

**STRUGGLE'S AGAINST COLONIALISM IN INDONESIA
IN K'TUT TANTRI'S
REVOLT IN PARADISE
(BIOGRAPHICAL LITERARY CRITICISM)**

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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
FACULTY OF HUMANITIES
MAULANA MALILK IBRAHIM STATE ISLAMIC UNIVERSITY OF
MALANG**

2014

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THESIS

Presented to

The State Islamic University of Maulana Malik Ibrahim Malang

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MALANG

2014

STATEMENT OF AUTHENTICITY

This is to state that the thesis under the *title Struggle's Against Colonialism In Indonesia In Ktu't Tantri's Revolt In Paradise (Biographical Literary criticism)* is truthfully my original work to fulfill the requirement for degree of Sarjana Sastra, Faculty of Humanities at Maulana Malik Ibrahim State Islamic University of Malang. I am the only person who is fully responsible for the thesis if there are any opposition and claim from other people.

Malang, 4 April 2014

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APPROVAL SHEET

This is certify the Salamun's Thesis under the title *Struggle's Against Colonialism In Indonesia In Ktu't Tantri's Revolt In Paradise (Biographical Literary criticism)* has been approved by the thesis supervisor for further by the Board of Examiners.

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MOTTO

Live only once. Make it meaningful

Never stop learning!

Because life never stop teaching



DEDICATION

This Thesis is dedicated to:

My beloved mother, Kusnah and my beloved father, Jamaludin my praying is always for them. I will always try to make them proud of me, and my master KH.Masbukhin Faqih, Kyai. Fathul Huda Syukron, and KH. Abdul. Hanan. Great teachers that always inspire me in process of pursuing science and knowledge.



ACKNOWLEDGEMENTS

Bismillahirrahmaanirrahim

Praise be to Allah SWT. The Lord of the World, who always guides and blesses me. Therefore, I could finish my thesis entitled *Struggle's Against Colonialism In Indonesia In Ktu't Tantri's Revolt In Paradise (Biographical Literary criticism)* as well. May Peace and Blessings are also delivered to our Prophet Muhammad SAW, who has guidance us to be good moslem.

This research cannot be finished without some involvements and supports from all people around me. Therefore, I deeply thank my advisor Dra. Andarwati, M.A who has spent her time in correcting, guiding and giving suggestion and critic to this thesis. The researcher also wants to give great thanks to:

1. My beloved brother Purwanto, My sister Siti Maisyaroh for their love and support; and also to their children Zidane and Reza.
2. My grandfather and grandmother thanks for their pray.
3. All my big family thanks for love pray and motivation.
4. The rector of The State Islamic University of Malang Prof. Dr. Mudjia Rahardjo, M.Si who leads this university.
5. The Dean of Humanities Faculty Dr. Hj. Istiadah, M.A. who leads this faculty

6. All of the English letters and language's lecture for being so kind, patient, and generous in introducing and leading me to the world of literature and linguistics.
7. For my friend in English department especially Wenik, Zia, Uci', Lita, Ana, Uswah, Nafis, Winda, Rifkul and the other literature student 2008.
8. Thanks for all my best friend in HAMAM MALANG (Himpunan Alumni Mamba'us Sholihin) especially Argik, Mas'ud, Mustofa, Farok, Wafik, Takhfif, Aam, Yogik, Miftah, Aris, Komar, Sadad, Ulum, Izun, Said, Ni'am, Hudi, Ro'uf, Budi, Rofi for being my brotherhood in Malang.
9. All my friend in PMII (Pergerakan Mahasiswa Islam Indonesia) rayon "perjuangan" Ibnu Aqil especially Wildan, Yakin, Kholik, Dwi', Ilma, Nyak, Rohim, Taib, Wafik, Takhfif, Abong, Fafaz, Uci', Lita, Vina, Indah, Ana and Hikmah for showing me another side of studying in college by Dzikir, Fikir, Amal Sholeh.
10. My alumnus friends of Mambaus Sholihin Fatah, Farhan, Zaki, Istofa, Bambang, Rahmat, Mashud, Amin, Imel, faishol And the other for sharing religious science.

11. And all people whom I cannot mention one by one, thanks you very much for everything you have given to me.

Finally I invite the reader's suggestion and criticism to make this thesis better. Moreover, this thesis is expected not only useful for me but also for the readers and further researchers who need it.

Malang, 04 April 2014

Salamun



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ABSTRACT

Salamun. 2014. *Struggle's Against Colonialism in Indonesia in Ktu't Tantri's Revolt in Paradise (Biographical Literary criticism)* Thesis, English Letters and Language Department, Faculty of Humanities. Maulana Malik Ibrahim State Islamic University of Malang. Supervisor: Dra. Andarwati, M.A
Keywords: *Biographical approach, Colonialism, Struggle.*

This research is discussing “*Struggle's Against Colonialism in Indonesia in Ktu't Tantri's Revolt in Paradise (Biographical Literary criticism)*”

The purpose of this research is to know that there was stranger woman followed to strive for reaching independence of Indonesia. Although her name is not too known like another female heroes such Tjut Nyak Dien, Kartini and another else, this woman had big role in Indonesia

This research uses biographical literary criticism. by using biography approach, it can know process of creativity of author and something influences an author to create literacy creation She uses biographical approach. Biographical approach is a systematic study concerning process of creativity. Subject creator is deemed as the history of literary work. The meaning of literature is the same as the aim, purpose, and instruction and special objective of the author.

In this research the research problems are: (1) What are the struggles of k'tut tantri in the revolt toward colonialism according to novel content *revolt in paradise*? (2) What are the experiences of k'tut tantri in reaching and defending independence when she lived in Indonesia?

The finding indicates that there are some struggles done by Tantri in the revolution era: Helped to broadcast Bung Tomo in “Pemberontakan” Radio, ktut tantri tried to gain international acknowledgment, she inspired Indonesian students in Australia to make demonstration in front of Dutch ambassador. There some experience got by Tantri: she was adopted by Bali's Kingdom to one of his daughter, she participated to be spy then caught and being tortured by colony, and building a hotel in Bali.

Finally, the researcher suggests the next researchers to investigate other literary works from some objects or analyze the same work from different point of view.

ABSTRACT

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Keywords: *Biographical approach, Colonialism, Struggle.*

Penelitian ini mendiskusikan tentang “*Struggle's Against Colonialism in Indonesia in Ktu't Tantri's Revolt in Paradise (Biographical Literary criticism)*”

Keuntungan dari penelitian ini adalah untuk mengetahui bahwasanya ada seorang pejuang wanita yang turut serta berjuang untuk kemerdekaan Indonesia. Meskipun namanya tidak begitu terkenal seperti Tjuti Nyak Dien, Kartini, dan pahlawan wanita yang lain tetapi wanita ini mempunyai peran besar dalam perjuangan Indonesia.

Penelitian ini menggunakan pendekatan biografi. Karena dengan menggunakan pendekatan biografi bisa mengetahui proses pembuatan karya sastra dan apapun yang mempengaruhi penciptaan karya sastra. Pendekatan biografi adalah pendekatan yang berhubungan dengan proses kreatifitas. Seorang pengarang menganggap kisah hidupnya adalah sebuah karya sastra. Makna dari karya sastra adalah sama dengan tujuan, maksud dan cara pandang dari seorang pengarang.

Dalam penelitian ini rumusan masalahnya adalah: (1) What are the struggles of K'tut Tantri in the revolt toward colonialism according to novel content *revolt in paradise*? (2) What are the experiences of K'tut Tantri in reaching and defending independence when she lived in Indonesia?

Hasil penelitiannya menemukan bahwasanya Tantri telah melakukan banyak perjuangan seperti: membantu Bung Tomo bersiaran pada radio “pemberontakan”, tak lupa juga K'tut Tantri mencari bantuan dari luar negeri, dia juga menginspirasi mahasiswa Australia untuk berdemonstrasi di depan kantor kedutaan Belanda di Australia. Selain berjuang K'tut Tantri juga mempunyai beberapa pengalaman ketika tinggal di Indonesia seperti Tantri di adopsi oleh seorang Raja Bali, dia juga berpartisipasi menjadi mata mata yang pada akhirnya di tangkap dan di hukum oleh penjajah dan K'tut Tantri juga membangun sebuah hotel di Bali.

Akhirnya, peneliti menganjurkan kepada peneliti lain untuk meneliti karya sastra ini dari sudut pandang yang berbeda.

CHAPTER I

INTRODUCTION

This part presents the background of the study, research question, objectives of the study, scope and limitation, significance of the study, definition of key terms, and research method. The research method includes research design, data sources, data collection, and data analysis.

1.1 Background of the Study

Based on the biographical approach, literary work is a reflection of the real life. A literary work is a witness of history that can tell readers the social condition at the time it was written. A literary work can be created because of the social condition that has happened in a society. Endraswara (2004:77) stated that a good work is one which can reflect its era. This phenomenon proves that literary works can be the mirror of the social life. The main concept of sociological literature is mirror concept. It means that sociological literature views a work as a reflection of the real social life.

Literature can be a medium for an author to express problems of life. Sometimes, whether they realize or not, they emerge the story of the real life in their work.

Proponents of the Biographical approach believe that a close study of an author's life will enrich a reading of the text. While supporters of this approach do not expect a literal correlation for every aspect of an author's life, they do feel

that events from the author's life may be reflected in the plot, tone, messages and characters of his or her work.

Autobiography is story of person life; Abrams stated that biography is history of particular men's lives, involving attempt to set forth character, temperament and milieu, as well as the fact of experiences and activities. (Abrams 1993:5)

Autobiography, as work of art, can be judged as the study of man including his moral, intellectual, emotional development and kind of the psychological study of the author that has its own interest to ward to the reader (Wellek and Warren: 1995). On the other hand, Autobiography can be judged in relation to the light it throws on the actual production of character, of course, defend it and justify it as a study of the man of genius, of his moral, intellectual, and emotional development, which has its own intrinsic interest; and finally, we can think of autobiography as affording materials for a systematic study of the psychology of the literature especially in novel. More ever, there are relationship between the work and the author. A work of art can be a dramatized mask of his conventionalized experience of his own life. The biographical framework will help us on studying the work of art the history of the author (1995:82)

Revolt in paradise, is a novel written by K'tut Tantri, the novel tells us about the memory of Indonesia people who was so nobly gave their lives for independence

This novel was absolutely inspired by the experience of the writer.

Therefore to analyze this novel we need to use biographical approach.

Actually the relationship between literature and society is classified into three kinds of problems as it is described by Rene Wellek and Austin Warren (1977:95) namely: the social background of the writer, and the profession and institution of literature. The problem of the social content, the implications and social purpose of the work literature themselves. Then, the problems of the audiences, and the social influence of literature.

These three problems will show how far the literature is actually determined by or depended on the writer social background and development. Since every writer is member of a society, he can be studied as a social being. The author's biography is the man source, but the study of the author can be widening into the lives from which he came and in which he lived. It will be possible to accumulate information about the social provenance, the family background and the economical position of the authors. The social problems and attitude of the author can be studied not only in this writing but also in biographical documents. The author has been a citizen who has his judgment of the social and politic importance, taking a part in the issues at his time. The graph of a book's success, survival, and the author's reputation, are the man social phenomenon. The author reputation is a matter that has interrelated with the reader critics. The relationship between the work of literature and the public can be seen by accumulating edition and copies which had been sold. The author is not only influenced by her social background.

Biography and autobiography though also of limited relevance to the discipline of practical criticism. Based on the explanation we can learn the author's life by reading literature and analyzing or her work.

In this study, the Researcher analyzes the biographical aspect of K'tut Tantri in *revolt in paradise*. K'tut Tantri was born in Scotland her father was an archeologist. This novel explains that the story a white woman who lived for fifteen years in Indonesia-living, not visiting-knows the country and its people, from the highest to the lowest, and sharing their joys and sorrows. This woman is myself (2006:11)

By using information above, Researcher finds a source about *revolt in paradise* novel was picture of K'tut Tantri at that time, namely K'tut Tantri who ever dwelt in Indonesia very long time. Ktut Tantri was also someone lived before era of independence until pre independence, so that from her experiences in years living in Indonesia, there were construction of ideas and minds about historical of nationalism. Her ideas about nationalism brought her well known and famous writer and figure, her novel *revolt in paradise* is one of her great creations. Expeditions of K'tut Tantri in looking for paradise stopped in one of most beautiful island named Bali. The reason why K'tut Tantri found and stopped her expedition of looking for paradise in Bali was his love to people and culture. She could find peace and beauty which for him, Bali is the one. Paradise means beauty and greatness, and they are in Bali.

The story about independence and all of great process before it were written by K'tut Tantri in this novel, he wrote many stories that many important

persons were there, such as Soekarno and Hatta. She wrote history of Indonesia at many pages in part to and part three, her experiences and knowledge about Indonesia were told and written. This novel tells the details of urgent and dangerous events before and after independence. In parts three, K'tut Tantri wrote the independence of Indonesia that it occurred because of the struggle of youth and all people. Researcher can identify that ktut Tantri had spirit and soul and nationalism because She chose Indonesia as the last nation in his life.

The writer will review the novel chosen for creating figure of woman to be main character of the story. There are many unique and interesting phrases which need to be analyzed. So English novel lover should make this novel become one of obligated book to read.

K'tut Tantri is American lady born of British who had stayed in Indonesia for 15 years since 1932-1947 then she told her life journey in Indonesia in her own novel 'revolt in paradise'.

This novel tells about K'tut Tantri's interest towards situation and environment in Bali until he intended to stay there became daughter in law of Bali's King. She was also involved in reaching and defending of Indonesian independence from either Dutch or Japan.

1.2 Problem of the study

Based on the background of study in the proceeding discussion, the research problems are formulated as follows:

1. What are the struggles of k'tut Tantri in the revolt toward colonialism according to novel content *revolt in paradise*?
2. What are the experiences of k'tut Tantri in reaching and defending independence when she lived in Indonesia?

1.3 Objectives of study

1. To identify and know the role of K'tut Tantri in the struggle for Indonesia independence
2. To know the experiences of K'tut Tantri when dwelled in Indonesia

1.4 Scope and Limitation

In order that the study enables to answer the formulated problem appropriately, the writer emphasizes scope and limitation. This study is focused on K'tut Tantri struggle and contribution toward Indonesian independence.

The study is analyzing the life of Ktut Tantri beginning from she stepped in Indonesia then she helped to reach the independence and defend it until the colony walk away and went out of Indonesia. Furthermore K'tut Tantri's life is analyzed to know her experience. This study also utilizes this novel on its content that explains biographical of K'tut Tantri generally.

1.5 Significance of the Study

This study significantly gives a description about foreigner's life that contributes toward against colonialism in Indonesia's independence. This study can be good reference in spirit nationalism for people.

Hopefully, this study of biographical is useful to be alternative social material for the people who study in same field especially about biographical novel.

1.6 Research Method

In this section covers research design, data sources, data collection and data analysis.

1.6.1 Research Design

This research is used a literary criticism. According to Abrams, literary criticism is a study related to definition, analogy, analysis, and evaluating of literary work. Several approaches can be used in the analysis of literary work; they are pragmatic, mimetic, expressive, and biographical. In this research the researcher uses biographical approach.

According to Guerin Biographical approach allows critics not only to examine forms of wisdom but also to identify the actual types of life situation that sees an eliciting or requiring wisdom. It explain remembered life story about his or her life experience of the author's.

According to Wellek and Austin Warren study of biographical approach has some purposes. First, it explains a great many allusion or even words in author's work. Second, it helps people in studying the most obvious of all strictly

developmental problems in the history of literature. Last, it accumulates the materials for other question of literary history.

1.6.2 Data Source

The data source of this analysis is the text of the novel entitles *revolt in paradise* written by K'tut Tantri the version used is published by PT gramedia pustaka utama, Jakarta in 2006 it consists of 334 pages the data are taken by quoting the phrases, paragraphs, and dialogues existing in the novel that related to the problem of study. This novel consists of three chapters; every chapter has different stories taken from her own experiences in Indonesia.

1.6.3 Data Collection

There some steps to collect the data that the researcher needs. First, the researcher reads the novel to understand the whole contents of the novel being analyzed. Second, the researcher chooses and selects the data dealing with the problems that will be investigated. When she reads the novel, she takes note in a piece of paper about everything dealing with the problem that will be analyzed, or gives underline in the novel. Third, the researcher collects the data that have relation to the problem of the study.

The data in this study are taken from *Revolt in Paradise* which is related to nationalism phenomenon of foreigner in Indonesia. Since the data in form of words, phrases, and sentences in the novel, detailed reading, careful reading and

deep understanding are the most appropriate data collection technique in this research.

1.6.4 Data analysis

After the data had been gained, the researcher starts to analyze the data. The researcher uses some steps to analyze the data as follows. First, the research reads and identifies the texts of the novel based on its biographical aspect. Second, the researcher applies the theory based on statement of the problem. Third, the researcher begins to analyze the data based on the classification of the problem. Finally, the researcher makes the conclusion based on the researcher's discussion.

1.7 Definition of Key Terms

To avoid the differences of perception between readers and the writer in understanding this study, it is important for the writer to give some definitions of key terms applied in study below:

- **Struggle** is a fighting againts someone who is attacking. the action of using force to oppose
- **Autobiographical novel** is the novel based on the author. written by the subject about the author experience him self
- **Biographical approach** is approach that sees a literary work as a reflection of the author's life
- **Biography** is a book that tells what has happened in someone's life, written by someone else

- **Movement** is a gradual change or development in a situation or in people's attitudes or opinions
- **Colonialism** is the policy of acquiring colonies and keeping them dependent



CHAPTER II

REVIEW OF RELATED LITERATURE

This part the researcher present about the author and his work, novel (element of novel, setting and character), the autobiographical novel, the biographical approach, the author's biography and the previous study.

2.1. The Author and Her Work

Frequently the word author is used to suggest a person who creates a written work, such as a book, story, article, or the like, whether short or long, fiction or nonfiction, poetry or prose, technical or literary. Within copyright law the term "author" is often used for the creator of any work, be it written, painted, sculpted, music, a photograph or a film. (Barthes 1968) states: "An author is anyone who creates a written work, although the word more usually designates those who write creatively or professionally, or those who have written in many different forms. Skilled writers demonstrate skills in using language to portray ideas and images, whether producing fiction or non-fiction". Based on the above statement, it can be concluded that a literary author may compose different forms of writing, including poetry, prose, or music. Accordingly, a writer in specialist mode may rank as a poet, novelist, composer, lyricist, playwright, mythographer, journalist, film scriptwriter, etc.

The work of literature has a close relation to its author. In the process of writing, the author is stirred emotionally and intellectually by his/her life, the

external world. Life, which stirs the author, is anything outside and inside him/herself: people, nature, man-made, objects, or people's ideas, knowledge, and also his/her feelings and intellectual activities. The author sometimes uses his/her imagination to form a concept that is written expressed by a certain structure.

As a member of society, the authors are able to draw the real environment where they live in a very special way. Therefore, it is very important for them to take such a research to interpret the real story into the imaginative work. Moreover, (Ratna 2004: 56) states that there are three categories of creative author;

1. Those who use their own experience as the material of their works.
2. Those who retell a story based on their own arrangements and language.
3. Those who tell a story based on their own imagination.

Connolly, quoting Joseph Conrad's argues, that a creative writer (author) is the author who speaks to our capacity for delight or wonder, to sense of mystery surrounding our lives, to our sense of pity, and beauty, and pain, to the latent feeling of fellowship with all creation of solidarity that knits together the loneliness of innumerable hearts, to the solidarity in dreams, in joy, in sorrow, in aspiration, in illusions, in hope, in fear, which binds men to each other, which binds together all humanity-the dead to the living and the living to the unborn (Lodge, 1988:204).

According to Lodge, there are some background purposes of the author in writing his literary work including, giving knowledge, presenting or interpreting

facts, ideas, a happening, describing a person or place, explaining the scientific process, or discussing political issues. The examples of such work can be seen in comprising autobiography novel and person narrative, biography and history, and various forms of the essay which appeals primarily to the sense of reason or intelligence. In other word, it can be said that the work is a reflection or expression of the author's brain. He/she writes his/her ideas, facts, and happening, based on his/her experiences or social facts. Therefore, the readers are able to get information or understand the realities from the author's work.

Furthermore, the writers give imagination on their literary works, which interpret experience by a fictitious presentation of persons, ideas, and events. A creative author is not primarily concerned with the actual truth of particular events, as the historian, or with the abstract relations of ideas and reality. The author invents a lifelike image or story that embodies truths of human nature in a concrete way. In conclusion, the author wants to transfer or express his/her imagination to the readers through his work. So they will get the same imagination as that of the author.

The author provides the basis for explaining not only the presence of certain invents in a work but also their transformations, distortions, and diverse modifications (through his/her biography, the determination of his/her individual perspective, and the analysis of his/her social position and relation to the basic design). The author is also the principle of a certain unity of writing all differences, having to be resolved, at least in part, by the principle of evolution,

maturation, or influence. The author also serves to neutralize the contradiction that may emerge in a series of texts. Finally, the author is a particular source of expression that, in more and less completed form, is manifested quality well, and with similar validity, in works, sketches, letter, fragments, and so on (Lodge, 1988:204).

According to Laurence Perrine (1959; 3), there are two aims in writing Literature, they are:

1. To entertain, i.e. to help people pass the time agreeably. It takes people away from the real world; it enables them temporarily to forget their troubles. Its only object is for pleasure.
2. To broaden and deepen people's awareness of life. It takes them, through the imagination, deeper into the real world: it enables them to understand their troubles. Its subject is for pleasure plus understanding. It makes people understand reality of life better.

From the explanation above, it can be concluded that the work of literature has a close relation to the author because he/her writes anything not only outside but also inside him/her self. He/she has some purposes in writing his/her work, they are to give knowledge, imagination, and entertainment, and to broaden and deepen the awareness of life. Most works talk about the author's imaginations, experiences, ideas. In other word, the author tries to write what happens in his life and environment. Therefore, many of the author's works tell about the life and

reality surrounding him/her. So the readers are expected to have the same knowledge and imagination as the author does. On the other hand, the readers will get the pleasure and understanding upon the reality of life.

2.2 Novel

According to Hawthorne novel is fictitious-*fiction*, as we often refers to it. It depicts imaginary character and situation. A novel may include reference to real places, people and event, but it cannot contain only such reference and remain a novel. However, even though its character and action are imaginary they are in some sense “representative of real life” as the dictionary definition has it; although fictional they bear an important resemblance to the real.

The term "novel" is now applied to a great variety of writings that have in common only the attribute of being extended works of fiction written in prose. As an extended narrative, the novel is distinguished from the short story and from the work of middle length called the novelette; its magnitude permits a greater variety of characters, greater complication of plot (or plots), ampler development of milieu, and more sustained exploration of character and motives than do the shorter (Abrams 1999:190)

Novel is one of written literary products, which has the beautiful values and gives some fun and sadness for everyone who read. A novel is also a long story written in prose, but because it is long, it is different from a short story in the other ways. Novel is a long narrative prose fiction. Because of its length, a novel

can picture a life with all of its richness, complexity, and contradiction
(www.wikipedia.org/wiki/novel).

2.2.1 The Elements of the Novel

This part discussion about setting and characters in literary work. Setting and character are very useful to find and discuss the next chapter because they are tightly related to the autobiography of the author.

2.2.1.1 Setting

According to oxford advanced learner's dictionary, Setting is the place and time at which a play, etc is set. In other definition setting is the element of literature that can affect the action of the character is setting. Setting refers to the time and place in which an action occurs and to the prevailing politic, moral, and also social attitudes of the society in which the characters alive (Nurgiyantoro, 2012: 216)

Setting is one of those terms about which recent literary critics have felt increasingly uneasy (Hawthorn, 1989: 59). According Stanton Setting is environment that scopes a tragedy in story, entire, that interact with the tragedies which are going on. Setting can be a decoration like a café in Paris, mountain in California, a dead end in the corner of Dublin and many others. Setting can also be current times (day, month, and year), climates, or a period of history (Stanton, 1965)

2.2.1.2 Character

According to oxford advanced learner's dictionary, character is all the mental or moral qualities that make a person, group, nation, etc different from others. Nurgiyantoro (2012: 165) state that character is how the author of the prose or play present people in his/her story and how their characteristics are.

Character can be divided into several types. According to Nurgiyantoro that character can be classified into five types, which are, major and minor character, protagonist and antagonist character, flat and round character, static and dynamic character, and typical and neutral character

Major characters have an important role in the story. These types are so central and continual in their presence, that the author will explore their makeup and motivation most thoroughly. Otherwise, we can simply say that they are the most expressed character and also the most observable. In contrast to this type, the minor characters are less domination in role. They are not the central figure or continual existence figure. The author does not express their makeup and motivation as thorough as in the major one. The author creates them in order to help the major characters to develop.

Protagonist character is the chief character in the story. This character is considered as a good human. Sometimes, this character is popularly mentioned as a hero. In contrast to this character, antagonist is a character who stands directly opposed to the protagonist. This character is considered as a bad human and a

criminal. The action of a story arises from conflict between the antagonist and protagonist.

Flat (simple) character is less the representation of a human personality than the embodiment of a single attitude or obsession in character. This character has only one side and there is no change in the traits. While round (complex) character is the opposite of the flat character. This character is more complicated and many-sided. This is also obviously more like life than the single character, because people are not simply embodiment of single attitude. This character can be seen from many sides because this kind of character has many character traits (Kenney, 1966:28, Nurgiantoro, 2012: 182).

Static characters are characters of the story that essentially their characters do not develop and change as the effect of events that happened in the story. In other words, we can say that they are the same persons from the beginning until the end of the story. Dynamic characters are very typical undergoing a permanent change in the same aspect of their characters. Their changes and movements toward what has happened to them really determine the flow of the story and especially plot. It is because the flow of the plot springs from their movements throughout the story.

Typical characters are the characters that their work quality and nationality are showed more than their individual life. These characters are also the description of a group of people or personal that involved in the institution as part of it that appeared in the real life. The description is not directly and totally

describes, but the readers selves interpret such as this based on their background knowledge, experiences and assumption to the characters in fiction. While neutral characters are characters of the story that exist in story itself. They are really imaginary characters that only live and exist in fiction. They are created for the existence of story (Nurgiyantoro, 2012: 176-190).

2.3 Autobiographical Novel

Autobiography is the real study about experience idea and feeling that is written by the character her or his self. The reason the author writes their own stories because they want to get advantages or they want to show the truth of history. Poday, in his book entitled England of literature state that: “biographies, autobiographies, memories, letter, and diaries are all concerned with the recording of actual event and the revelation of actual personalities. In the case of biographies, the author takes his subject the life of some other person. In the case of autobiographies, memories, letter and diaries the author his own life

As we know there are different kinds of novel, one of them is called autobiographical novel. It is a novel based on the life of the author’s experience which usually the author and the other character are given different names, but it is also possible that include the real time and place such as in novel.

2.4 Biographical Approaches

A biographical approach is the study of a complex analysis of personality, different aspects of it and including intimate details of experiences. It is more than a list of impersonal facts like birth, education, work, relationships, and death. It also delves into the emotions of experiencing such events.

According to Wellek and Warren (1956: 82) the study of biographical approach has some purposes. Firstly, it explains a great many allusions or even words in the author's work. Second, it helps people in studying the most obvious of all strictly developmental problems in the history of literature. Last, it accumulates the materials for other questions of literary history.

In literature, the author's biography helps the readers to understand the creative process of the author and the genesis of the literary work. In the social science, biography is used as the background of the real reconstructions process. Biography is like sedimentation of the last experiences, whether it is personal, as individual experiences, or collective, as inter subjective experiences. In addition, we know that analyzing literary work is not only about the work itself but might also about the personal identity of the author, as a biography (Ratna, 2012: 56-57).

Hawthorn (1985: 78) said biographical approach to the study of the novel-reading fiction works with explicit reference to the life, personality, and opinions of the author.

Therefore, biographical approach allows people not only to examine form of wisdom but also to identify the actual types of life situation that are seen as eliciting or requiring wisdom. It explains the event of his or her remembered life story that integrates information about life experiences. Therefore, it can be said that the biographical approach is a shape of historiography; it tells the period of the author's life.

2.5 K'tut Tantri's Biography

K'tut Tantri, a Scottish-born American woman and the author of *Revolt in Paradise*, was Bali's most notorious Stranger, the real name is Muriel Pearson is person descendant of the isle of man is so much to believe that their ancestors were vikings than british, and has a scottish stepfather, then a citizen of the united states and the subsequent ever felt as the balinese and the daughter of a king in bali

A film about the exoticism of Bali in 1933 inviting Ktut Tantri to leave a life well-established in the U.S. and went to Bali. Not to be a tourist, but to become people of Bali. For Caucasians, her arrival was greeted by malicious prejudice the Dutch East Indies colonial officials in Bali. Especially after Ktut Tantri considered degrading white people dressed in Balinese in their daily life, always mingle well with most of the people of Bali.

In a unique way, she accepted a one of the king's palace in Bali. Even then appointed as the fourth child by name K'tut (Ketut) Tantri. In his memoir is also

mentioned that in the years that Bali is already open premises of the western world. Many kings who could speak English or Dutch, there is even a king who has a wife of an ordinary French and Bali route - Paris. Also had a lot of artists from Europe and the U.S. who live, settle and chose Bali lifestyle there

Experience hated by the Dutch officials and their interaction with the son of his adoptive father in Bali (who successfully completed their tertiary education in the Netherlands) foster a feeling of love, not only to Bali but also to Indonesia

Experience hated by the Dutch officials and their interaction with the son of his adoptive father in Bali (who successfully completed their tertiary education in the Netherlands) foster a feeling of love, not only to Bali but also to Indonesia After the Proclamation of Independence of August 17, 1945, her life was spared after the people stormed the hospital last Ambarawa freed him and sent to a hospital in Surabaya. In Surabaya, she was treated by a doctor named physician of S. Most likely he is dr Sugiri, a fighter who is also involved in the events of 10 November 1945

Introduction to the doctor's, take it late in the fight arek-arek Suroboyo against England. Bung Tomo in his book, Battle of 10 November 1945 also confirmed the involvement of Ktut Tantri 10 November 1945 in a battle that is as a broadcaster Radio Rebellion led by Bung Tomo, either before, during and after the battle of 10 November 1945. In radio he placed himself as a bumper to protect from attack the British army Surabaya,

With detailed his experiences he wrote during the War of Surabaya, and during follow Bung Tomo troops in guerrilla warfare in rural East Java. Through the Radio Rebellion, opposition voices echoed as far away as Australia and Europe, so invite sympathy from many foreign countries to Indonesia in maintaining the independence struggle. Also Because this radio ktut tantri get nickname from the foreign press namely surabaya sue.

The development of the struggle to bring him in proximity with Amir Syarifudin (then minister of defense), Bung Karno and some military officials in Yogyakarta before the Military Aggression I. Even on one occasion in Malang, Bung Karno specifically been introduced to the people Ktut Tantri as Caucasians are more people of Indonesia from an indonesian native.

To expand the reach of the struggle, Ktut Tantri then sent by the Amir Syarifudin by penetrating the Dutch blockade ship to Singapore. This is where we will see a struggle romance spiced with coorruption, deception action and fights brain.

Finally ktut tantri successfully promote the independence of indonesian in singapore and australia, and even managed to raise the australian red cross aid to indonesia, unfortunately the australian red cross delegated also killed along with adsucipto. Iswayuhdi air force and the other heroes wher their plane was shot down by fighter over the dutch in yogyakarta.

While in Australia, was showered with criticism Ktut Tantri as white people who want to be manipulated by Indonesia. This is where she predicted her

fate at a later date that regardless of merit will be remembered by the people of Indonesia or not, he will still fight for Indonesia contributed solely because of his love for Indonesia, In the official history books our children are also never mentioned the services Ktut Tantri in the struggle for independence, so that our children will not know who and what services these Caucasian women

Ktut Tantri actually never intended to allow Hollywood to make films based on the memoirs. To that end, in 1965 he never intended to meet Bung Karno to ask permission to film making, unfortunately his plans fall apart because of the events G30S. Then in the 1980's he had met Pak Harto and other officials to get the same license. It seems obtained permission but whether or not the film be made, there may be among the readers who know about film. And ktut tantri have died in loneliness in sydney, australia on july 27, 1997, not far from the country has ever defended desperately at the expense of blood and soul (www.wikipedia.org/wiki/k'tut_tantri).

2.6 Previous Studies

This study has relation to the previous study done by Siti Fatimah (2007) with her title is *“An Analysis on the Autobiographical Aspects of Charles Dickens' David Copperfield”*. She focused on what aspect does David Copperfield reflect Charles Dicken's autobiography. Her studies are formulated in two aspects namely In what aspects does David Copperfield reflect Charles Dickens' autobiography, In what aspects is David Copperfield fictional compared to Charles Dickens' life. She limits this study by emphasizing more on the family

background, education, childhood experience, love affair, and career of David as the reflection of Dickens' life.

The other researcher is Alfina Hidayati in which her thesis entitled " *this side of paradise an autobiographical novel of Francis Scott key Fitzgerald's career aspiration and love*" she focused on how to describe the portrayal of the main character's career aspiration in F. Scott Fitzgerald's *This Side of Paradise*, to describe the portrayal of the main character's love disappointment in F. Scott Fitzgerald's *This Side of Paradise*, and to know how the main character's career aspirations and love disappointment reflects the author's. She analyzes her study by using biographical approach According to Guerin.

From the previous study above, the researcher concludes that they analyze the same topic that is biographical approach but they did not analyze about K'tut Tantri "revolt in paradise".

CHAPTER III

FINDING AND DISCUSSION

This chapter presents the data analysis to answer the research problems. This study is proposed to describe the autobiographical aspect of ktut tantri when she lived in Indonesia toward colonialism

Researcher wants to analyze research problem by explaining important things. First is to explain ketut tantri's role in reaching independence of Indonesia, to explain her experience while living in Indonesian and also to describe her real life in long journey living in Indonesia.

3.1 The Struggles of Ktut Tantri in reaching Indonesian independence

K'tut Tantri is a foreigner who stayed long in Indonesia and followed the struggle of Indonesian citizens to gain independence. Her name is not so familiar for Indonesian people like another national hero, but her struggles should not be forgotten. Her performance to gain independence of Indonesia was so great as if she was Indonesian; she joined Indonesian people to take over power and freedom from Dutch As she described in her novel '*revolt in paradise*'.

Agung Nura is first child of Bali kingdom, Brother in law of K'tut Ttantri he felt strongly about colonialism, and during those evenings when we sat before the fire at the chalet he told me what he thought what he hoped to accomplish. He

unfolded for me the history of colonialism in Indonesia and his dream of freeing his people

“The poverty is appalling and totally unnecessary, he said” You have already seen something of Dutch stupidity. But it goes deeper. The whole system is evil. The people work from sunup to sundown for a mere pittance, ten Dutch cents a day, which is much less than that in your money. Java is an island with tremendous natural resources oil, rubber. Many millions of money go to Holland every year with no adequate return. Nothing is done to raise the living (Revolt in Paradise, Page 70-71)

According to our analysis towards novel description above, there was conversation between Ktut Tantri and Agung Nura, they talked about how to give the freedom for Indonesian people after being colonized for centuries because what the colony did is out of humanity limit. Colony explored and took natural wealth without caring for citizen's condition, they lived under poorness, were treated not like human, they only got little salary from work hard all day long.

My role was to become known as the girl friend of Frisco Flip, and be introduced to Japanese officials and to mix generally in Japanese circles, and to paint pictures of pretty Balinese maidens and sell them very cheaply to the Japanese. “Easel and brush that the perfect cover-up job for you,” Frisco exulted. “After all, over the years you have established yourself in Bali and Java to some degree as a painter.” (Revolt in Paradise, Page 127)

Under instruction of Frisco (frisco is the partner of Agung Nura and also partner of K'tut Tantri in movement of underground revolt), Ktut Tantri began to do her struggle as a painter who was introduced to Japanese, by pretending to be a painter, she actually became a spy and freely got along with them to take information, and the Japanese did not suspicious and suppose that she was on the side on Indonesia. From her duty to be spy as painter, she collected money and

used it to help women in prison and fulfill the necessary of their children. This story describes the kindness of Ktut Tantri, shows her great character in middle of war against Japanese.

"I gave the women what little money I had (Revolt in Paradise, Page 129)

Besides pretending to be a painter, she did danger action by smuggling weapons for necessary of independence in Bali. She did it by entering weapons in cage, she arranged the weapons under books so that it would be invisible. She joined a vehicle of Japanese Theatrical Troops and Band of Geisha which tripped to Bali. This story was taken from statements of novel as below.

"Some days later I learned that the Japanese theatrical troupe and the band of geisha girls had been ordered to go to Bali to entertain navy personnel. They would travel by special train to Banjuwangi, and then by a Japanese patrol boat across the Bali-Java Strait." (Revolt in Paradise, Page 131)

There are many great story of Ktut Tantri to gain independence of Indonesia it is described in the piece of novel as below:

I was to live at a secret radio station run by the guerilla leader bung Tomo himself, from which he broadcast twice nightly. It was called Radio Pemberontakan the Revolutionary Radio and was hidden In a large, rambling house not far from the official station, Radio Surabaya. (Revolt in Paradise, Page 200)

After long journey and being tortured, she finally arrived in Surabaya to help Bung Tomo, next step was used to announce in radio together with Bung Tomo to raise the spirit of freedom in Surabaya. According to J.S. Reid in his book ‘ Revolusi Nasional Indonesia’ said that Ktut Tantri was first British that

chose republic side and announce in radio by using English. That English announcement made it so exotic and interested in the eyes of international. She also translated the speech of Indonesian leaders into English though radio. She and bung Tomo moved many times in announcing from one station to other station running from the catch of Dutch. Long journey taken by Indonesia to be free from the colonize of Dutch is very complicated, full of obstacles. This country not only fought against the enemy from outside but also enemy from our it's own country.

Based on this case, Ktut Tantri got duty from Amir Sjarifuddin (Minister of defense in cabinet of Sjahrir II) to spy a princess of kraton and her circle that they were supposed that had plan to break the republic down, moreover they planned to murder the president.

“Sjarifuddin wants you to work your way into the confidence of the princess. He wants you to find out what the three of them are plotting, and who are their supporters”. (Revolt in Paradise, Page 233)

After independence had been declared in Jakarta, Indonesia actually was not fully free from colonialism because there were many revolts against dutch to reach real independence and chased them away from Indonesian land, Ktut Tantri also made movement to chase away to help Indonesian people.

Ktut Tantri tried to gain international acknowledgment by many ways, although she did it illegally for the sake of nation affairs, she insisted to bring and to invite Egyptian ambassador coming into Indonesia then He would formally acknowledge independence of Indonesia, this is very important because Egypt

was member of Arabic League. This story is taken from part of the novel, part is as below:

The visitor presented his credentials, saying, "The Egyptian government and the Arab League have ordered me to Indonesia to extend Formal recognition to the new sovereign state. The Dutch consulate here has ignored my credentials and refused me a visa. The British have refused to help me, and have denied me an exit visa from Singapore if used for travel to Indonesia". (Revolt in Paradise, Page 308-309)

The next morning Mr.Monem was received in state by President Sukarno, Vice-President Hatta, the ministers of state, and the commanding officers of the military services. There was an impressive ceremony in the magnificent reception room of the palace, with Sukarno and Mr.Monem facing each other. The President appeared calm, but the Egyptian was nervous. His voice quavered and his hands trembled as he read from a parchment that Egypt and the Arab League formally recognized the Republic of Indonesia as a sovereign state and welcomed it into the family of nations. (Revolt in Paradise, Page 315)

Another great action done by Ktut Tantri was movement to inspire Indonesian student in Australia to make demonstration in front of Dutch Ambassador. She also collected funds to buy medic necessary for Indonesian citizen.

I asked for help in the name of the Indonesian Medical Aid Appeal. There sponse was far beyond my expectations. Donations began to pour in. (Revolt in Paradise, Page 321)

*"I can show you how to help your Indonesian neighbors".
I said."You, the students of Sydney University, could organize a march on the Dutch consulate. You could draw up a petition of protest against any further Dutch aggression in Indonesia. You could send telegrams to the Australian Prime Minister asking him to put the Indonesian question to the United Nations".(Revolt in Paradise, Page 321)*

These statements were supported by Dra. Suthianingsih, 1977 in her book 'pahlawan nasional gubernur suryo' many persons used the radio broadcasting to increase the spirit. This process is under the role of Ktut Tantri. Anthony J. S. Reid, 1996 told in his book "the voice of revolt in radio had big impact to get the people responses. The researcher found another source as the prove that this novel is suitable with everything happened in the life of Ktut Tantri when lived in Indonesia.

The situation was tense when I joined the staff of Radio Pemberontakan, the guerrilla station hidden in a back street of Surabaya, and it was only a few days later that all hell broke loose (Revolt in Paradise, Page 203)

Not long after my arrival in Jogjakarta the Indonesian minister for defense, Amir Sjarifuddin, sent for me. He also was living at the Merdeka Hotel, his rooms directly across from mine with a court yard between. This was my first meeting with a man one of the big four of the Revolution whom I consider the most utterly sincere Indonesian I have known. (Revolt in Paradise, Page 223)

Bung Amir must have been bora under an unlucky star. One of the important leaders of the underground during the Japanese occupation of Java, he was arrested by them, tortured and sentenced to death. Only the intervention of Sukarno saved his life. The President convinced the Japanese that if they executed a man so well loved by his people they would turn all Indonesians against them (Revolt in Paradise, Page 223)

Brigadier Mallaby was killed in Surabaya, the British army accused that Indonesia must be responsible on this murder. British would attack Indonesia when the murderer of Mallaby did not give up and surrender. To cool down this condition, Soekarno announce to prime ministry of Britain through to draw the armies out of Indonesia. Soekarno was clever in English but in first English speech, she commanded Tantri to author the speech.

Radio Surabaya had been bombed out of existence, but as yet Radio Pemberontakan had not been discovered. We continued to send out the news. President Sukarno made a last appeal to the Prime Minister of England to withdraw all British troops from Indonesia or to prevent them from intervening on the side of the Dutch (Revolt in Paradise, Page 205)

The history proved and showed real contribution and role of K'tut tantri in the process of reaching Indonesia's independent; she sacrificed her body and soul for the sake of Indonesian people reaching freedom from colony after 350 years colonizing Indonesia. She is unwritten female heroes, but she is unforgotten.

3.2. The Experiences of K'tut Tantri when She was Living in Indonesia

In this chapter, researcher will explain experiences occurred in the ktut tantri's journey living in Indonesia. She actually had real name Muriel Stuart Walker then She got married with an American Karl Jennings Pearson, so that she was familiar by name Muriel Stuart Person. This information taken from many sources by researcher.

Her name changed into Ktut Tantri when she lived Indonesia, this happened because She was adopted by one of Bali Kingdom Anak Agung Gede. Giving name Ktut tantri for Muriel Person did not happen without reason, there was unique story. At first arrival of Muriel Person in Indonesia, she came Batavia (Jakarta), in this city she bought a car and wanted to make long trip till Bali island by car lonely. She came in Bali after days, but she was confused did not know the destination in Bali, she knew no one and no area but she make

promise and big decision, she decided to keep driving till the fuel depleted. She would stay wherever the car stopped whatever it takes.

Then luckily, the car stopped in front of a Kingdom Castle, she came in carefully the she met the king and was welcomed very well. As the foreigner, she was willing to get along with domestic citizen, she made good behavior by showing her ability in diplomacy. The kingdom was amazed and He decided to make her as a daughter. She became fourth children so that she was named by Ktut Tantri. She used this name in her activity and struggle in Indonesia till the end of her life. She also was known by another country by this name for sake her love towards Bali and Indonesia.

"Now I have three daughters and one son". The old man spoke so gaily that I was inclined to think the entire matter had turned to jest. But then his tone turned serious. We shall call you Ktut, which is Balinese for fourth-born child. A month later I found myself playing the star role in a ceremony, part medieval and part pagan, in which the name K tut Tantri was bestowed upon me. I have kept the name ever since (Revolt in Paradise, Page 37)

Her first life in Indonesia was not beautiful as the beauty of Bali, she got pressure from Dutch, the Dutch thought that white skin (western) was not equal with indigene because it can disparage the status of white skin.

Tantri felt so happy knowing bali cultures, she was proud of wearing traditional dress of Bali. at moments, when she went shopping in market, she met her friends from Dutch, they looked her down, they called her by “unembarrassed girl” they thought that tantri was not suitable and equal wearing that dress.

*"Disgraceful!" one woman exclaimed.
The others chimed in: "Shocking-horrible-"
"A white woman in
native dress-consorting on equal level" (Revolt in paradise, Page 51).*

This woman loved this country so much as if she was real Indonesian citizen and born in Indonesia. She felt the suffering of revolt like what Indonesian felt. For her love to this country, she had plan to leave the kingdom and would stay with people around, but the king did not allow her to do that. She negotiated with the kingdom to reach her goal, by telling strong argument finally the king was persuaded and allowed her. In the middle of society, she did everything like the people did, she did all natural activity without considering her status as foreigner.

After weeks staying with people, her condition was not secured like her condition inside of kingdom, she was spied by Colony then she was called to colony office. She came to office by wearing traditional dress, it seemed so strange in front of Dutch. Dutch looked her down, calling her by unsuitable words, insulted her. One of the Dutch said that she was so impolite to come in office and really unsuitable to wear such dress.

"now you have sunk to the level of the kampongs. As for your native dress, what you choose to wear privately is one thing, but coming to see me at my office the sheer effrontery of it . . He sputtered with anger," (Revolt in Paradise, Page 76)

She was helped by her friends in bali to establish a hotel near with Kuta beach, in this hotel she continued his hobby to draw while managing the hotel. Her effort to make the hotel famous is by welcoming all persons any nation to

stay. This hotel also made the Dutch jealous of her, they prevented the tourist to stay in the hotel, but this prevention did not work well, on the contrary the hotel was more famous. Moreover, the Dutch backbite the hotel by informing that hotel was the place of prostitution. After moments, Dutch was success to close the hotel, Tantri negotiated many times to reopen the hotel by request to American consulate in Surabaya to send a lawyer helping her negotiating, Tantri convinced Dutch that her hotel was not place of prostitution, Tantri and Lawyer were success, she opened the hotel again, although the visitors were not much like opened at first.

“Chauffeurs of hired cars were warned to keep tourists away from my place. The tourist trade was a Dutch monopoly” (Revolt in Paradise, Page 84)

One fine day when my hotel was full the Dutch police came down and arrested all my servants Wayan, Nyoman, and Made with the rest. They wanted to interrogate them. The police had tried to make them confess that my hotel was improper (Revolt in Paradise, Page 97)

Pressures from Dutch never stopped, this because position of Ktut tantri as western, many efforts to protect her from pressures and obstacles did not work effectively. Then one of prince of kingdom, Agung Nura decided to invite ktut tantri to get marriage. This marriage is for love and to release her from pressure, Agung Nura could not see Ktut tantri under pressure, this marriage would help tantri to be Bali citizen, but Ktut Tantri did not receive Agung Nura's persuade to marry because He had owned wife. Then He insisted to do, but Tantri stood on his decision to refuse, because she did not want be burden for Agung Nura, it could

be harm for Agung Nura's soul and safety. For Tantri, Agung Nura was good brother and friend.

"I have something to ask you, K tut. I have been considering it very deeply, so please listen"

"Why, of course I'll listen!"

He took me down the path to the sea's edge. I could feel the strong pressure of his hand on my arm.

"Will you marry me, K tut Tantri?" (Revolt in Paradise, Page 100)

Japan finally can reach the power to colonize from the hand of Dutch at 1942 after tragedy Pearl Harbor in Hawaii, the system of colony applied by Japan was more cruel than Dutch did before, many destructions and torturing occurred almost all over Indonesia, Bali also got the impact of Japanese colony. Bali became sea of fire, bombings and revolt from Bali people created real dangerous condition in Bali. Tantri decided to move to Java, she asked the King to allow her by sending a letter given to Agung Nura. Agung Nura suggested and commanded her to go to Gilimanuk, coast of Bali. Before going to Gilimanuk, Tantri asked to her three friends Nyoman, Wayan and Made to keep the hotel, she commanded them to keep serving the visitors, she told them to care of the hotel and being enable to own it when something unexpected happened in Tantri's life.

"I was afraid of that. I have here a letter for you. It is from Nur He sent it in my care, knowing evidently that you would come here to receive it."

"You must go to Gilimanuk in the north,"Nura's letter ran. (Revolt in Paradise, Page 110)

"this is to say that if anything should happen to me the hotel belongs to you. You and Nyoman and Made. There is no one else I would leave it to" (Revolt in Paradise, Page 110)

She arrived in Gilimanuk at evening, she came to the coast and ride a boat, she followed a sailor boat that every evening the boat sailed from the Bali island

into java. Tantri felt in danger by riding boat, she was afraid her moving known by Japanese from flight supervising. The sailor convinced her about her safety, he told that she was invisible.

She arrived in java island, at Banyuwangi. She did the command of Agung Nura to wait for him in Banyuwangi. She could not find her brother after days, she kept waiting for Agung Nura's arrival in Banyuwangi. Fortunately, she met his brother by different condition, Agung Nura dressed like a sailor.

They talked each other about the problems in Indonesia, they thought that Indonesia should not be colonized by many countries, Indonesia is big country and could unite all areas all over Indonesia to revolt the colony. Agung Nura said that Tantri did not need to move to java, he told that Tantri should gather with Bali people to assemble the army to fight against Japanese colonize. They talked for long time, and felt the suffering of Bali people and Indonesian people under colony for centuries until they cried for it.

Agung nura and I together on that distant beach. It was as if a curtain had been drawn over all that had gone before. No, we, neither of us, had been able to save our beloved island from the dutch or from these other conquerors of whom we still knew so little. For this we both shed tears. (Revolt in Paradise, Page 112)

Japan had taken important cities such Borneoo, Sumatera, Balikpapan, Palembang. There was no information that japan had landed to Java island meant that java had not been placed by Japan. Tantri and Agung Nura decided to small district in java, Surabaya. There were many Dutch Armies in boulevards in Surabaya, they would gather in their camps in Bandung. Many citizens escaped

and moved outside of Surabaya to rescue themselves before Japan came in Surabaya. Tantri stayed at hotel 'orange' while Agung Nura went to kraton solo looking for place to hide.

. Japan attacked Surabaya then cast the Dutch army away, they gave up. This transition make condition different, guard system was freer before. Tantri used this chance to visit her parent in Bali, she used false letter to deceive japan army. She was shocked when she knew her hotel broken, she looked for her three friends then she knew that they had come back to their hometown.

I remained, comfortable for the moment but in secure, in Surabaya's leading hotel, the oranje (Revolt in Paradise, Page 115)

the second journey to bali was slightly more hazardous than the first. The concern and relief on the faces of father and son were so evident. It was on this trip that I learned that my hotel at kuta beach had been completely demolished, and that wayan, nyoman, and made were hiding in their kampongs (Revolt in Paradise, Page 121)

Tantri wanted to help Indonesia to reach the freedom, she began trying to do by contact many important person that have important role in against colony. Tantri realized that her soul in danger to do her revolt, but she ignored it. Someday before she went to train station, her house were surrounded by Japanese army, unfortunately she was caught by them and brought to the car, then she was in jailed in Kediri.

Tantri felt suffering and pain in prison, the nightmare began, for weeks, she was only feed twice in day. Every day begins at 6 o'clock until 9 o'clock all

the prisoners must kneel and put hands up, the officer will beat the prisoner that did not want to like they commanded.

from six in the morning until nine at night, we were required to remain on our knee, never allowed to sit no matter how sharply our muscles pained (Revolt in Paradise, Page 144)

Once day, ktut tantri by herself was called by the guard in a room, she was interrogated, Japan thought that she was a spy of Indonesia. This accuses based on the property taken from her house, they found letter from Selbey Walker and Duff Cooper, these two Americans were diplomat who ever visited Indonesia. Japan guard forced tantri to be naked, they ordered her to stand by one leg. Tantri was beaten in her face, because she many times ignores their order. This all sufferings happened almost all day long. Tantri was forced to admit their accuse although their accuse was not right, they showed a false letter, they said that Tantri got this letter from flip, her friend from Surabaya, whereas this letter was false. Japanese army ever brought a false document, they told that it was a information about Tantri was one of American spies, they tried to convince Tantri to admit it but she ignored, if she admitted she would be died because they used this trick and trap to rescue Japanese spy.

From many tortures given to Tantri when she was in prison, there was one most suffer torture. Tantri was ordered to walk around Kediri by condition naked no dress on her body and there was writing 'spy'. All suffering and tortures still could not make her admit towards false accuse. After weeks finally she was free from prison, she was offered to ride luxury car to take her into her house but she

didn't want it. She became the broadcaster in of radio station in Surabaya under Japanese offer.

They decided to try a new refinement of torture. If you will not tell us the truth, you shall walk the streets of Kediri naked, they said. Everyone in Kediri shall see your shame. (Revolt in Paradise, Page 147)

After finding freedom out of freedom, Tantri came back to Surabaya and did her activities like before but Tantri did want to go outside home she thought it can be danger after being free. After three in freedom, Japanese came back again to her home. She thought Japanese will offer her to registries. But on the contrary, the Japanese caught Tantri one more time. This catching was under command from Japanese in Kediri. The condition in Surabaya prison was more suffering then Kediri. Almost every day guard always beat Tantri.

With this they stood me on the table, tied my hands behind my back, fastened my elbows together, and then twisting my arms backward in their sockets looped my hands over the hook that dangled from the ceiling. Inch by inch they moved the table away, demanding with each pull that I tell them what information I had received, and from whom (Revolt in Paradise, Page 153)

There was unique story in prison, one of the guards asked Tantri to create American name, she did it by one condition, and the guard must give her a food after creating American name for him.

Tanchan, don t you think I should have an American name?. Can't you think of a nice one for me? Come, Tanchan, give me a list. "If I do, will you give me a lump of sugar and half a cup of hot water?" (Revolt in Paradise, Page 156)

At midnight, in middle of rest, a guard came, he talked to her that it's useless to interrogate her, it need much time then he decided to execute at

morning. Morning came, she would be executed, before being executed, Japanese offered her one more time to admit, she insisted to deny. Finally she was executed, fortunately she was still alive. She was cured in hospital in Surabaya because she was unconscious. When she woke up, one of doctor told her that she was moved into Surabaya after consideration of doctor in prison with Japanese because of Japanese still wanted to look for the information.

"The Polish doctor saved you they said. She convinced the Japanese that unless they got you to a hospital immediately you would die in the cell. We do not know what the Japanese have done with her"
"No favors are to be shown, but you are to be kept alive at all costs. The Kempetai, they said, is not yet through with you" (Revolt in Paradise, Page 159)

Tantri was moved again in prison for two years, no body visited her except two guards supplied the food every day. To fulfill her days in prison she did many activities to entertain herself by playing with animals. Tantri also take the sands from the wall of her room then she mixed it with sagu. The leave as his pillow was cut into pieces, she used it for playing cards. To make her admit, the Japanese tried to burn her hair, also poured a oil into her mouth. Japanese also forced her to drink whiskey, they thought by doing that Tantri will be drunk and admit.

After had been in prison for two years, Tantri almost died because of tortures she felt. She was claimed as died by Japanese until they had prepared the grave for her. After 24 hours in unconscious, she was brought to hospital; she fought in life and death condition. She was moved into hospital, in the hospital in many days. At this moment there was information that Japanese gave up.

After several weeks had passed my captors told me that I was to be removed to a political camp hospital In the middle of Java. I was astonished at first, and then incredulous, sure they were taking me only to some Kempetai headquarters In the country. But this time they spoke the truth. I was placed on a stretcher and taken by train to the Ambarawa hospital three hundred kilometers away (Revolt in Paradise, Page 175)

The news about moving of Tantri into Ambarawa Hospital spreader rapidly, then many her old friends visited her, she was little shocked where her friends knew that she was moved in that hospital. Her friend brought a letter from Bung Tomo as known as the Indonesia army in Surabaya, the letter told. we are army in east java, know sacrifice and suffering treated to our sister in the prison of Japan. We also know that Dutch always looks for Tantri for many years in Bali, this all actions show Tantri's love towards Indonesian people. Therefore, we are revolt in east java promise to help anyway we do so that we can gather as one nation.

In fact, revolver in east java expected Tantri not to leave the east java in very important and historical moments and ask her participation and power for motherland to reach independence. She did not answer immediately, but they still waited for her answer. Finally she answers that she will surrender her soul fate for Indonesian people.

My decision was made. To the lovable people standing before me I said, Come what may, I shall throw in my lot with the Indonesian people. I have no -choice but to stand by Indonesia in her hour (Revolt in Paradise, Page 192)

When the government of Indonesia moved to Jogjakarta, Soekarno went to Selecta to meet the journalists, Soekarno commanded to ask Tantri's attendance in

Selecta. In this meeting Tantri was asked to meet many local and international journalist then she described the condition of people that they supported Indonesian government and deny the accuse of Dutch about propaganda of people for Indonesian government. A week after meeting, she got formal letter from information ministry to join this ministry in Yogyakarta.

A week or so after the Selecta visit I was surprised to receive an official letter, delivered personally by a high-ranking Indonesian officer, inviting me to come to Jogjakarta and present myself at the Indonesian Ministry of Information (Revolt in Paradise, page 219)

Dutch still did not admit Indonesian governance as country, this made revolts for Dutch all over Indonesian area and islands. The war still occurred in Java, Dutch blocked many areas in java, people were under starvation, people were short of logistics for several days.

At last the day came when not one kilo of rice could be purchased in any shop or market place in Jogjakarta. Even at the Merdeka Hotel we could not buy a meal or a spoonful of rice. The restaurants and even the fruit stands had to close. The people were hungry, and I was hungry too. Three days passed without any food. (Revolt in Paradise, Page 245)

When president and his ministries got around of east java, Tantri joined in this journey, she was asked by Amir Syarifuddin. This convoy had the objective to prepare people facing worse situation because Dutch desired to reach east java again. This convoy is propaganda to convince to the world that Indonesian people were under power of Soekarno in fight against Dutch. In this moment, Soekarno introduce Tantri to people in east java that she has also spirit to support Indonesia.

I am sure you all know what the name Tantri stands for in our folk lore. Sudara ICTut Is a British-born American citizen, but she Is more

Indonesian than she is either British or American. She is the one and only foreigner to come openly to our side. She has done everything in her power to help us in our struggle for independence. (Revolt in Paradise, Page 249)

Tantri was so famous and well known, Tantri got many threats, and she was almost murdered twice. These occurred in Yogyakarta when she rode a horse then the bullet of gun almost hit her face, the horse was down but fortunately she was okay. There was an unknown circle wanted Tantri to join a secret meeting in Solo, she did not know the purpose of this meeting. Fortunately, Amir Syarifuddin commanded someone to take Tantri and forbid her to join this unknown meeting because when she joined this, she would be in jailed one more time. Her important position made the people and family under the danger. His brother, Agung Nura was murdered and shot by unknown people, this happened because misunderstanding that this people accused Agung Nura on the side of Japan.

Finally Pito gazed at me with stricken eyes. I stared at him, and felt the color draining from my face. Suddenly I knew what he had to tell me. "Go on, Pito. I think I know. It s Anak Agung Nura, isn t it?" Yes, he whispered. "He is dead, K'tut" (Revolt in Paradise, Page 257)

In the history of Indonesia, many persons have big role to reach the independence. Not all these persons are printed and included in history book of Indonesia. Tantri had felt about this, she thought that she could be not remembered by Indonesian. Someday, there was someone told her that at the future she would be forgotten. She admitted this condition but she told: "I am the drop of water in the wide sea that flows like big wave going to the freedom, the Indonesian may forget something about me, why not". She had predicted her fate

will be forgotten, she was never sorry because she followed what she wanted to do.

He wasted no time on preliminaries. I represent a group of businessmen who formerly lived in Java, he said. "We are prepared to offer you a hundred thousand guilders if you will leave Australia immediately, go to America or England, and forget all about Indonesia". (Revolt in Paradise, Page 325)

However, she has very big role to reach Indonesian independence. She was the first one who got Indonesian passport, she also the one who brought Abdul Monem the delegation from Egypt then Egypt was the first country claimed Indonesian independence as country.

The CID advised me not to pay too much attention to the tabloid press of Sydney. But when a newspaper printed that I had kept a house of ill-repute in Bali, my limit was reached. I slapped a slander suit on the paper. (Revolt in Paradise, Page 321)

Ktut Tantri's experiences which contained struggle, suffering, pain and torture shaped the mentality of Ktut Tantri into strong woman who was never afraid of colony. She keep fighting and keep revolting although it was painful, these all experiences are description of her love towards Indonesia. A stranger that roads from hero to zero, from nothing to be everything in the eyes of revolver, she became first female stranger who had great story to be remembered by another generation.

CHAPTER IV

CONCLUSIONS

4.1 Conclusions

Ktut Tantri is one of less known heroes in Indonesia in the process of reaching and defending independence. Her name is gone amongst the great heroes in Indonesia such as Tjut Nyak Dien, Kartini, Dewi Sartika and Rasuna Said. Her name is never written and found in history book in schools. No school student knows her except someone read in another literature outside of school. Meanwhile, however the role of Ktut Tantri in revolt to reach and to defend independence can't be forgotten.

Ktut Tantri is American lady born in Scotland; this author of *Revolt in Paradise* is the most famous Bali person who was born foreigner. Her real name was Muriel Pearson, and Ktut Tantri is her Bali's name given by a king in Bali after being adopted as the princess. She came Bali at 1930 from Hollywood then she decided to stay in Bali with local people. When she knew that Indonesia under colonized by Dutch for centuries, she had awareness to help Indonesia reaching its independence, and stories began.

Dutch knew that there were foreigner staid in Bali and cooperate with local people revolt the colony, then Dutch backbit her by conducting her into many racisms and Supremes affairs. First of all, she was persuaded to stay with local people then colony forbids her due to decrease the Supremes of with skinned people. Colony called her into their office; they thought that the decision of Ktut

Tantri to stay and cooperate with local people can make the grade of local people and with skinned people equal.

Kut Ktut Tantri insisted to stay with local people although the spy of colony. She built a hotel with her friends in the coast of Kuta beach; she drew and managed the hotel. Management of hotel ran well until many foreigners chose her hotel to stay. This made colony angrier and hated her so much.

At 1942, after bombing Pearl Harbor, Japan stepped in Indonesia, they created many chaos, they also destructed her hotel. She ran to java together with revolver. In java, she helped to persuade Japan to give independent governance after Japan has no bigger power to dominate Indonesia.

Her efforts to reach independence never ran fluently even it was full suffering and pain, she was in jailed for months, and accused as the spy of America. She was tortured and treated inhumanity. Her physic is small but she had great and huge spirit, she was beaten almost every day until punished to walk around city naked.

In politic affairs, she played important role, she was the first one who got Indonesian passport. One of persons who fail the propaganda to break Soekarno down. She is the one who brought delegation from Egypt into Indonesia from Singapore to admit Indonesian independence to raise Indonesian name in the eyes of international. After revolution, she became announcer in radio to raise the struggle of Surabaya people defending independence. After years staying in

Indonesia, she always use the name Ktut Tantri wherever she went to countries, she was always proud of being Indonesian. She spent her life time in Indonesia but she passed away in Sydney at 1997 as Indonesian.

4.2 Suggestion

After analyzing and concluding the analysis, the writer would like to convey her suggestion and hope in this part. The writer has analyzed K'tut Tantri's *Revolt in Paradise* novel using Biographical approach. Then, suggests the next researcher to investigate other literary works from some objects or analyze the same work from different point of view. Actually, K'tut Tantri's *Revolt in Paradise* explains woman's struggle in actualizing herself. She is woman who sacrificed her life for the Indonesian independence. She joined the resistance of Indonesian people against the colonialists. At that time, it was impossible for women to join the war because it was very dangerous for their life, but Tantri did it. For the next researcher, the writer suggests that this novel can be viewed from feminist perspective. The writer also suggests that future researcher that conduct similar thesis should study with more complete data and discussion.

Finally, the writer hopes this thesis will be useful for the writer herself, the readers, and other researchers. The writer also appreciates any corrections, criticism, and suggestions because she realizes that this thesis is still far from being perfect.

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APPENDIXES





P.J.M. Presiden Sukarno menerima pengarang Klut Tantri seorang wanita Amerika yang turut serta membantu perjuangan rakyat Indonesia dalam Revolusi 1945 di daerah Djawa Timur.



KATA PENGANTAR

Saja mengenal K'tut Tantri, penulis buku "Revolt in Paradise" ini diwaktu meng-hebat^{nja} pertempuran di Surabaya pada bulan Oktober dan Növenber 1945 di Surabaya. Dia-lah jang membantu Radio Pemberontak^{nja} Bung Tomo dengan siaran² bahasa Inggris^{nja}. Dia-lah djuga jang sering membantu kita dengan terdjemahan² dari siaran² lisan dan tulisan kita kedalam babasa Inggris.

Jang sangat saja barga² dan jang ta' dapat saja lupakan jalah "dedication"-nja K'tut Tantri kepada perdjoangan kita pada waktu itu. Ia hidup bersama-sama dengan pemuda² dan pradjurit² kita. Ia ikut dalam gerak maju-mundurnja garis-pertahanan kita, sewaktu kita bertahan di Djetis, Krian dan Modjokerto. Ia ikut merasakan suka-ria kita bila kita mengalami kemenangan², dan ikut dalam rasa duka-tjita kita bila kita harus mundur karena tekanan² tentera Inggris dan Nica jang djaub lebih sempurna persendjataan-materiilnja.

Tetapi bersama-sama dengan kita, K'tut Tantri tidak pernah kehilangan kepertjajaan akan kebenaran perdjoangan kemerdekaan kita, dan akan kuatnja persendjataan-mental kita. Ia membentji kolonialisme dan tjinta kepada perdjoangan kemerdekaan kita.

Djiwa demikianlah jang sebagai benang-merah terdapat dalam seluruh isi-buku "Revolt in Paradise" ini. Dan memang sewaktu kita semua ber-hidjrah di Djokja, dan mendjelang pengakuan kemerdekaan kita oleh Pemerintah Belanda, maka ia sering melahirkan keinginanja untuk menulis buku tentang perdjoangan kita, agar supaja dunia-luar djangan selalu dikelabui mataja dengan tulisan² dan gambaran² seakan-akan perdjoangan kita semasa revolusi physik dulu itu hanjalah gundukan-kekedjaman dan gundukan-kekatjauan dari pihak rakjat kita sadja.

Saja ikut senang, bahwa achirnja keinginan K'tut Tantri itu terpenuhi dengan adanja buku "Revolt in Paradise" ini. Dan

3
walaupun ia tidak dapat mengetahui keseluruhan dorongan serta
keseluruhan kejadian² yang sebenarnya disekitar pertempuran-
pertempuran dulu itu, namun sebagai hasil-karyanya seorang
wanita asing, yang sangat sympatik kepada Revolusi kita, dan
banyak memberikan bantuannya, maka saya ikut mengantarkan
buku ini kepada sidang pembalja; dengan harapan semoga dari
pangkal pemuda² kita sendiri dan dari rakyat kita sendiri timbul
perasaan² yang bernilai tentang djalannya Revolusi kita sedjak
Proklamasi Kemerdekaan kita.

Djakarta, 26 Mei 1964

MENKO/MENTERI PENERANGAN R.I.

(DR. H. ROESLAN ABDULGANI)

**SAMBUTAN J.M. MENTERI PERDAGANGAN
ADAM MALIK**

Buku yang ditulis oleh K.Tui Tantri yang bertitel *Revolt in Paradise* diterbitkan dalam bahasa Indonesia. Penerbitan dalam bahasa Indonesia sudah sewajarnya, dan sudah lama ditanti-antikan oleh karena Penulisnya tidak asing lagi bagi rakyat Indonesia, dan yang sedikit banyaknya mempunyai hubungan dengan perkembangan sekitar Revolusi kita sekitar 1945. Saya pribadi mengenal penulisnya yang pernah dengan semangat ikut berjuang ber-sama² dalam perlawanan di Surabaya.

Mungkin dalam buku *Revolt in Paradise* ini banyak yang masih belum disertakan oleh penulisnya, tetapi sekedar mengingatkan kembali kejadian² sekitar perjuangan di Surabaya, buku ini banyak gunanya untuk pemuda² kita masa sekarang ini.

Semoga penerbitan yang sekarang ini akan disusul oleh penerbitan yang lain. Dan kepada penerbit yang dengan bersusah-susah menerbitkan buku *Revolt in Paradise* ini, saya haturkan penghargaan, semoga dalam usahanya dapat kemadjuan.

Djakarta, 16/5-64.

ADAM MALIK

KATA SAMBUTAN DARI BUNG TOMO

Merdeka!

Dengan senang hati sayaenuhi permintaan Saudara K'ut Tantri untuk memberikan sekedar kata² sambutan atas penerbitan terdjemahan buku jang ditulisnja "*Revolt In Paradise*".

Sesungguhnya, sambutan ini tidak saja tudjukan pada isi buku itu an sich, sebab sesudah saya batja buku orsinilnja dimana saja djumpai kata² jang lebih dari pada „manis“ dari penulisnja mengenai diri saja — lalu mungkin dapat timbul pikiran bahwa sambutan saja itu terlampaui subjektif sifatnja.

Karena itu, sambutan ini saja tudjukan pada diri penulisnja saja. Bantuan Saudara K'ut Tantri pada perdjjoangan bangsa Indonesia dimasa permulaan, physical revolution itu sungguh besar artinja; mengingatkan kami pada pepatah „Kawan sedjati adalah kawan jang mendampingi serta membantu kita pada waktu kita berada dalam bahaya!“

Lebih-lebih lagi karena bantuan Tantri pada perdjjuangan kita dikala itu henar² lepas dari maksud hendak minta balas — djasa dalam bentuk apapun djuga.

Saja tidak akan melupakan detik² dikala Tantri dengan tenang mengunjapkan pidlatonja dimuka mikropon, sedangkan bom-bom dan peluru² mortir berd'at'ahan dengan dahsjatnja dikeliling pemantjar radio pemberontakan, dan kemudian dengan tersenyum menjambut uluran tangan saja sebagai tanda terima kasih, kita semua.

Semoga dengan terdjemahan buku Tantri ini Tuhan akan memperkenankan bangsa Indonesia selalu ingat sumbangan Saudara K'ut Tantri jang berharga itu.

Djakarta, 9 Oktober 1964.

(TOMO)