brocklehurst never notices this situation. He does not care the condition of Lowood members because he lives in luxury. He does not supply enough food and clothes to protect them from the infection. It shows that

Mr. Brocklehurst does not treat Jane Eyre and other orphans at Lowood properly.

The following quotations support this fact:

That forest dell, where Lowood lay, was the credel of fog and fogbred pestilence; which quickening spring, crept into the orphan asylum, breathed typhus through its crowded schoolroom and dormitory, and, ere May arrived, transformed the seminary into a hospital.

...

Semi-starvation and neglected colds had predisposed most of the pupils to receive infection: forty-five out of the eighty girls lay ill at one time.....Many, already smitten, went home only to die: some died at the school, and were buried quietly and quickly, the nature malady forbidding delay (Bronte: 1994; 78).

However, Jane Eyre gets more safety and physiological needs at Thornfield Hall, so she feels that it is good time to start her new chapter of life. She is glad to get a small and comfortable room, unlike the room of Lowood and Gateshead. This idea is supported by the following quotations:

The chamber looked such a bright little place to me as the sun shone in between the gay blue chintz window curtain, showing papered walls and carpeted floor, so unlike the bare planks and stained plaster of Lowood, that my spirits rose at the view (Bronte: 1994; 99).

I thought that a fairer era of life was beginning for me, one that was to have its flowers and pleasures, as well as its thorns and toils. My faculties, roused by the change of scene, the new field offered to hope, seemed all stir (Bronte: 1994; 100)

Jane Eyre valued the interest and security found at Thornfield Hall. The members of Thornfield Hall are pleasant enough. Mrs. Fairfax is a housekeeper of Thornfield Hall and Adela is adopted child at that Hall. They treat Jane Eyre kindly and never punish, snap, and hit her as the member of Gateshead Hall do. They also give sufficient facilities to Jane Eyre such as food and room. The following quotations describe this idea:

I valued what was good in Mrs. Fairfax, and what was good in Adele;- but I believe in the existence of other and more vivid kinds of goodness, and what I believe in I wished to be hold (Bronte: 1994; 111).

Jane Eyre's love and belonging need is almost not fulfilled as long as in Gateshead Hall. She always gets bad treatments without love and affection as if all people there hate her completely. John Reed scolds, snaps, and hits her continually. John Reed is the eldest child of Reed family. He is big and stout school boy. This fact is supported by the quotation bellow:

John had not much affection for his mother and sisters, and an antipathy to me. He bullied and punished me; not two or three times in the week, nor once or twice in a day, but continually: every nerve I had feared him, and every morsel of flesh on my bones shrank when he came near. There were moments when I was bewildered by the terror he inspired, because I had no appeal whatever against either his menace or his inflictions; the servants did not like to offend their young master by taking my part against him, and Mrs. Reed was blind and deaf on the subject: she never saw him strike or heard him abuse me, though he did both now and then in her very presence; more frequently, however behind her back (Bronte: 1994; 12).

Based on quotation above, it seems John Reed hates her very much. He always punishes Jane Eyre more than twice a day. There is no one who is able to help her when she is being punished by John Reed. Mrs. Reed, Eliza, and Georgiana support everything he has done to torture her. All servants have no brave to against their master.

John Reed struck Jane Eyre strongly when he finds Jane Eyre hides herself behind the curtain and reads some books. John Reed does not allow Jane Eyre read books in that Hall, so he throws one of books to Jane Eyre's head until pain very sharp and bleeding.

I wonder if he read that notion in my face; for, all at once, without speaking, he struck suddenly and strongly...

.....when I saw him lift and poise the book and stand in act to hurl it, I instinctively started aside with a cry of alarm: not soon enough, however, the volume was flung, it hit me and I feel, striking my head against door and cutting it. The cut bled, the pain was sharp: my terror had passed its climax; other felling succeeded (Bronte: 1994; 12)

Not only John Reed but also Mrs. Reed who hit Jane Eyre. Mrs. Reed hits her because of her threat about their promises to Mr. Reed in order to love Jane Eyre forever. As described by this quotation:

Mrs. Reed soon rallied her spirit: she shook me most soundly; she boxed both my ears, and then left me without a word (Bronte: 1994; 30).

It is not the end of oppression. John Reed not only throws the book to Jane Eyre's head but also grasps her hair and shoulder. This evident happens when Jane Eyre snaps and scolds John Reed because she cannot stand with her niece's cruel treatments who always punishes and oppresses her continually.

He run headlong at me: I felt him grasp my hair and my shoulder: he had closed with a desperate thing. I really show in him tyrant: a murderer. I felt a drop or two of blood from my head trickle down neck, and was sensible of somewhat pungent suffering: these sensation for the time predominated over fear, and I received him in frantic sort (Bronte: 1994; 13).

She often receives the scolding from every people in Gateashead Hall. The Reeds always call her by nick of some bad animals. John Reed calls her by *dicken* when he look for Jane Eyre to be punished. Dickens is one of scolding word that is impolite to be said. He really hates and antipathy to Jane Eyre. He never calls Jane Eyre by Jane Eyre's real name. "Rat" is the daily nick name from John Reed. Mrs. Reed also scold that Jane Eyre is like mad cat when she asks Miss Abbot to hold

Jane Eyre to Red room. Mrs. Reed is really angry because Jane Eyre rebels, snaps, makes John Reed cry. The following quotations support this fact.

‘Where the **dickens** is she?’ he continued. ‘Lizzy, Georgy! Jane is not here: tell mamma she is run out into the rain-bad **animal!**’ (Bronte: 1994; 11)

I don’t very well know what I did with my hand, but he called me ‘**Rat! Rat!**’ and bellowed out aloud (Bronte: 1994; 13).

‘Hold her arms, Miss Abbot: She is like **mad cat.**’  
(Bronte: 1994; 14)

Mrs. Reed sends Jane Eyre to Lowood School to study and spend all holiday there. Actually, Mrs. Reed’s aim is not to allow Jane Eyre to go to school, but to kill Jane Eyre because at that time Lowood School suffers of typhus fever. This idea is described by the quotation bellow.

‘I should wish her to be brought up in manner suiting her prospects,’ continued my benefactress; ‘to be made useful, to be kept humble. As for vacations she will, with your permission spend them always at Lowood.’ (Bronte: 1994; 3)

The Reeds do not have affection to Jane Eyre at all. Jane Eyre is allowed to go far away alone. No one picks her up to Lowood- fifty miles far away from Gateshead Hall. The wife of porter and teachers of Lowood wonder Mrs Reed trust little girl to go so far alone. They consider that Mrs. Rochester does not have affection to Jane Eyre. The following quotations support this idea:

‘Is she going by herself?’ asked the porter’s wife.  
‘Yes.’  
‘And ho far is it?’  
‘Fifty miles.’  
‘What a long way! I wonder Mrs. Reed is not afraid to trust her so far alone.’ (page 44, line 3)

‘The child is very young to be sent alone,’ said she putting  
he candle down on the table (Bronte: 1994; 45).

Mrs. Reed’s hatred to Jane Eyre is also showed by telling others that Jane Eyre is  
cruel, naughty, and liar child in order the others also treat her cruelly. Mrs. Reed  
tells Mr. Brocklehurst, the owner’s of Lowood, that Jane Eyre often make  
mistakes, and Mrs. Reed asks to keep eye strictly on Jane Eyre. Actually, Jane  
Eyre is not a naughty and liar. However much Jane Eyre tries to do what Mrs  
Reed wants, she is still called naughty and sullen long day.

‘Mr. Brocklehurst, I believe I intimated in the letter which  
I wrote to you three weeks ago, that this little girl has not quite the  
character and disposition I could wish: should you admit her into  
Lowood school, I should be glad if the superintendent and  
teachers were requested to keep a strict eye on her ...’ (Bronte:  
1994; 35)

Unfortunately, Mr. Brocklehurst trust Mrs. Reed’s opinion and he admits that Jane  
Eyre is really a naughty and liar child. He will tell to Miss Temple and other  
teachers of Lowood to keep eye strictly on her. The following quotation describe  
this idea:

‘Deceit is, indeed, a sad fault in a child,’ said Mr.  
Brocklehurst; it is akin to falsehood, and all liars will have their  
portion in the lake burning with fire and brimstone; she shall,  
however, be watched, Mrs. Reed. I will speak to Miss Temple and  
the teachers.’ (Bronte: 1994; 36)

At Lowood institution, Mr. Brocklehurst announces to other students, the  
teachers, and others that Jane Eyre is a liar and naughty student. He also requests  
the teachers to keep eye on Jane Eyre and requests the student to exclude her.  
Then, he punishes Jane Eyre by standing on the high stool. According to the  
members of Lowood, Mr. Brocklehurst is not a good and kind man. He is not

much liked by many people. If he treats one of students specially, that student will find enemies. He lets the orphan at Lowood live in poverty without enough while he and his family live splendidly. He seldom visits there but he always punishes and punishes one of Lowood students. That time is Jane Eyre's turn to be punished. The punishment is described by this quotation:

'My dear children,' pursued the black marble clergyman with pathos, 'this is a sad, a melancholy; occasion; for it becomes my duty to warn you that this girl, who might be one of God's own lambs, is a little castaway – not a member of the true flock, but evidently an interloper and an alien. You must be on your guard against her; you must shun her example- if necessary, avoid her company, exclude her from your sports, and shut her out from your converse. Teachers, you must watch her; keep your eyes on her movement, weigh well her words, scrutinize her actions, punish her body to save her soul- if indeed, such salvation be possible, for this girl, this child, the native of Christian land, worse than many the little heathen who says its prayers to Brahma and kneels before Jaggernaut- this girl is – a liar!' (Bronte: 1994; 68)

'Let her stand half an hour longer on that stool, and let none speak to her during the remainder of the day.' (Bronte: 1994; 69)

Mr. Brocklehurst gives the book of special teaching for naughty children to Jane Eyre, because Mr. Brocklehurst considers that Jane Eyre is a naughty child. This idea is described by the quotation below:

'Little girl, here is a book entitled the *Child's Guide*; read it with prayer, especially that part containing an account of the awfully sudden death of Martha G-, a naughty child addicted to falsehood and deceit.' (Bronte: 1994; 37)

Beside so many oppressions Jane Eyre has gotten from the Reeds when in Gateshead Hall, fortunately Jane Eyre still gets a little bit of love and affection from Bessie. Bessie is one of servants at Gateshead Hall who is also treated cruelly by the Reeds. She serves Jane Eyre kindly when getting ill because of red-room



punishment. The red room punishment is really makes Jane Eyre sick and collapse. The good treatments from Bessie is supported by the following quotations:

‘Do you feel as if you should sleep, miss?’ asked Bessie rather softly. Scarcely dared I answer her, for I feared the next sentence might be rough. ‘I will try.’  
‘Would you like to drink, or could you eat anything?’  
‘No thank you, Bessie.’  
‘Then, I think I shall go to bed, for it is past twelve o’clock; but you may call me if you want anything in the night.’  
Wonderful civility this! ....(Bronte: 1994; 21)

Bessie also brings supper to Jane Eyre when she is excluded from every enjoyment of Christmas and The New Year party at Gateshead Hall. Bessie is the one and only person who ever kiss Jane Eyre at Gateshead. Bessie kisses her after eating and before sleeping. She also kisses her more before going to Lowood.

This fact is described by the quotation below:

Long did the hours seem while I waited the departure of the company, and listened for the sound of Bessie’s step on the stairs. Sometimes she would come up in the interval to seek her thimble or her scissors, or perhaps to bring me something by way of supper – a bun or cheese cake – then she would seek on the bed when I ate it, and when I had finished, she would sit on the bed, she would tuck the clothes round me, and twice she kissed me, and said, ‘Good night Miss Jane.’ When thus gentle, Bessie seemed to me the best, prettiest, kindest being in the world;... I preferred her to any one else at Gateshead Hall (Bronte: 1994; 31).

In addition, the kindness of Bessie appears when Jane Eyre will go to Lowood.

She prepares foodstuffs for Jane Eyre and sends her off to the coach. This treatment is proved by the quotations below:

Bessie, having pressed me in vain to take a few spoonfuls of the boiled milk and bread she had prepared for me, wrapped up some biscuits in a paper and put them into my bag; then she



helped me on with pelisse and bonnet, and wrapping herself in a shawl she and I left the nursery (Bronte: 1994; 43).

The coach drew up; there it was at the gates with its four horses and its top laden with passengers: the guard and coachman loudly urged haste; my trunk was hoisted up; I was taken from Bessie's neck, to which I clung with kisses (Bronte: 1994; 44)

One day, love and affection for Jane Eyre comes from Mr. Lloyd, an apothecary who treats Jane Eyre when getting ill. Mr. Lloyd helps Jane Eyre to escape from continually oppression. He suggests her to be sent to school. So that, she can be free from her sorrow at Gateshead Hall. He asks Mrs. Reed to recommend Jane Eyre to school. Finally, the recommendation is approved by Mrs. Reed by the reason to get rid Jane Eyre from Gateshead Hall. The following quotations support this fact:

Bessie invited him to walk into breakfast room and led the way out. In the interview which followed between him and Mrs. Reed, I presume, from after occurrences, that the apothecary ventured to recommend my being sent to school; and the recommendation was no doubt readily enough adopted;... (Bronte: 1994; 27)

At Lowood, she gets more love and affection than at Gateshead Hall. She gets good treatments from Miss Temple who always promises to teach her drawing and French. Miss Temple is one of Lowood teachers. She is very kind to all students of Lowood. This fact is described by the quotation below:

.... Miss Temple had smiled approbation; she had promises to teach me drawing, and to let me learn French, if I continued to make similar improvement two months longer (Bronte: 1994; 70).

Miss Temple does not believe directly to Mr. Brocklehurst's statement that Jane Eyre is a liar and guilty girl. The kindness of Miss Temple is shown by giving

Jane Eyre opportunity to defend and prove that Jane Eyre is a good girl. Jane Eyre attempts to tell the fact of Gateshead Hall, especially about red room punishment.

The following quotations support this idea:

‘Well now Jane, you know, or at least I will tell you, that when a criminal is accused, he is always allowed to speak in his own defense. You have been charged with falsehood; defend yourself to me as well as you can. Say whatever your memory suggests as true; but add nothing and exaggerate nothing.’  
(Bronte: 1994; 72)

In the course of the tale I had mentioned Mr. Lloyd as having come to see me after the fit: for I never forgot the, to me frightful episode of the red room...(Bronte: 1994; 73)

Miss Temple attempts to free Jane Eyre from her guilty by sending the letter to the Mr. Lloyd in order to agree Jane Eyre’s story. About a week later, after receiving a reply from Mr. Lloyd which supports Jane Eyre’s Tale, Miss Temple announces to whole school that Jane Eyre is completely clear of guilty. Miss Temple stated that Jane Eyre is not a naughty and liar child as Mr. Brocklehurst has stated before.

About a week subsequently to the incidents above narrated, miss Temple, who had written to Mr. Lloyd, received his answer: it appeared that what he said went to corroborate my account. Miss Temple, having assembled the whole school, announced that inquiry had been made into the charges alleged against Jane Eyre, and that she was more happy to able to pronounce her completely cleared from every imputations  
(Bronte: 1994; 76).

Jane Eyre also gets warm kiss, more food, and the little pearl brooch as a parting gift of keepsake from Miss Temple. Miss Temple really loves Jane Eyre, Helen and perhaps all students at Lowood. For

Jane Eyre, Miss Temple is mother, teacher, and friend. The following quotation is support this idea:

She kissed me and still keeping me at her side...(Bronte: 1994; 73)

She kisses Jane Eyre after giving advices and she makes Jane Eyre survive from Mr. Brocklehurst punishment. While, the two quotations bellow prove that Miss Temple often gives more delicious and nutritious food to the students of Lowood. First, Miss Temple gives more bread and cheese because they have eaten burnt porridge which cannot be eaten. The next quotation, Miss Temple gives delicious and good sizes cake to Jane Eyre and Helen Burn when they are invited to her room. This idea is supported by the following quotations:

‘You had this morning a breakfast which you could not eat; you must be hungry. I have ordered that a lunch of bread and cheese shall be served to all.’(page 50, paragraph 2, line 3)

Having invited Helen and me to approached the table, and placed before each of us as cup of tea with one delicious but thin morsel of toast, she got up, unlocked a drawer and taking from it a parcel wrapped in paper, disclosed presently to our eyes a good sized seed cake (Bronte: 1994; 74).

Miss temple also gives Jane Eyre pearl ornament as a parting keepsake before getting married and leaving Lowood. Jane tells that she is really a kind person and she is best and the kindest mother, teacher, and friend. The following quotations describe this idea:

I gad a single little pearl ornament which Miss Temple gave me as a parting keepsake (Bronte: 1994; 121).

...she had stood me in the stead of mother, governess, and latterly companion (Bronte: 1994; 86).

The great affection and love at Lowood she gets from Helen, one of her close friends at Lowood. She gives support and advice to Jane Eyre when she gives up

after getting punishment from Mr. Brocklehurst. She advises that although all the world believe that Jane Eyre is wicked, Jane Eyre still has many friends if she is really not guilty. Helen's support and advice described by this quotation:

'If all the world hated you, and believed you wicked, while your own conscience approved you, and absolved you from guilt, you would not be without friends.' (Bronte: 1994; 71)

In addition, Helen advises Jane Eyre before die. She advises Jane Eyre about God and death. She advises that God never destroy his creature although his creature is sick and die. Therefore, everyone must believe and love God. Her advice is supported by the following quotations:

'...We all must die one day, and the illness which is removing me is not painful; it is gentle and gradual; my mind is at rest...'

'My maker and yours, who will never destroy what He created. I rely implicitly on His power, and confide wholly in His goodness: I count the hours till that eventful one arrives which shall restore me to Him, reveal Him to me.'...

'I am sure there is a future state; I believe God is good; I can resign my immortal part to Him without any misgiving. God is my father; God is my friend; I love Him; I believe He loves.' (Bronte: 1994; 83)

The next chapter of Jane Eyre's life is at Thornfield Hall. She gets full of love and affection since her arrival. She is greeted warmly more than attention to governess generally. Mrs. Fairfax comes forward to greet Jane Eyre kindly and tells to a maid to make a hot drink and sandwich for her because she thinks that Jane is not in good condition. She also asks Jane Eyre to warm her body to the fire. This fact is supported by the following quotations:

'How do you do, my dear? I am afraid you have had a tedious ride; John drives so slowly; you must be cold; come to the fire.'

‘Oh, it is trouble: I dare say your own hands are almost numbed with cold. Leah, make a little hot negus and cut a sandwich or two: here are the keys of the storeroom.’ (Bronte: 1994; 97)

‘She treats me like a visitors,’ thought I. ‘I little expected such a reception; I anticipated only coldness and stiffness: but I must not exult too soon.’ (Bronte: 1994; 98)

Jane Eyre also gets belonging need from Mr. Rochester. He pays more attention to Jane Eyre until he does not go to the public meeting at Millcote because he wants to see Jane Eyre and Adella. This idea is supported by the quotation bellow:

...the gentlemen went away early to attend a public meeting at Millcote, as Mrs. Fairfax informed me; but the night being wet and inclement, Mr. Rochester did not accompany them. Soon after they were gone, he rang the bell; a message came that I and Adele were to go downstairs (Bronte: 1994; 130)..

Mr. Rochester feels that he find the best friend for talking and sharing. Usually Mr. Rochester is only accompanied by fire and pilot which cannot speak. Mrs. Fairfax and Adele are not suitable people for sharing. Now, he asks Jane Eyre to accompany him in talking and sharing. Then, Jane Eyre and Mr. Rochester talk together.

‘I am disposed to be gregarious and communicative tonight,’ he repeated, ‘and that is why I sent for you: the fire and the chandelier were not sufficient company me; nor would Pilot have been, for none of these can talk. Adele is a degree better, but still far bellow the mark; Mrs. Fairfax ditto; you, I am persuaded, can suit me if you will: you puzzled me the first evening I invited you down here. I have almost forgotten you since: other ideas have driven yours from my head; but tonight I am resolved to be at ease; to dismiss what importunes, and recall what pleases. It would please me now to draw you out- to learn more of you- therefore speak.’ (Bronte: 1994; 134)

Mr. Rochester tries to tell about his past life which has made him bitter. His story is explained by this quotation:

‘I have plenty of faults of my own: I know it, and I don’t wish to palliate them, I assure you. God wot I need not be too severe about others; I have a past experiences, a series of deeds, a color of life to contemplate within my own breast, which might well call many sneers and censures from my neighbor to my self. I started, or rather was thrust on to a wrong track, ...’ (Bronte: 1994; 136)

Jane Eyre tries to reply wisely with the good advices that have been gotten from Helen and Miss Temple. She advises that Mr. Rochester must try to correct his thought and action in order to get peace and pleasure of life. The quotation below tells about her advice to Mr. Rochester:

‘... It seems to me, that if you tried hard, you would in time find it possible to become what you yourself would approve; and that if from this day you began with resolution to correct your thoughts and actions, you would in a few years have laid up a new and stainless store of recollections, to which you might revert with pleasure.’ (Bronte: 1994; 138)

Jane Eyre feels that Mr. Rochester belongs to her. She may save Mr. Rochester’s life from fire instantly and ignores other else included her life. Her action is very danger for her life. She enters the gallery room where Mr. Rochester sleeps inside. She does not care of fire around her. She tries to wake Mr. Rochester instantly and ignores that the fire will burn her because she loves Mr.

Rochester. Finally, the fire can be extinguished. This fact is supported by the following quotations:

Something creaked: it was a door ajar; and that door was Mr. Rochester’s, and the smoke rushed in a cloud from thence. I thought no more of Mrs. Fairfax; I thought no more of Grace Pole: in an instant, I was within the chamber. Tongues of flame darted round the bed: the curtains were on fire. In the midst of blaze and vapour, Mr. Rochester lay stretched motionless, in deep sleep.

‘wake! wake!’ I cried. I shook him, but he only murmured and turned: the smoke had stupefied him. I heaved

them up, deluged the bed and its occupant, flew back to my own room, brought my own water-jug, baptized the couch afresh, and, by God's aid, succeeded in extinguishing the flames which were devouring it (Bronte: 1994; 149).

Jane Eyre begins to love Mr. Rochester, the position of Miss Ingram, her rival, is not change her love. Her position and education is similar to Mr. Rochester. It is rumored that Mr. Rochester is going to marry her for their wealth and status. This idea is supported by this quotations:

...I had intended to love him; the reader knows I had wrought hard to extirpate from my soul the germs of love three detected; and now, at the first renewed view of him, they spontaneously revived, green and strong! He made me love him without looking at me.

...

'He is not to them what he is to me,' I thought: 'he is not of their kind. I believe he is of mine – I am sure he is – I feel akin to him. ... , while I breath and think, I must love him.'....

Miss Ingram was of similar position and education to Mr. Rochester; I was not. There was nothing to change my love...(Bronte: 1994; 174)

The status and condition of Mr. Rochester also do not make Jane Eyre leave Mr. Rochester. She can receive the real Mr. Rochester, although Mr. Rochester is blind, poor, old, and ever married. This fact is described by the following quotations:

'Choose then, sir – her who love you best.'

'I will at least choose – her I love you best. Jane, will you marry me?'

'Yes, sir.'

'A poor blind man, whom you will have to lead about by the hand?'

'Yes, sir.'

'A crippled man, twenty years older than you, whom you will have to wait on?'

'Yes, sir.'

'Truly, Jane?'

'Most truly, sir.'



‘Oh! My darling! God bless you and reward you!’(Bronte: 1994; 439)

Finally, Mr. Rochester proposes Jane Eyre to be his wife, and Jane Eyre is really happy to get Mr. Rochester’s love. She accepts the proposal then they will get married later. This idea is supported by the following quotations:

‘But Jane, I summon you as my wife: it is you only I intend to marry.’

...

‘ My bride is here,’ he said, again drawing me to him, ‘ because my equal is here, and my likeness. Jane, will you marry me?’

.....

‘Then, sir, I will marry you.’ (Bronte: 1994; 252)

Reader, I married him. A quiet wedding we had: he and I, the parson and clerk, were alone present (Bronte: 1994; 444)

Although Jane Eyre is adopted child in Reed family, she is not considered as a part of Reed family. She is forbidden to join in drawing room. It is supported by the following quotations:

The said Eliza, John, and Georgiana were now clustered round their mamma in the drawing room: she lay reclined on a sofa by the fire-side, and with her darling about her (for the time neither quarrelling nor crying) look perfectly happy. Me, she had dispensed from joining the group...(Bronte: 1994; 9)

...and pass all my time in the nursery, while my cousins were constantly in the drawing room (Bronte: 1994; 29).

She is also not allowed to use all property in that hall, including reading books.

“ You have no business to take our books; you are dependent, mamma says, you have no money; you father left you none, you ought to beg.....(Bronte: 1994; 12)

When she gets ill because of dreary of ghost in the red room, apothecary only called in. Apothecary sometimes called in by Mrs. Reed when the servants were



not well, for herself and the children she had doctor. It means that she is treated differently from other members of Reed family. this fact is described by the following quotation:

I scrutinized the face of the gentleman: I knew him; it was Mr. Lylod, an apothecary, sometimes called in by Mrs. Reed when the servants were not ailing: for herself and the children he employed a physician (Bronte: 1994; 21).

Jane Eyre is not allowed to attend to the celebration of Christmas and New Year's party in drawing room of Gateshead Hall. She only retires to the solitary in nursery with her doll in the darkness and the cold. The following quotations support this fact:

.....Christmas and New Year had been celebrated at Gateshead with the usual festive cheer; present and interchanged, dinners and evening parties given. From every enjoyment I was, of course, excluded.....When tired of this occupation, I would retire from the stair head to the solitary and silent nursery; there, though some what sad, I was not miserable. ....I then sat with my doll on my knee, till the fire got low, glancing round occasionally to make sure that nothing worse than myself haunted the shadowy room. I undressed hastily, tugging at knots and strings as I best might, and sought shelter from cold and darkness in my crib (Bronte: 1994; 30).

The Reeds separated her more from others, making her eat and sleep alone. She must sleep in a small room in nursery and forbidden to eat together with the Reeds. It is decribed by the quotation bellow:

...since my illness she had drawn a more marked line of separation than ever between me and her own children, appointing me a small closet to sleep in by myself, condemning me to take my meals alone,... (Bronte: 1994; 29)

The day of the day, Jane Eyre gets more isolated by the Reeds. Mrs. Reed, Eliza, and Georgina very seldom talk to her. Moreover, after she has conversation with Mr. Lloyd. This idea is supported by the following quotations:

Mrs. Reed surveyed me at times with a severe eye, but seldom addressed me; since my illness she had drawn a more marked line of separation than ever between me and her own children...

Eliza and Georgiana, evidently acting according to orders, spoke to me as little as possible (Bronte: 1994; 29).

Mrs. Reed orders to all people in Gateshead Hall to take away from her, because Mrs. Reed says that she is a cruel and naughty girl. Therefore, Mrs. Reed, Joh, Eliza, and Georgiana do not associate with her.

‘Don’t talked me about her, John: I told you not to go near her; she is not worthy of notice. I do not choose that either you or your sisters should associate with her.’ (Bronte: 1994; 29)

Because of that, Jane Eyre locks herself in her lonely and enjoys private world of her own life. She solitaires herself in breakfast room and enjoy reading the book. This fact is supported by the quotation bellow:

A small breakfast room adjoined the drawing room, I slipped in there. It contained a book case; I should possessed my self of a volume, taking care that it should be one stored pictures. I mounted into the window-seat: gathering up my feet, I sat cross legged, like a Turk; and, having drawn the red moreen curtain nearly close, I was shrined in double retirement (Bronte: 1994; 9)

She feels solitary and wants to escape from all cruel treatments of The Reeds.

However, not only in Gateshead Hall but also first day at Lowood, she never gets someone’s notice, none speaks with her. This quotation bellow support this fact:

As yet I had spoken to none, nor did any body seem to take notice of me; I stood lonely enough, but to that feeling of isolation

I was accustomed: it did not oppress me to much (Bronte: 1994; 51).

Fortunately, Jane Eyre gets self esteem from Bessie and Miss Temple, in which we may call desire for reputation or prestige (respect or esteem from other people). The Bessie's statement "I knew you would be; you will get on whether your relations notice you or not..." and Bessie's comment "That is beautiful Miss Jane" which are given when Jane plays piano and paint are a acknowledgement of valuable teacher at Tornfield Hall. This idea is supported by this quotations:

..."Can you play on the piano?"  
"A little."  
....  
'The Miss Reeds could not play as well!' said she exultingly. 'I always said you could surpass them in learning: and can you draw?'  
'That is one of my paintings over the chimney-pieca'.....  
'Well, that is beautiful, Miss Jane!....and have you learnt French?'  
'Yes Bessie, I can both read and speak it?'  
'And you can work on muslin and canvas?'  
'I can.'  
'Oh, you are quite a lady, Miss Jane! I knew you would be; you will get on whether your relations notice you or not....'  
(Bronte: 1994; 93)

The statement of Miss Temple "to me, Jane, you are clear now" (page 73, paragraph 2, line 5) is acknowledgement from Miss Temple that Jane Eyre is not naughty and liar child as Mr. Rochester announces. By that statement, Jane Eyre gets self esteem, so she feels confident to pass her life. The form of esteem also can be shown in the testimonial which Jane Eyre has from Lowood institution. Because of this testimonial, the people know who Jane is. Therefore, Jane Eyre feels self-confident and valuable as a teacher of Tornfield Hall.

This testimonial I accordingly received in about a month, forwarded a copy it to Mrs. Fairfax, and got that lady's reply, stating that she was satisfied, and fixing that day fortnight as the period for my assuming the post of governess in her house ((Bronte: 1994; 91).

### 3.2 The Treatments Faced By Jane Eyre Seen Through the Islamic Perspective

Jane Eyre is an orphan who is adopted by Reed family after her parents' passing away because of typhus fever. This idea is supported by the following quotations:

.....after my mother and father had been married a year, the latter caught the typhus fever while visiting among the poor of a large manufacturing town where his curacy was situated, and where that disease was then prevalent; that my mother took the infection from him, and both died within a month of each other (Bronte: 1994; 28).

I could not remember him, but I knew that he was my own uncle-my mother's brother- that he had taken me when a parentless infant to his house (Bronte: 1994; 18).

Therefore, she must be considered as part of family. According to Islamic perspective, the Reeds should educate, associate, take care, and manage her need as the Reeds' children. It is stated in Al – Qur'an surah Al- Baqarah verse 220.

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ (البقرة

(220

*“And they question thee concerning orphans. Say: to improve their lot is best.*

*And if ye mingle your affairs with theirs then (they are) your*

*brothers(Islamasoft,2001:43).”*

In fact in this novel, Jane Eyre is not considered as a part of Reed family. she is treated differently from the member of Reed family. The Reeds never give Jane Eyre good, delicious, and nutritious food and drink as the Reeds eat and drink. She only eats and drinks food and drink as servants have, wears bad and cheap clothes, and never enjoy the luxurious of Gateshead Hall. This fact is supported by the following quotation:

“you are a dependent, mamma says; you have no money; your father left you none; you ought to beg, and not to live ere with gentlemen’s children like us, and eat the same meals we do, and wear clothes at our mamma expense. All the house belongs to me go and stand by the door, out of the way of the mirror and the window.” (Bronte: 1994; 12)

She is also forbidden to join in drawing room. Moreover, she is not allowed to use all property at Gateshead Hall, including reading the books. This following quotation is supported this fact:

The said Eliza, John, and Georgiana were now clustered round their mamma in the drawing room: she lay reclined on a sofa by the fire-side, and with her darling about her (for the time neither quarrelling nor crying) look perfectly happy. Me, she had dispensed from joining the group... (Bronte: 1994; 9)

...and pass all my time in the nursery, while my cousins were constantly in the drawing room (Bronte: 1994; 29).

You have no business to take our books; you are dependent, mamma says, you have no money; you father left you none, you ought to beg...(Bronte: 1994; 12)

The Reeds separated her from others, making her eat and sleep alone. She must sleep in a small room in nursery and forbidden to eat together with the Reeds.

This fact is described by the quotations bellow:

...since my illness she had drawn a more marked line of separation than ever between me and her own children, appointing

me a small closet to sleep in by myself, condemning me to take my meals alone,... (Bronte: 1994; 29)

From explanation above, the researcher finds that the Reeds do not treat Jane Eyre as Islam has taught. It is incompatible with Surah Al- Baqarah: 220. Allah has stated that we should improve the life of poor orphan. The guardian of poor orphan must consider him/her as part of family. However, the Reeds as guardian of poor orphan, Jane Eyre, does not improve her life. They never educate, associate, take care, and manage her need as the member of Reed family.

God has provided a lot of wealth for Reed family. According to one of Islamic verses, the Reeds must spend the wealth in the way that brings to Allah blessing. The Reeds should spend the wealth to take care Jane Eyre. It is explained by Al-Qur'an suarah al- Balad:15.

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ (البلد: 15)

*“Ah, what will convey unto thee what the Ascents? (It is) to free a slave, and to feed in the day of hunger, an orphan near of kin, or some poor wretch in misery (Islamsoft, 2001:887).”*

Inside Reed family's wealth, there are some Jane Eyre's rights. She should get the proper life necessities, such as nutritious food, good cloth, and home. However, the Reeds have never provided those to Jane Eyre. The Reeds only give bad and unnutritious food, bad and cheap clothes, and small room in nursery for stay.

According to one verses of Al-Qur'an, it is symbolized by eating fire hell. They

will not be sent to the heaven because it is kind of great sins. Al- Qur'an surah

An- Nisa': 2 and 10 states this teaching.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾ (النساء: 10)

*“Lo! These who devour the wealth of orphans wrongfully, they do but swallow fire into their beliefs, and they will be exposed, to burning flame (Islamsoft, 2001:98).*

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾ (النساء: 2)

*“Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! That would be a great sin (Islamsoft, 2001:97).”*

Taking care orphan means caring to all their necessities; food, cloth, and so on.

Jane Eyre is a poor orphan; the Reeds must be responsible for Jane Eyre's needs.

In Islamic teaching, the prophet Muhammad had ever advised to Abu Darda' that

if we want to be a kind person to every one, take an orphan to our home and ask

together in eating and drinking. The following hadist is supported this story:

من ضم يتيما بين ابوين مسلمين الى طعامه وشرابه حتى يستغنى عنه وجبت له

الجنة البتة (رواه البيهقي)



*“Who take Moslem orphan together in eating and drinking till orphan is sufficient by Allah, Allah will give him the heaven at all (Muhsin Khan and Abdul Hamid, 1980: vol 7 page 25)”*

In fact in this novel, the Reeds are not responsible of Jane Eyre's need. They never ask Jane Eyre to eat and drink together. They make her eat and sleep alone. Moreover, they overtake her from Gateshead to the place where suffer of typhus fever.

The Reeds always boast of their wealth to Jane Eyre. They doctrine that Jane Eyre is dependent child, she does not have money because her parents left no money at all. Therefore, they are never able to honor and love Jane Eyre.

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ (الفجر: 17)

*”Nay, but ye (for your part) honor not the orphan (Islamsoft, 2001:884).”*

John Reed scholds, snaps, and hits her continually. He always punishes her more than twice a day. Mrs. Reed, Eliza and Georgiana support everything had done to torture her. John cruelty is supported by the quotation bellow:

John had not much affection for his mother and sisters, and an antipathy to me. He bullied and punished me; not two or three times in the week, nor once or twice in a day, but continually: every nerve I had feared him, and every morsel of flesh on my bones shrank when he came near (Bronte: 1994; 12).

John Reed also hits her strongly when finds her hides herself behind the curtain and reads some books. John Reed does not allow her read books at that hall, so he hits her and throw the books to her head until pain very sharp and bleeding. This fact is described by the following quotaions:



I wonder if he read that notion in my face; for, all at once, without speaking, he struck suddenly and strongly (Bronte: 1994; 12).

Not only John Reed but also Mrs. Reed who hits Jane Eyre. Mrs. Reed hits her because of her threat about their promises to Mr. Reed in order to love Jane Eyre forever.

Mrs. Reed soon rallied her spirit: she shook me most soundly; she boxed both my ears, and then left me without a word (Bronte: 1994; 30).

John Reed not only throws the book to Jane Eyre's head but also grasps her hair and shoulder. This evident happens when Jane Eyre snaps and scolds John Reed because she cannot stand with her niece's cruel treatments who always punishes and oppresses her continually. This quotation describes this idea:

He run headlong at me: I felt him grasp my hair and my shoulder. (Bronte: 1994; 13)

She often receives the scolding from every people in Gateashead Hall. The Reeds always call her by nick of some bad animals. John Reed calls her by *dicken* when he look for Jane Eyre to be punished. Dickens is one of scolding word that is impolite to be said. He really hates and antipathy to Jane Eyre. He never calls Jane Eyre by Jane Eyre's real name. "Rat" is the daily nick name from John Reed. Mrs. Reed also scold that Jane Eyre is like mad cat when she asks Miss Abbot to hold Jane Eyre to Red room. Mrs. Reed really angry because Jane Eyre rebels, snaps, makes John Reed cry. This fact is supported by the quotations bellow:

'Where the **dickens** is she?' he continued. 'Lizzy, Georgy! Jane is not here: tell mamma she is run out into the rain-bad **animal**!' (Bronte: 1994; 11)

I don't very well know what I did with my hand, but he called me  
' **Rat! Rat!**' and bellowed out aloud (Bronte: 1994; 13).

'Hold her arms, Miss Abbot: She is like **mad cat**.' (Bronte:  
1994; 14)

Analyzing the above data based on Islamic view, the researcher finds that the Reeds often snap, mean, punish, hit and underestimate Jane Eyre. Whereas, Allah prohibits everyone to snap, mean, and underestimate the orphans. Moslem must speak kindly unto them. It is stated by surah Adl-dluha: 10 and An- Nisa': 5.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿١٠﴾ (الضحى: 10)

*"Therefor the orphan oppress not (Islamsoft, 2001:893)"*

وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾ (النساء: 5)

*"and speak kindly unto them (Islamsoft, 2001:98)."*

In addition, Allah is angry to them for they often make Jane Eyre bears by red-room punishment. Jane Eyre suffer extremely fear in the darkness of red-room. She is panic, calling, screaming, and crying as loudly as she can. Mrs. Reed punishes her because she scolds and snaps John Reed. The scolding appears when John Reed throws the book to Jane Eyre's head until sharp pain and bleed. However, this punish is not fair for Jane Eyre. This punishment is one kind of the Reeds' cruel treatments. This fact is supported by the following quotations:

Was it, I asked my self, a ray from the moon penetrating some aperture in the blind? No; moonlight was still, and this stirred; while I gazed, it glided up to the calling and quivered over my head. I can now conjecture readily that this streak of light was, in all likelihood, a gleam from the lantern carried by some one

across the lawn; but then, prepared as my mind was for horror, shaken as my nerves were by agitation, I thought the swift darting beam was a herald of some coming vision from another world. My heart beat thick, my head grew hot, a sound filled my ears, which I deemed the rushing of wings; something seemed near me; I was oppressed, suffocated: endurance brook down; I rushed to the door and shook the lock in desperate effort (Bronte: 1994; 18).

‘take me out! Let me go into the nursery! Was my cry .....  
‘Oh! I saw a light, and I thought a ghost would come.’ I  
had now got hold Bessie’s hands, and she did not snatch it from  
me (Bronte: 1994; 19).

The statements “prepared as my mind was for horror, shaken as my nerves were by agitation”, “ my heart beat thick, my head grew hot” and “I was oppressed suffocated” shows that Jane Eyre bears and represses. Allah is angry to one who makes orphan cry and bear. The hadist bellow explain it:

يا علي: اذا بكى اليتيم اهتز العرش فيقال: يا جبريل وسع النار لمن ابكاه (رواه الطبراني)

*“Hi Ali, if orphan cries ‘Arsy will shake strongly and Allah says to Gabriel: enlarge the hell for those who make orphan cry (Muhsin Khan and Abdul Hamid, 1980: vol 4 page 100).”*

Jane Eyre should be loved and treated properly. Allah will always loves and bless Gateshead Hall if Jane Eyre is honored there.

قال رسول الله صلى الله عليه وسلم: ان احب البيوت الى الله بيت فيه يتيم مكرم (رواه الطبراني)

*“ The prophet said: the most beloved home for Allah is the home that are honored orphan.” (Muhsin Khan and Abdul Hamid, 1980:vol 4 page 346)*

The Gateshead Hall will be more beautiful and blessing if the Reeds treat Jane Eyre properly. Nevertheless, the Reeds treat Jane Eyre cruelly; it will be the worst home.

قال رسول الله صلى الله عليه وسلم خير بيت في المسلمين بيت فيه يتيم يحسن اليه. وشر بيت في المسلمين بيت فيه يتيم يساء اليه. انا وكافل اليتيم في الجنة هكذا وأشار مالك بالسبابة والوسطى (رواه البخارى)

*“The prophet said: The best Moslem’s home is there are orphan who get good treatment. While the worst Moslem’s home is there are orphan who get cruel treatment. The orphan benevolent and I will be in heaven like two fingers (middle finger and pointer finger).” (Muhsin Khan and Abdul Hamid, 1980: vol 1 page 887).”*

In fact in novel, Jane Eyre is not loved and treated properly there. She is lack of food, clothes, and house as long as at Gateshead. She is always feels unsecured and fear at Gateshead because of being repressed by her guardian. Therefore, Gateshead Hall will be the worst home.

Lowood is a charity institution. The students of Lowood are charity children who have lost either one or both parents. Every student pays fifteen pounds a year. Mr. Brocklehurst, the rich man, is the treasure and manager of the institution. Based on the data, Mr. Brocklehurst lets the students of Lowood live in poverty, although he and his family live splendidly. He only provides the poor and little food and lets her live in starvation. Usually, the students of Lowood do

not get enough food everyday, such as thin bread, fresh water, or one –two spoonful of porridge. Therefore, Jane Eyre often feels hungry in her activity. This idea is supported by the following quotations:

I was now nearly sick from inanition, having taken so little the day before (Bronte: 1994; 47).

I had got in hand a nauseous mess- burn porridge is almost as bad as rotten potatoes; famine itself soon sickens over it (Bronte: 1994; 48).

‘You had this morning a breakfast which you could not eat; you must be hungry. ....’ (Bronte: 1994; 50)

Soon after five p.m we had another meal, consisting of a small mug of coffee, and half slice of brown bread (Bronte: 1994; 54).

that is was a thin of oaten cake, shared into fragments (Bronte: 1994; 46).

The clothes of Lowood student are insufficient to protect them. Mr. Brocklehurst only gives one tucker and never gives appropriate clothes for the winter. They have no boots and gloves, so their feet and hands are covered with chilblains. Their stockings are incapable of warming their body, they are very bad and there are many big sizes of holes in them. This fact is supported by the following quotations:

Our clothing was insufficient to protect us from the severe cold; we had no boots, the snow got into our shoes and melted there; our ungloved hands became numbed and covered with chilblains, as were our feet (Bronte: 1994; 62).

‘And ma’am,’ he continued, ‘the laundress tells me some of the girls have two clean tuckers in a week: it is too much; the rules limit them to one.’ (Bronte: 1994; 64)

Reflected to Islamic view, Allah has provided a lot of wealth to Mr. Brocklehurst.

He must spend the wealth to give food, clothes, and other necessities to the orphan at Lowood.

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا

مَقْرَبَةٍ ﴿١٥﴾ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ (البلد: 15)

*“Ah, what will convey unto thee what the Ascents? (It is) to free a slave, and to feed in the day of hunger, an orphan near of kin, or some poor wretch in misery (Islamasoft, 2001:887).”*

Mr. Brocklehurst must be responsible for the need of Lowood students. He must care to their food, clothes, and so on. However, Mr. Brocklehurst only pays attention to early profit, so that he does not honor the orphans sincerely and manage the orphan's needs appropriately.

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الَّتِي تَمْلِكُ قُلُوبَ إِصْلَاحِ هُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ

فَأَخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبَكُمْ إِنْ أَلَّاهُ عَزِيزٌ

حَكِيمٌ (البقرة 220)

*“Upon the world and the hereafter. And they question thee concerning orphans. Say: to improve their lot is best. And if ye mingle your affairs with theirs then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is the Mighty and the Wise (Islamsoft,2001:43).*

In Lowood institution, Mr. Brocklehurst announces to other students, the teachers, and others that Jane Eyre is a liar and naughty student. He also requests the teachers to keep eye on Jane Eyre and also requests the student to exclude her. Then, he punishes Jane Eyre by standing on the high stool. According to the members of Lowood, Mr. Brocklehurst is not a good and kind man. He is not much liked by many people. If he treats one of students specially, that student will found enemies. He lets the orphan at Lowood live in poverty without enough while he and his family live splendidly. He seldom visits there but he always angry and punish one of Lowood students. That time is Jane Eyre’s turn to be punished. The following quotations support this fact:

‘My dear children,’ pursued the black marble clergyman with pathos, ‘ this is a sad, a melancholy; occasion; for it becomes my duty to warn you that this girl, who might be one of God’s own lambs, is a little castaway – not a member of the true flock, but evidently an interloper and an alien. You must be on your

guard against her; you must shun her example- if necessary, avoid her company, exclude her from your sports, and shut her out from your converse. Teachers, you must watch her; keep your eyes on her movement, weigh well her words, scrutinize her actions, punish her body to save her soul- if indeed, such salvation be possible, for this girl, this child, the native of Christian land, worse than many the little heathen who says its prayers to Brahma and kneels before Jaggernaut- this girl is – a liar!’ (Bronte: 1994; 68)

‘ Let her stand half an hour longer on that stool, and let none speak to her during the remainder of the day.’ (Bronte: 1994; 69)

This punishment makes Jane Eyre bears, cries, afraid, and gives up to live more. It is proved by this quotations:

...now, here I lay again crushed and trodden on; and could I never rise more?....

‘Never, ‘ I thought; and ardently I wished to die (Bronte: 1994; 70).

‘...if others don’t love me, I would rather die than live- I can’t bear to be solitary and hated, Hellen....’ (Bronte: 1994; 71)

The Islamic teaching has been stated that Allah is really angry to people who make orphan bears.

يا علي: اذا بكى اليتيم اهتز العرش فيقال: يا جبريل وسع النار لمن ابكاه (رواه

الطبراني)

*“Hi Ali, if orphan cries ‘Arsy will shake strongly and Allah says to Gabriel: enlarge the hell for those who make orphan cry (Muhsin Khan and Abdul Hamid, 1980: vol 4 page 100).*



In Islamic teaching, the orphan both rich and poor should get the best treatments.

Allah has stated as religion belieth for ones who ignore orphans and treat them cruelly.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ (الماعون: 1-2)

(

*“Hast thou observed him who belieth religion? That is he who repeleth the orphan (islamsoft, 2001:908).”*

Analyzing data above, Mrs. Reed, her children, and Mr. Brocklehurst are stated as religion belieth by the reason they oppress, torture, and treat Jane Eyre cruelly until she feels unsecured in her live.

Analyzing this novel based on Islamic perspective, Bessie is a good woman. She speaks kindly to Jane Eyre. This fact is supported by the following quotation:

Do you feel as if you should sleep, miss?’ asked Bessie rather softly. (Bronte: 1994; 21)

One of Islamic verses teaches us to speak kindly to orphans.

وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾ (النساء: 5)

*“and speak kindly unto them (Islamsoft, 2001:98).”*

Bessie is one and only the member of Gateshead Hall who gives Jane Eyre love and affection. She serves Jane Eyre kindly when getting ill because of red-room punishment. This fact is supported by the following quotations:

‘Do you feel as if you should sleep, miss?’ asked Bessie rather softly. Scarcely dared I answer her, for I feared the next sentence might be rough. ‘I will try.’

‘Would you like to drink, or could you eat anything?’

‘No thank you, Bessie.’

‘Then, I think I shall go to bed, for it is past twelve o’clock; but you may call me if you want anything in the night.’

Wonderful civility this! ..... (Bronte: 1994; 21)

Bessie also brings supper to Jane Eyre when she is excluded from every enjoyment of Christmas and The New Year party at Gateshead Hall. Bessie is the one and only person who ever kiss Jane Eyre at Gateshead. Bessie kisses her after eating and before sleeping. She also kisses her more before going to Lowood.

This fact is supported by the following quotations.

Long did the hours seem while I waited the departure of the company, and listened for the sound of Bessie’s step on the stairs. Sometimes she would come up in the interval to seek her thimble or her scissors, or perhaps to bring me something by way of supper – a bun or cheese cake – then she would seek on the bed when I ate it, and when I had finished, she would sit on the bed, she would tuck the clothes round me, and twice she kissed me, and said, ‘Good night Miss Jane.’ When thus gentle, Bessie seemed to me the best, prettiest, kindest being in the world;... I preferred her to any one else at Gateshead Hall (Bronte: 1994; 31).

I was taken from Bessie’s neck, to which I clung with kisses (Bronte: 1994; 44).

Jane Eyre also gets love and affection from Mr. Lloyd, the apothecary who treats Jane Eyre when getting ill. Mr. Lloyd helps Jane Eyre to escape from continually oppression. He suggests Jane Eyre to be sent to school. By that, Jane Eyre can be freed from her sorrow at Gateshead Hall. This idea is supported by the following quotation:

Bessie invited him to walk into breakfast room and led the way out. In the interview which followed between him and Mrs. Reed, I presume, from after occurrences, that the apothecary ventured to recommend my being sent to school; and the

recommendation was no doubt readily enough adopted;...  
(Bronte: 1994; 27)

At Lowood, the person who loves Jane Eyre as an orphan is Miss Temple. She attempts to free Jane Eyre from her guilty by sending the letter to the Mr. Lloyd in order to agree Jane Eyre's story. Miss Temple announces to whole school that Jane Eyre is completely clear of guilt.

About a week subsequently to the incidents above narrated, miss Temple, who had written to Mr. Lloyd, received his answer: it appeared that what he said went to corroborate my account. Miss Temple, having assembled the whole school, announced that inquiry had been made into the charges alleged against Jane Eyre, and that she was more happy to able to pronounce her completely cleared from every imputations (Bronte: 1994; 76).

Jane Eyre also gets warm kiss, more food, and the little pearl brooch as a parting gift of keepsake from Miss Temple. This fact is supported by the quotation bellow:

She kissed me and still keeping me at her side... (Bronte: 1994; 73)

'You had this morning a breakfast which you could not eat; you must be hungry. I have ordered that a lunch of bread and cheese shall be served to all.' (Bronte: 1994; 50)

Having invited Helen and me to approached the table, and placed before each of us as cup of tea with one delicious but thin morsel of toast, she got up, unlocked a drawer and taking from it a parcel wrapped in paper, disclosed presently to our eyes a good sized seed cake (Bronte: 1994; 74)

I gad a single little pearl ornament which Miss Temple gave me as a parting keepsake (Bronte: 1994; 121).

If Bessie, Mr. Lloyd, and Miss Temple are moslems, they will be sheltered by Allah. The orphan lovers also will be sheltered by Allah forever.

قال رسول الله صلى الله عليه وسلم: من كفل يتيما او ارملة اظله الله في ظله  
وادخله الجنة (رواه الطبرني)

*“The prophet said: for those who sympathize to orphan and widow, Allah will shelter them and they will enjoy the heaven.” (Muhsin Khan and Abdul Hamid, 1980: vol 4 page 884)*

والذي بعثنى بالحق، لا يعذب الله يوم القيامة من رحم اليتيم ولان معه فى الكلم  
ورحم يتمه وضعفه (رواه الطبرني)

*“By Allah who has sent me in right, Allah never torture to those who love orphan and treat them kindly.” (Muhsin Khan and Abdul Hamid, 1980: vol 4 page 102)*

يا علي: اذا بكى اليتيم اهتز العرش فيقال: يا جبريل وسع النار لمن ابكيه (رواه  
الطبرانى)

*“Hi Ali, if orphan cries ‘Arsy will shake strongly and Allah says to Gabriel: enlarge the hell for those who make orphan cry and enlarge the heaven for those who make orphan smile.” (Muhsin Khan and Abdul Hamid, 1980: vol 4 page 100)*

### 3.3 The Effects of Those Treatments on Jane Eyre’s Attitude

The effect of cruel treatment without love and affection by the Reeds to Jane Eyre is that she becomes brave to rebel and against someone who treats her cruelly. Jane Eyre often snaps and scolds John Reed because she cannot stand with her niece's treatment. She snaps when answer John Reed's calling. It is explained by the following quotation:

‘What do you want?’ I asked with awkward diffidence  
(Bronte: 1994; 11)

She also scold him that he is wicked, cruel, murderer, and emperor.

‘Wicked and cruel boy! I said. ‘You are like a murderer-  
you are like a slave driver – you are like the Roman Emperor!’  
(Bronte: 1994; 13)

This scolding appears when John Reed grasps Jane Eyre's shoulder and neck and throws the book to her head until sharp pain and bleed.

Jane Eyre also braves to threat the Reeds who always treat her cruelly by reminding their promises to Mr. Reed before passing away. The Reeds must keep Jane Eyre as well as possible like how Mr. Reed treats her. She reminds that her papa, mama, and uncle will angry with Mrs. Reed because Mrs. Reed always treat her cruelly and wish her death soon. This idea is supported by the following quotations:

‘What would Uncle Reed say to you, if he were alive?’ was my scarcely demand.

‘My Uncle Reed is in heaven, and can see all you do and think; and so can papa and mamma; they know how you shut me up all day long, and how you wish me dead.’ (Bronte: 1994; 30)

Jane Eyre refuses Mrs. Reed's statement to Mr. Brocklehurst that she is a naughty, liar, and cruel child. She against and snaps Mrs. Reed and scold her children. She states that she is not a naughty and liar child and she does not need

the book of special teaching to naughty children. She tells that John and Georgiana always say lie. This fact is supported by the following quotation:

‘I am not deceitful: if I were, I should say I loved you; but I declare I do not love you: I dislike you the worst of anybody in the world except John Reed: and this book about the liar, you may give to your girl Georgiana, for it is she who tells lies, and not I.’ (Bronte: 1994; 38)

Before going to Lowood, she snaps Mrs. Reed that she does not want be Reeds family more. She will not visit Gateshead again. She threatens to tell anybody that the Reeds always treat her cruelly. The following quotation support the idea:

‘I am glad you are no relation of mine. I will never call you aunt again as long as I live. I will never come to see you when I am grown up; and if any one asks me how I liked you, and how you treated me, I will say the very thought of you makes me sick, and that you treated me with miserable cruelty.’ (Bronte: 1994; 38)

She also releases all the oppression that repress as long as lives at Gateshead, so she is talking freely even under control. She is angry with Mrs. Reed because of her being locked in the red room and other the Reed’s cruelties. This idea is supported by the following quotation:

‘.... you think I have no feelings, and that I can do without one bit of love or kindness; but I cannot live so: and you have no pity. I shall remember how you thrust me back – roughly and violently thrust me back – into the red room, and locked me up there, to my dying day, though I was in agony, though I cried out, while suffocating with distress. And that punishment you made me suffer because your wicked boy struck me – knocked me down for nothing. I will tell anybody who asks me questions this exact tale. People think you good woman, but you are bad, hard-hearted. You are deceitful! (Bronte: 1994; 38)

Jane Eyre not only rebels and against by scolding and snapping someone who torture her but also she braves to tell the truth. Then, it brings Jane Eyre to

get friend, Mr. Lloyd, who help her to escape from continually oppression. She tells Mr. Lloyd that actually she is unhappy to stay in Gateshead Hall without her parents. This fact is supported by the following quotation:

‘No: but night will come again before long; and besides, I am unhappy – very unhappy, for other things.’ (Bronte: 1994; 26)

‘For one thing, I have no father or mother, brothers or sisters.’ (Bronte: 1994;86)

She also talks frankly that John Reed knocked her down and cut her head and tells about her greatest punishment, being locked in the red room.

‘But John Reed knocked me down and my aunt shut me up in the red room.’(page 26, paragraph 1, line 11)

Her frankly speaking makes Mr. Lloyd curious with the solution to help Jane Eyre escape from Gateshead Hall in order to get more secure and lovely life. Finally, Mr. Lloyd suggests Jane Eyre to be sent to school. By that, Jane Eyre can be freed from her sorrow in Gateshead Hall as well as the Reeds will be happy without Jane Eyre in their house. He asks Mrs Reed to recommend Jane Eyre to school. Finally, the recommendation is approved by Mrs. Reed by the reason to get rid Jane Eyre from Gateshead Hall. The following quotations support this fact:

Bessie invited him to walk into breakfast room and led the way out. In the interview which followed between him and Mrs. Reed, I presume, from after occurrences, that the apothecary ventured to recommend my being sent to school; and the recommendation was no doubt readily enough adopted; (Bronte: 1994; 27)

‘Missis was, she dared say, glad enough to get rid of such a tiresome ill-conditioned child, who always looked as if she were watching everybody, and scheming plots underhand. (Bronte: 1994; 28)



When at Lowood, Jane Eyre is punished by Mr. Brocklehurst; he announces that Jane Eyre is a liar and guilty girl. In addition he requests all Lowood's student to exclude her in every activity, so Jane Eyre feels her existence is unvalued there. This punishment brings bad effect on her life. She gives up studying even gives up to live more. The following quotation supports this idea:

...now, here I lay again crushed and trodden on; and could I never rise more?....

'Never, ' I thought; and ardently I wished to die(Bronte: 1994; 70).

Moreover, she feels that all people believe that she is a liar and afraid all people will hate her. The following quotation supports this idea:

'Helen, why do you stay with a girl whom everybody believes to be liar?'(Bronte: 1994; 70)

'...if others don't love me, I would rather die than live- I can't bear to be solitary and hated, Hellen....'(Bronte: 1994; 71)

Jane Eyre decided to leave Mr. Rochester and Thornfield Hall after knowing that Mr. Rochester is a married man. She claims that Mr. Rochester is a liar and makes her broken heart. Mr. Rochester has a wife now living. He never tells to Jane Eyre about that fact. Jane Eyre leaves Mr. Rochester without considering Mr. Rochester's unchanged love. Her faith in Mr. Rochester is destroyed and dead.

The following quotation supports this idea:

'You are going , Jane?'

' I'm going sir.'

' You are leaving me?'

' Yes'

...

'Farewell!' was the cry of my heart as I left him. Despair added, ' Farewell for ever!'(Bronte: 1994; 316)



Jane Eyre gets light of affection from Mr. Lloyd after many long times ago live in oppression of Gateshead Hall. By that affection, Jane Eyre is more optimistic to face her life. The following quotation supports this idea:

From my discourse with Mr. Lloyd, and from the above reported conference between Bessie and Abbot, I gathered enough of hope to suffice as a motive for wishing to get well: a change seemed near – I desire and waited it in silence (Bronte: 1994; 29)

The good effect of Miss Temple's kindness in clearing Jane Eyre's guilty is Jane Eyre has more spirit to face his education and whole difficulty of life. For the result, she promoted to higher class and allowed to learn French and drawing. This idea is supported by the quotation below:

Thus relieved of a grievous load, I from that hour set to work afresh, resolved to pioneer my way through every difficulty.....In a few weeks I was promoted to a higher class; in less than two months I was allowed to commence French and drawing (Bronte: 1994; 76)

Besides, Helen's advices and her affection, all affection from others in Lowood make Jane Eyre is more positive thinking in every evident in her life. This idea is supported by the following quotation:

Well had Solomon said, 'Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.' I would not now have exchange Lowood with all its privation for Gateshead and its daily luxuries (Bronte: 1994; 76)

The Helen's kindness and advice also make Jane Eyre to be a kind girl. She attempts to kind and love to all people especially Helen. She makes effort to see Helen before Helen die without thinking the punishment that will be gotten. She wants to show her love to Helen by give the last kissing for Helen. The following quotations support this idea:

An odour of camphor and burnt vinegar warned me when I came near the fever room: and I passed its door quickly, fearful lest the nurse who sat to all night should hear me. I dread being discovered and sent back; for I must see Helen. I must embrace her before she died- I must give her one last kiss, exchange with her one last word (Bronte: 1994; 81)

I got on to her crib and kissed her: her forehead was cold, and her cheek both cold and thin, and so were her hand and wrist: but she smiled as of cold (Bronte: 1994; 82)

She kissed me, and I her, and we both soon slumbere (Bronte: 1994; 84).

Mrs. Fairfax's goodness brings good effect on Jane Eyre's personality. She may help Mrs. Fairfax voluntary to post a letter although the distance is far enough.

The following quotation supports this fact:

Mrs. Fairfax had just written a letter which was waiting to be posted, so I put on my bonnet and cloak and volunteered to carry it to Hay; the distance, two miles, would be a pleasant winter afternoon walk (Bronte: 1994; 112)

Mr. Rochester's kindness brings Jane Eyre back to Thornfield Hall. She hears Mr. Rochester's voice calls her. She really miss and still love Mr. Rochester. After long time ago living in Madeira, she back to Thornfield Hall to meet Mr. Rochester. This idea is supported by following quotation:

'Jane, Jane! Jane!' nothing more

'O God! What is it? I gasped.

And it was the voice of a human being- a known, loved, well remembered voice- that of Edward Fairfax Rochester; and it spoke in pain and woe, wildly, eerily, urgently.

...

I left Moor House at three o'clock p.m, and soon after four I stood at the foot of the signpost of Whitcross, waiting the arrival of the coach which was to take me distant Thornfield ( Bronte: 1994; 417)

Jane Eyre receives Mr. Rochester's purposal, although Mr. Rochester is blind, poor, old, and ever married. The status and condition of Mr. Rochester do not

make Jane Eyre leave Mr. Rochester again. This fact is described by the following quotations:

‘Choose then, sir – her who love you best.’  
‘I will at least choose – her I love you best. Jane, will you marry me?’  
‘Yes, sir.’  
‘A poor blind man, whom you will have to lead about by the hand?’  
‘Yes, sir.’  
‘A crippled man, twenty years older than you, whom you will have to wait on?’  
‘Yes, sir.’  
‘Truly, Jane?’  
‘Most truly, sir.’  
‘Oh! My darling! God bless you and reward you!’ (Bronte: 1994; 439)

The kindness which has been gotten by Jane Eyre from many people builds Jane Eyre’s goodness and helpful. She is pleasant to help someone who gets accident although Jane Eyre has not known yet before. This idea is supported by the following quotations:

Man and horse were down; they had slipped on the sheet of ice which glazed the causeway. ....there was no other help at hand to summon. I obeyed him, and walked down to the traveler, by this time struggling himself free of his steed.....

‘Are you injured sir?’

‘Can I do anything?’ I asked again (Bronte: 1994; 114)

I was in the mood for being useful, or at least officious, I think, for I know drew near him again.....

‘If you are hurt, and want to help, sir, I can fetch some one either from Thonfield Hall or from Hay.’ (Bronte: 1994; 114)

‘I cannot think of leaving you, sir, at so late an hour, in this solitary lane, till I see you are fit to mount your horse.’ (Bronte: 1994; 115)

My help had been needed and claimed: I had given it: I was pleased to have done something; trivial, transitory though the deed was, it was yet an active thing, and I was weary of an existence all passive (Bronte: 1994; 117).

Moreover, she still notices, helps, and forgives the Reeds who were terror of her childhood. She has unexpectedly been called to Gatehead Hall for helping to nurse Mrs. Reed. Mrs. Reed has a stroke because of her beloved son's death. The following quotation supports this idea:

'Missis had been out of health herself for sometime; she had got very stout, but was not strong with it; and the loss of money and fear of poverty were quite breaking her down. The information about Mr. John's death and the manner of it came too suddenly: it brought on a stroke. ...It was only yesterday morning however, that Bessie understood she was pronouncing your name; and at last she made out of the words," Bring Jane – fetch Jane Eyre: I want to speak with her."...; and if you can get ready, miss, I should like to take you back with me early tomorrow morning.'

'Yes, Robert, I shall be ready: it seems to me that I ought to go' (Bronte: 1994; 220)

She forgives all the oppression of Mrs. Reed in her childhood. She help to nurse Mrs. Reed willingly without expecting Mrs. Reed love and affection. This idea is supported by the following quotation:

'Love me, then, or hate me, as you will, 'I said at last,' you have my full and free forgiveness: ask now for God's and be at peace.' (Bronte: 1994; 238)

Jane Eyre is never got esteem in Gateshead Hall, even The Reeds in not consider her existence, so she becomes humbled and inferior of her physic of John Reed, Eliza, and Georgina. This fact is supported by the following quotation:

Besides, I was often humbled by the consciousness of my physical inferiority to John, Eliza, and Georgina Reed (Bronte: 1994; 9).

Many improvements happen at Lowood institution. Several wealthy people of the country donate much money to build a larger building in a healthier situation. Clothing and food are more sufficient, it is managed by the hands of committee. All students at Lowood get much more love, affection, and attention from the teachers. The school becomes truly useful and important institution for the education. During eight years, Jane Eyre gets good education, nutritious food, sufficient clothes, and other good Lowood's services. It means that her needs of physiological, safety, love and belonging and esteem has been fulfilled. This idea is supported by the following quotation:

Several wealthy and benevolent individuals in the county subscribed largely for erection of a more convenient building in a better situation; new regulation were made; improvements in diet and clothing introduced; the founts of the school were entrusted to the management of a committee (Bronte: 1994; 85).

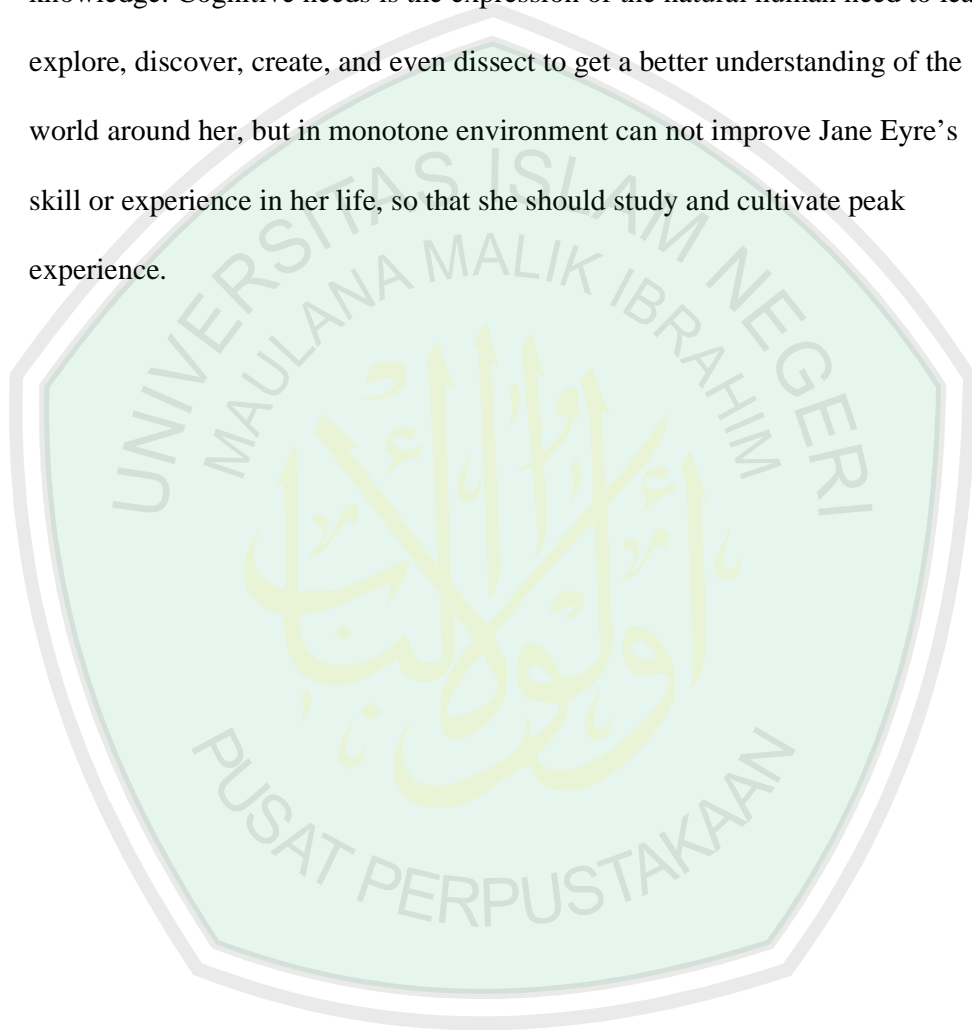
This condition brings good effect to Jane Eyre. She is aware that for many years her world has been bounded by Lowood school. She remember that the world is wide; that a varied range of hopes and fears, sensation and interests, awaited those who had courage enough to go forward into its wide expanse, to seek wisdom and knowledge. Then, she efforts to actualize her ability outside of Lowood by teaching at Tornfield Hall. This idea is supported by the following quotations:

.....My world had for some years been bounded in Lowood: my experience had been of its rules and systems; now I remembered that the real world was wide, and that a varied field of hopes and fears, of sensation and excitements, awaited those who had courage to go forth into its expanse, to seek real knowledge of life amidst its perils (Bronte: 1994; 86).

This testimonial I accordingly received in about a month, forwarded a copy it to Mrs. Fairfax, and got that lady's reply, stating that she was satisfied, and fixing that day fortnight as the

period for my assuming the post of governess in her house  
(Bronte: 1994; 91).

The Jane Eyre's self-actualization signs that she has good intelligence and chases knowledge. Cognitive needs is the expression of the natural human need to learn, explore, discover, create, and even dissect to get a better understanding of the world around her, but in monotone environment can not improve Jane Eyre's skill or experience in her life, so that she should study and cultivate peak experience.



## CHAPTER IV

### CONCLUSION

#### 4.1 Conclusion

Charlotte Bronte's *Jane Eyre* presents more than one orphan characters; they are Jane Eyre, Adela, Helen, and other students of Lowood. They get different treatments from each of their guardians. In this study, the researcher emphasizes only on the treatments faced by Jane Eyre. She is an orphan who is adopted by the Reed family. She gets more bad treatments than proper treatments from the Reeds. Her physiological, safety, love and belonging, esteem needs are seldom fulfilled in her childhood. She is lack of food, clothes, and house as long as at Gateshead and Lowood. She always feels unsecured and fear at Gateshead and Lowood because of being repressed by her guardians and the condition of Lowood. She often gets bad treatments without love and affection from her guardian at Gateshead and Lowood. Although she is an adopted child in Reed family, she is not considered as a part of Reed family. At the first day at Lowood, she never gets someone's notice, none speaks with her. Fortunately, Jane Eyre still gets her physiological, safety, esteem, love and belonging needs. She gets good treatments, full of love and affection from Bessie, Mr. Lloyd, Miss Temple, Helen, Mrs. Fairfax, and Mr. Rochester. She also gets self esteem from Bessie and Miss Temple. Her needs of physiological, safety,



love and belonging, and esteem has been fulfilled, then she efforts to actualize her ability by teaching at Tornfield Hall.

There are both good and bad effects of those treatments on Jane Eyre's attitude.

The effects of cruel treatments without love and affection are Jane Eyre becomes brave to rebel and against someone who treats her cruelly, she is brave to say the truth, she becomes and inferior of her physic, she escape from her wedding party after knowing Mr. Rochester's wife, and she gives up studying even gives up living more. The effects of good treatments full of love and affection are Jane Eyre is more optimistic and she has high spirit to face his education and whole difficulty of life, she is more positive thinking in every evident in her life, she can receive the real Mr. Rochester, although Mr. Rochester is blind, poor, old, and ever married, and she becomes a kind girl, and helpful.

Viewing their treatments in Islamic perspective, the researcher concludes that the Reeds and Mr. Brocklehursts' attitudes to Jane Eyre are incompatible with Islamic teaching. They are stated as religion belieth by the reason they oppress, torture, and treat Jane Eyre cruelly. They never consider that Jane Eyre is apart of family. The Reeds do not spend the wealth to take care of Jane Eyre. They always boast of their wealth to Jane Eyre. They often snap, hit, mean, punish, and underestimate Jane Eyre. If the Reeds and Mr. Brocklehurst are Moslem, Allah will be angry and punish them. On the other hand, the researcher finds that Bessie, Mr. Lloyd and Miss Temple's attitudes are compatible with Al-Qur'an and Al-Hadist. They love and speak kindly to Jane Eyre.

## 4.2 Suggestion

Charlotte Bronte's *Jane Eyre* has a wide range of criticism. There are much more aspects that can be analyzed from this novel, such as autobiography, sociological, feminism and other criticism. This thesis takes the psychological literary criticism as the instrument of analysis. The researcher suggests the next researcher to analyze this novel more comprehensive and complete analysis by using different point of view and criticism.

There are lot of other literary works describe the effect of treatments on human attitude. The researcher suggest next researcher to takes other literary work as data source of the research about the effects of treatments on human attitude by using psychological literary criticism.

It is expected that the readers will be able to draw a lesson from orphan treatments and the effects of those treatments on orphan's attitude. Therefore, they able to practice how to treat orphan as Islam has teach. In this way, they improve the quality of their lives and social welfare that are hoped by Allah and all people.



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## **The Synopsis of Charlotte Bronte's *Jane Eyre***

Young Jane Eyre is an orphan in the care of her aunt, Mrs. Sarah Reed. She is treated cruelly and unsympathetically, even locked up at times. This arouses her defiant spirit. Her fear and unhappiness cause Mr. Lloyd, the apothecary, to advise Mrs. Reed to send Jane away to school.

Jane is sent to Lowood, where she spends a wretched girlhood in appalling condition. The severity of the regime is compensated for by the kindness of the superintendent, Miss Marie Temple. Jane does get an education at Lowood and eventually teaches there.

When Miss Temple gets married, Jane obtains a post as governess at Thornfield Hall. Her student is Adele, the ward of Edward Rochester, a man with stormy disposition, during Jane's first visit she is greeted by Mrs. Fairfax, the housekeeper and Adele. Jane learns that Mr. Rochester is seldom at home. Jane's first months at Thornfield Hall are quiet and uneventful. However, she is puzzled by a mysterious laugh which seems to come from upstairs at night.

When Edward Rochester is home, Thornfield is enlivened. Jane is a plain girl without pretensions to charm, but she is endowed with a lively spirit and brilliant wit. Although Mr. Rochester can be very moody and harsh, he is naturally drawn to the young governess. Soon Jane learns to like him and look upon him as a friend. Hence, when Mr. Rochester goes away for a time, Jane feels lonely and unhappy. One day, Mr. Rochester returns to Thornfield, accompanied by a party of guests. Among the guests is a very beautiful and accomplished woman, Blanche Ingram. It is rumored that Mr. Rochester is going to marry her but Blanche Ingram. It is rumored that Mr. Rochester is going to marry her. But Blanche does not truly love him; she wants to marry him for his wealth and status. Mr. Rochester, disguised as a gypsy, tells Blanche that Rochester is planning to marry a poor girl.

Jane is called to Gates Head where her aunt, Sarah Reed, is dying. After a month she returns to Thornfield. She feels that she will not be able to stay there for much longer if Mr. Rochester marries Blanche. Mr. Rochester tells Jane that he has no intention of marrying anyone except her. He proposes to her and she accepts him.

The day of the wedding arrives. The marriage ceremony is interrupted by the arrival of Edward Rochester's brother-in-law and solicitor. Mr. Rochester's insane wife who is kept hidden on the third story of the house. The monstrous Bertha is the source of the mysterious laugh that Jane heard when she arrived at Thornfield Hall. Later, Mr. Rochester pleads with Jane to stay within. Jane, however, leaves Thornfield.

After nearly perishing on the moors, Jane is rescued by St. John Rivers and his sister, Diana and Mary. Jane later discovers that they are her cousins. Jane eventually inherits a legacy from Sir John Eyre, her uncle in Madeira. She has also worked hard as a school mistress for poor children. Under pressure from the dedicated St. John Rivers, Jane almost consents to marry him and share his missionary vocation in India. However, she is prevented by a telepathic appeal from Mr. Rochester; he has been disfigured and blinded. In the last chapter the readers learn that his sight is partially recovered and that the couple has been blessed with a son. (<http://www.victorianweb.org/works/bronte/janeeyre/synopsis/html>)



## **The Biography of Charlotte Bronte**

Charlotte Brontë was born in Thornton, Yorkshire, England, the third of six children, to Patrick Brontë, an Irish Anglican clergyman, and his wife, Maria Branwell. In April 1821 the family moved a few miles to Haworth, where Patrick had been appointed Perpetual Curate. Maria Branwell Brontë died of cancer on 15 September 1821, leaving five daughters and a son to the care of her sister Elizabeth Branwell. In August 1824, Charlotte was sent with three of her sisters; Emily, Maria and Elizabeth, to the Clergy Daughters' School at Cowan Bridge in Lancashire. Its poor conditions, Charlotte maintained, permanently affected her health and physical development and hastened the deaths of her two elder sisters, Maria (born 1814) and Elizabeth (born 1815), who died of tuberculosis in May of 1826 soon after they were removed from the school.

At home in Haworth Parsonage, Charlotte and the other surviving children — Branwell, Emily and Anne — began chronicling the lives and struggles of the inhabitants of their imaginary kingdoms. Charlotte and Branwell wrote stories about their country — Angria — and Emily and Anne wrote articles and poems about theirs — Gondal. The sagas were elaborate and convoluted (and still exist in part manuscripts) and provided them with an obsessive interest in childhood and early adolescence, which prepared them for their literary vocations in adulthood.

Charlotte continued her education at Roe Head, Mirfield, from 1831 to 1832, where she met her lifelong friends and correspondents, Ellen Nussey and Mary Taylor. During this period (1833), she wrote her novella *The Green Dwarf* under the name of Wellesley. Charlotte returned as a teacher from 1835 to 1838. In 1839 she took up the first of many positions as governess to various families in Yorkshire, a career she pursued until 1841. In 1842 she and Emily travelled to Brussels to enroll in a pensionnat run by Constantin Heger (1809 – 1896) and his wife Claire Zoé Parent Heger (1814 – 1891). In return for board and tuition, Charlotte taught English and Emily taught music. Their time at the pensionnat was cut short when Elizabeth Branwell, their aunt who joined the family after the death of their mother to look after the children, died of internal obstruction in October 1842. Charlotte returned alone to Brussels in January 1843 to take up a teaching post at the pensionnat. Her second stay at the pensionnat was not a happy one; she became lonely, homesick, and deeply attached to Constantin Heger. She finally returned to Haworth in January 1844 and later used her time at the pensionnat as the inspiration for some of *The Professor* and *Villette*.

In May 1846, Charlotte, Emily and Anne published a joint collection of poetry under the assumed names of Currer, Ellis and Acton Bell. Although the book failed to attract interest (only two copies were sold), the sisters decided to continue writing for publication and began work on their first novels. Charlotte continued to use the name 'Currer Bell' when she published her first two novels. Of this, Brontë later wrote:

"Averse to personal publicity, we veiled our own names under those of Currer, Ellis and Acton Bell; the ambiguous choice being dictated by a sort of conscientious scruple at assuming Christian names positively masculine, while we did not like to declare ourselves women, because -- without at that time suspecting that our mode of writing and thinking was not what is called 'feminine' -- we had a vague impression that authoresses are liable to be looked on with prejudice; we had noticed how critics sometimes use for their chastisement the weapon of personality, and for their reward, a flattery, which is not true praise." [1]

Her novels were deemed coarse by the critics. Much speculation took place as to who Currer Bell really was, and whether Bell was a man or a woman.

Charlotte and her father were now left alone. In view of the enormous success of *Jane Eyre*, she was persuaded by her publisher to visit London occasionally, where she revealed her true identity and began to move in a more exalted social circle, becoming friends with Harriet Martineau, Elizabeth Gaskell, William Makepeace Thackeray and G. H. Lewes. Her book had sparked a movement in regards to feminism in literature. The main character, Jane Eyre, in her novel *Jane Eyre*, was a parallel to herself, a woman who was strong.

In June 1854, Charlotte married Arthur Bell Nicholls, her father's curate, and became pregnant very soon thereafter. Her health declined rapidly during this time, and according to Gaskell, her earliest biographer, she was attacked by "sensations of perpetual nausea and ever-recurring faintness." [2] Charlotte and her unborn child died on 31 March 1855. Her death certificate gives the cause of death as phthisis (tuberculosis), but many biographers suggest she may have died from dehydration and malnourishment, caused by excessive vomiting from severe morning sickness. There is also evidence to suggest that Charlotte died from typhus she may have caught from Tabitha Ackroyd, the Brontë household's oldest servant, who died shortly before her. Charlotte was interred in the family vault in The Church of St. Michael and All Angels, Haworth, West Yorkshire, England ([http://en.wikipedia.org/wiki/charlotte\\_bronte](http://en.wikipedia.org/wiki/charlotte_bronte)).

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2.	24 Maret 2008	Pengajuan Proposal	
3.	3 April 2008	ACC Proposal	
4.	16 April 2008	Seminar Proposal	
5.	18 Mei 2008	Konsultasi BAB I	
6.	26 Mei 2008	Revisi BAB I & Konsultasi BAB II	
7.	20 Juni 2008	Revisi BAB I & BAB II	
8.	25 Agustus 2008	ACC BAB I, II&Konsultasi BABIII	
9.	15 September 2008	Revisi BAB III&Konsultasi BAB IV	
10.	17 September 2008	Revisi BAB III& IV	
11.	18 September 2008	ACC BAB III& IV	
12.	19 September 2008	ACC Keseluruhan	

**Malang, 20<sup>th</sup> September**  
**2008**

**Dekan Fakultas Humaniora dan Budaya**

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