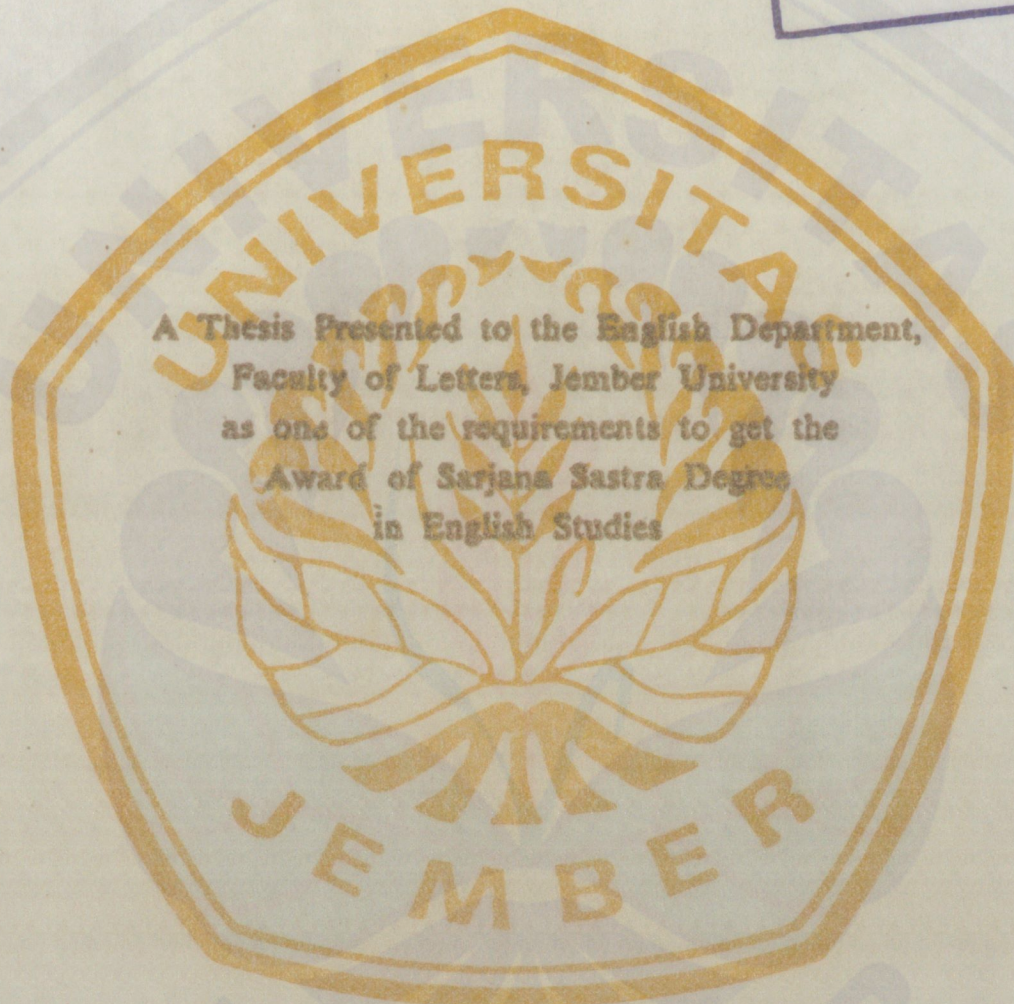


CHARACTERIZATION OF LUTHER AS THE MAIN CHARACTER IN JOHN OSBORNE'S, *LUTHER*

THESIS

TIDAK DIPINJAMKAN KELUAR



ONY ADRIONO SOEDARDI

NIM. 9401101035

**FACULTY OF LETTERS
UNIVERSITY OF JEMBER**

2000

Amil	: Hafidh	Klas 822 SOE C
Terima Tgl:	Pembelian 04 SEP 2000	
No. Induk :	10.2.2881	42

APPROVAL SHEET

Approved and received by the Examination Committee, the English Department, Faculty of Letters, University of Jember.

Jember, 28th Juni 2000

Secretary

Drs. M Ilham

Chairman

Dr Jadikan s, MS Ed.

The Members:

1. Drs. Joseph Supardjana, MS

2. Prof.Drs. Gunawan H

3. Drs. H.M. Busjairi

This work is dedicated to:

- ◇ My beloved mother; the late, Mama
- ◇ My beloved parents Mr. and Mrs. Soedardi

No words can show my deepest gratitude for your everlasting care and affection.

- ◇ My beloved brothers and sisters; mbak Adry, Anto, Ongky, Nunung, Riza. You are the best future of my life.

- ◇ My dearest sweetheart Utik

Everything is so easy when I am with you.

Motto:

Every human being is intended to have a
Character of his own; to be what no other
Is, and to do what no other can do

(William Ellery Channing)

TABLE OF CONTENTS

	Page
FRONTISPIECE	i
APPROVAL SHEET	ii
DEDICATION	iii
MOTTO	iv
TABLE OF CONTENTS	v
ACKNOWLEDGMENT	vi
CHAPTER I : INTRODUCTION	1
1.1 Rationale	1
1.2 The Problem to Discuss	3
1.3 The Scope of Study	4
1.4 The Goals of the Study	5
1.5 The Approach to Use	6
1.6 The Organization of the Thesis	6
CHAPTER II : THE BIOGRAPHY OF THE WRITER AND THE SYNOPSIS OF THE PLAY	8
2.1 The Biography of the Writer	8
2.2 The Synopsis of the Play	10
CHAPTER III : THE MEANING OF THE TERMS	12
3.1 The Meaning of Main Character	12
3.2 The Meaning of Characterization	14
CHAPTER IV : CHARACTERIZATION OF LUTHER AS THE MAIN CHARACTER	16
4.1 Luther as a Moralist	16
4.2 Luther as an Idealist	24
4.3 Luther as a Religious Man	33
4.4 Characterization Luther as the Main Character	41
CHAPTER V : CONCLUSION	43
BIBLIOGRAPHY	45

ACKNOWLEDGMENT

I am profoundly grateful to Allah SWT, God the Supreme Being of the universe, for His Blessings and love so that I am able to finish this thesis. I am really grateful and want to express sincere thanks to some people who have advised me in the process of writing this thesis :

Drs Sudjadi the Dean of Faculty of Letters; and Dr Suparmin, MA the Head of the English Department, who has given me a chance to compose this thesis as one of the fulfillments to get the Award of Sarjana Sastra Degree in English Studies. I also want to express my gratitude to Prof. Drs. Gunawan Hupoyo my first advisor; and Drs Joseph Supardjana, MS my second advisor who has read the manuscript, provided me with encouragement and given me worthwhile suggestions during the writing process.

I am also grateful to all of my lecturer for sharing their precious knowledge and to all the librarians of the Faculty of Letters, Jember University and the librarians of UNAIR and Petra University for giving me opportunity to use references which are very useful for this thesis.

The most important thing to the effort of bringing the thesis to completion are the members of my family who have supported and given me the greatest personal contributions. They are my beloved parents, brothers and sisters. Especially to mas Hartono, thanks for helping me to type this script.

In addition, special thanks are for my best friends: Aris, Prasetyo, Tony, Ipul, Ririn, Purwiyono, Ana, Rany,

Rike, Edwin, "EKO Comp", and all my friends in "Kalimantan X" who have given me inspiration, and valuable chance to improve my thinking ability. I also want to thank to my dearest sweetheart Umy Syhadati who has given me attention, spirit, softness and motivation during the writing of my thesis. The memory of them is forever in my soul.

I pray that God may much bless them all for their assistance and endow them with the proper virtues.

Jember, Juni 28, 2000

Ony Adriono S

CHAPTER I
INTRODUCTION

1.1. Rationale

Literature is an art form as a product of creative process of mind. It is a reflection of human life. While life experience is the basic source of literature. By reading literary works we actually also read our real lives as stated by Harry Shaw in *Dictionary of Literary Terms* : "Literature is writing in which expression and form, in connection with ideas and concern of universal and apparently permanent interest, are essential features" (1972:223). The same statement is expressed by Edward H. Jones in *Outline of Literature*: "Literature is simply another way we can experience the world around us through our imagination" (1968:1).

Besides that literature mainly presents information to teach people about life which also becomes a means of entertainment. Thus by reading literary works, we can hopefully be wiser.

Drama is one of literary forms that deals with human feeling, thought, action, motives. It tells the readers about human experience, usually in dialogue form intended for performance as stated by Christopher Russel Reaske in *How to Analyze Drama*:

"Drama is a work of literature that potrays human life by presenting various action and dialogue between a group of characters. Drama is further more designed for theatrical presentation, that is although we speak of drama as a literary works or a composition, we must never forget that drama is designed to be acted on the stage" (1966:5).

Many readers are moved after reading a certain literary work because the work resembles their lives so that they are touched by the story which is similar to their own lives. If the readers read the play they will focus their attention to the characters and they will see the behavior and the attitude of the characters in the play.

A character is one of the most important elements in the play. By studying literature, which presents us characters from a wide range of classes of society, of ethnic backgrounds, of mental conditions, and of geographical areas we are likely to encounter real life. Drama without characters is impossible and a character must be different from the others. Each character demonstrates his or her behavior, feeling, thought, and conduct.

Based on the above consideration, the play must have characters. The characters are the imaginary products of the writer. Characterization is the creation of images of imaginary persons in drama, narrative poetry, prose etc. That is why characterization is interesting in fiction. However, characterization without plot is impossible, it is a product from plot and essential part of plot.

"Character causes plot and plot is the result of form, and is dependent upon character. So without characterization, no thesis, no plot and no setting can develop genuine interest for a reader or cause him to care to care what happens, or does not happen, to whom, and why" (Shaw; 1972:71).

John Osborne's *Luther* is a play to be the topic of this thesis. The discussion is focused in the characterization of the main character presented in the play. By analyzing the main character's actions, speech, thought, physical appearances and what the other characters think of him, it is hoped that the attitude and the characteristic of the main character will be understood. This helps to discuss characteristic of the main character. The main character in this play is Martin Luther. He was a reverend, who had special rule in that era, beginning at his entry into the Augustinian order in 1506. He thought about many moral decadence in his religion and in the government, Luther was intended to reform it with his idealism. This purpose makes him experience social and psychological conflicts with Hans, his father, his friends, and also with himself. Stanley Hochman in *Mc Graw Hill Encyclopedia of World drama*, explains: "The play presents an angry man struggling with his inability to deal with the father-child relationship" (1984:51).

The characteristic of the main character is very interesting to analyze because the characteristic of Luther has a great influence on the plot of the play.

1.2. The Problem to Discuss

Reading a literary work will enrich our knowledge about life. It does not merely give amusement but also moral teaching to the readers. By learning some characters created by the writer, in this case the

playwright, we will be able to have better appreciation about characters. This thesis is intended to analyze one of John Osborne's plays, *Luther*. As seen in the play, one of the main characters, Martin Luther, has to face many problems in trying to defend his faith. Therefore, this thesis discusses about the characterization of Luther as a moralist, an idealist, and as a religious man. Furthermore, the problem to discuss in this thesis is to answer a question of how far Luther as the main character has those characteristics as the result of the playwright's imagination.

1.3 The Scope of Study

The need for the scope of study within this thesis is indispensable to avoid any complicated discussion as well as to achieve a better understanding on the topic being discussed. This discussion is focused and limited on several characteristics of Martin Luther as the main character of the play. Those pertinent characteristics are: Martin Luther as a moralist, an idealist, and a religious man. The character of the play has passed through many interesting experiences with many conflicts particularly the psychological conflicts during his life.

Then this thesis analyzes the character by harnessing some approaches to identify and reveal the characteristics of the main character. In this case, some connected references including the drama *Luther* and other books which have correlation to the characteristic of Luther as the references outside literature such as:

Psychology and Life, Etika, Pengantar Filsafat, and which are considered as compatible.

They are studied in order to get the proof whether Martin Luther is a moralist, an idealist and a religious man as well.

1.4. The Goals of the Study

This thesis discusses about the characterization of the main character in John Osborne's play : Luther aiming to make the readers share a valuable experience that concerns with the feeling of dissatisfaction to the unbalanced rule and rightness that occur within the environment, society and government which are likely to influence the character of human being. In *Luther* it is found that the characteristics of the main character are idealist, brave, and tough at the beginning, but at last they change suddenly. Who those characteristic's make Martin Luther's character become even more interesting to study.

Further, this study is meant to give the readers with a certain moral consideration that the more men stucked in the conflicts or problems, the more he will be aware of the positive value of life.

The purpose of writing this thesis is to gain the understanding on literary works, especially Martin Luther's characteristics.

The study will enrich me to understand a specific characteristic represented by Martin Luther, a reformist in his lifetime.

The other aim of writing this thesis is not only to enrich my knowledge about literature but also to appreciate it. Finally, this thesis is written to fulfill the requirement to get the award of Sarjana Sastra degree. I hope this study will be worthwhile to myself and to the readers who are interested in John Osborne's plays, especially *Luther*.

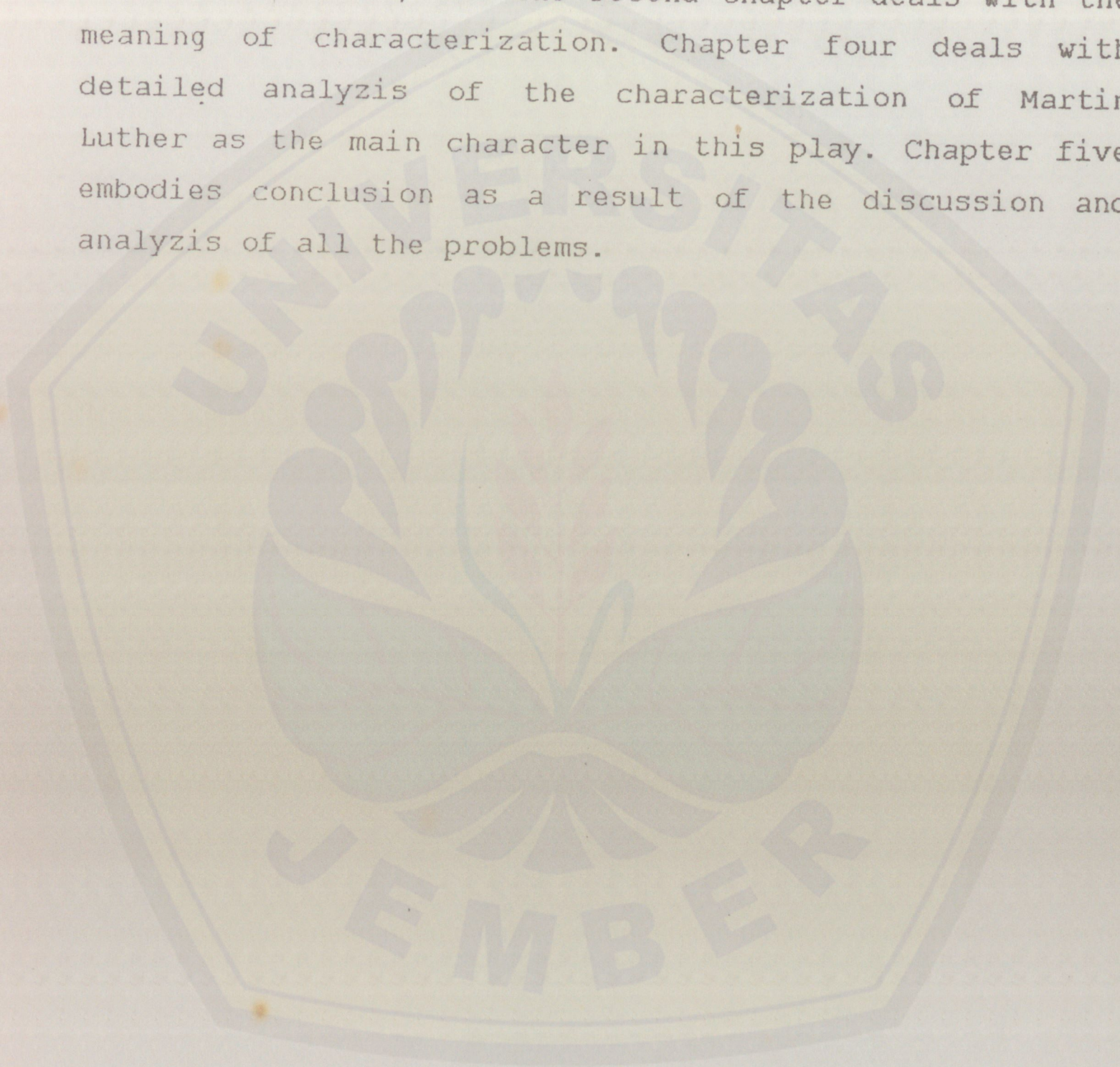
1.5. The Approach to Use

In analyzing and to grasp the appropriate discussion on the topic, psychological approach is applied. It is helpful to understand psychological elements experienced by Martin Luther. There are three kinds of application of psychological approach to literary work, First, the new field provides a more precise language with which discusses the creative process. Second, the application goes back to literary biography in order to study the life of the author as a means of understanding his art. Third, psychological approach can be used to explain fictitious characters (Scott, 1962:71-72). This thesis conveniently uses the third application.

1.6. The Organization of the Thesis

The thesis consists of five chapters. Chapter one includes six-sub chapters; the first sub-chapter contains the principal background and the significance of writing this thesis. The last five sub-chapters are the problem to discuss, the scope of study, and approach to use, the goal of study, and the organization of the thesis.

Chapter two is description of the biography of John Osborne and the synopsis of play. The third chapter deals with the meaning of the terms. Includes two sub-chapters. The first sub-chapter gives information about the meaning of main character, and the second chapter deals with the meaning of characterization. Chapter four deals with detailed analyzis of the characterization of Martin Luther as the main character in this play. Chapter five embodies conclusion as a result of the discussion and analyzis of all the problems.



CHAPTER II

THE BIOGRAPHY OF THE WRITER AND THE SYNOPSIS OF THE PLAY

2.1. The Biography of the Writer

John Osborne (1929-1994), is a modern English playwright, film screenplay writer, actor, and dramatist. His real name was John James Osborne, born in London on December 12, 1929, he was the son of a commercial artist. After finishing his secondary education, he was then studying at Belmont College from which he received a certificate of education. He did not attend a university. Then he worked as a journalist for a short time at the "Trade Paper Gas World and Miller". In 1948 he changed his career as an actor in Sheffield in "No Room at the Inn". While working as an actor, Osborne learned writing plays. His first play written with collaboration with Stella Linden is *The Devil Inside Him*, and was presented in Huddersfield in 1950. Then *Personal Enemy*, written with Anthony Chreighton, was performed in Harrogate in 1955; *Epitaph for George Dillon*, performed in Royal Court Theater in 1958. Meanwhile, Osborne continued working as an actor with entertainment companies. While traveling in the provinces with these groups, he learned the crafts of the theater, gave his best attention on good acting, managing, and writing. He together with Creighton managed a small theatrical company at seaside resorts, for some time he had tried to persuade the interest of London producers upon his play. Finally English company accepted

Finally English company accepted him to join the company. It was opened in London at The Royal Court theatre in May, 1956, under the title *Look Back in Anger* it was the first momentous success in the English stage company history (Hochman, 1984:49). It established Osborne's reputation as a dramatist. This play was a spectacular success, standing for eighteen months in England and when it was opened in New York, it won the New York Drama Critics Circle Award as the best foreign play of 1957.

Osborne's next play, the *Entertainer* (1957) concerns with social issues, deals again with disillusionment, despair and the uselessness of modern life. *Epitaph for George Dillon*, written before *Look Back in Anger* but produced in 1958 was the following success, *The World of Paul Slickey* performed in 1959, after that *Luther* in 1961. The other plays are *Inadmissible Evidence* 1964, *A Patriot of Me*, *Time Present*, and *West of Zeus Down* performed in next year (R.f Dietrich, : 1969:319). He also wrote the film versions of *Look Back In Anger*, *The Entertainer* and *Tom Jones*, the latest one brought him to win Academy Award in 1964. *Luther*, based on the life of Martin Luther, the leader of the reformation in Germany, tries to portray his revolt against the principles of Papal Indulgences by his idealism.

Osborne married and divorced four times. His first wife was an actress, Pamela Lane; his second wife was an actress too, Mary Ure, but was divorced in 1962. In 1963 he married Penelope Gilliantt, and his fourth marriage was with Jill Bennet (Hochman, 1984:49).

2.2. The Synopsis of the Play

The play begins with the christianizing of Martin Luther to become a member of monks by the Prior Cloister Chapel of Eremites in St. Augustine, Erfurt, Thuringia, 1506. At those ritual ceremony he joins with Hans, his father, a miner. He is also accompanied by Lucas, a friend of him. When the procession is going on, Hans and Lucas have a quarrel about Martin's decision. This is because Hans doubted if his son is a kind well-educated man and even accused him of choosing to be a monk in order to get the status rather than anything else. In the meantime afterwards, they go off and the sacrament is continued with the holy sacrament of sin confession. This part of ceremony has made Martin wonder and disagree with this holy sacrament since he contends that a monk is only a human being too as the general ones who have no differences and has an equal status in the eyes of God. He is then covered by anger so that he loses his temper. He becomes uncontrolled even though two other monks have tried hard to catch and drag him away.

Driven by the incident, he is then hated by other monks. His different faith kept him away from them. A year after the incident, Martin is appointed to be a priest on his first celebration of the mass. Though he is still in contrary with his father and doubts about God's love and his own salvation, nevertheless he remains to stay in the church. Martin actively devoted him self as a reverend who always preaches against several major tenants of the Catholic Church. Further he nails his

ninety-five theses in order to oppose the manner of indulgences in which the church releases the temporal penalties for sin with the payment of money that is being sold for gathering the fund to build church in Rome.

This act has placed Martin as a public and controversial figure. Even almost all priors order Martin to retract and beg for forgiveness, the reverends are afraid that Martin's faith can influence other Christians and induce them to rebel. Then in April 18th, 1521 at the Diet of Worms, the Senate condemns Martin for his teachings. Rejecting all the condemnation, Martin stands still on his faith and he continues to defend his faith because he thinks that he has to tell them the truth no matter how many prices he must pay for.

A year later, the peasant war breaks out. Martin does not show his support to them. This condition makes most of peasants, disappointed and angry because Martin does not support their revolt. Martin's rejection for support is based on the thought that the reform is not to be gained through bloodshed, so he decides not to go along with the peasant revolt. Even after that Martin gets married with a former nun, Katharina Von Bora. Their marriage is a happy one though his refusal toward the war makes him lose many friends.

CHAPTER III

THE MEANING OF THE TERMS

This chapter explains and clarifies the meaning of the terms found in the title. This is purposed to avoid misunderstanding in this thesis. There are many quotations and statements which have correlation with the subject of discussion. The title has only two essential words which need clarifications. This chapter is divided into two sub chapters. At the end of each sub chapter, there will be found specific meaning of the terms.

3.1. The Meaning of Main Character

Before understanding the word "main character", it is important to understand first the meaning of the word "character". It will give understanding toward the whole one. In the *Advanced learner's Dictionary of Current English*, states the meaning of "character" is : (of a person, community, race, etc) mental or moral nature; mental or moral qualities that make one person, race, etc, different from others (Hornby, 1963:156)

Richard Taylor in *Understanding the Elements of Literature*, writes a description of character as follows:

"A character is a mere construction of words means to express an idea or view of experience and must be considered in relation to other feature of the composition. Such as action and setting before it is full significance can be appreciated" (1981:62).

Harry Shaw in *Dictionary of Literary Terms* describes :

"Character as the aggregate of traits and features that form the nature of some person or animal. "Character" also refers to moral qualities and ethical standards and principles, notably that of a person represented in a story, novel, play, etc" (1972:71).

According to Robert Stanton, the term character is commonly used in two ways :

"It designates the individuals who appear in the story, as in "How many character are there", and it refers to the mixture of interests, desires, emotions, and moral principles that makes each characters of these individuals. Most stories contain a central character who is relevant to every event in the story, usually the events cause some changes either in him or in our attitude toward him" (1965:17).

The definitions above explain briefly about the meaning of character. "Character" in literature means a person or animal represented in a story, novel, play, etc. Character consists of moral qualities, ethical standards and principles, features or attributes. The principles distinguish one person from the others, and have relation to other elements, such as plot, action, setting, etc.

Finally, the main character means the most important person potraying his or her progress in the story. She or he is analyzed by the readers through his actions, dialogues, thought, and attitudes. It presents dominantly and continually in the story's progress. Therefore, without characters, especially the main ones which are

interrelated with the other elements, it is impossible that a literary work comes about.

3.2. The Meaning of Characterization

Character in the story must come lively, so the writer creates particular traits of his characters by a process called characterization. It has the purpose of making the readers understanding the character's actions and dialogues easily.

Harry Shaw, in *Dictionary of Literary Terms* argues :

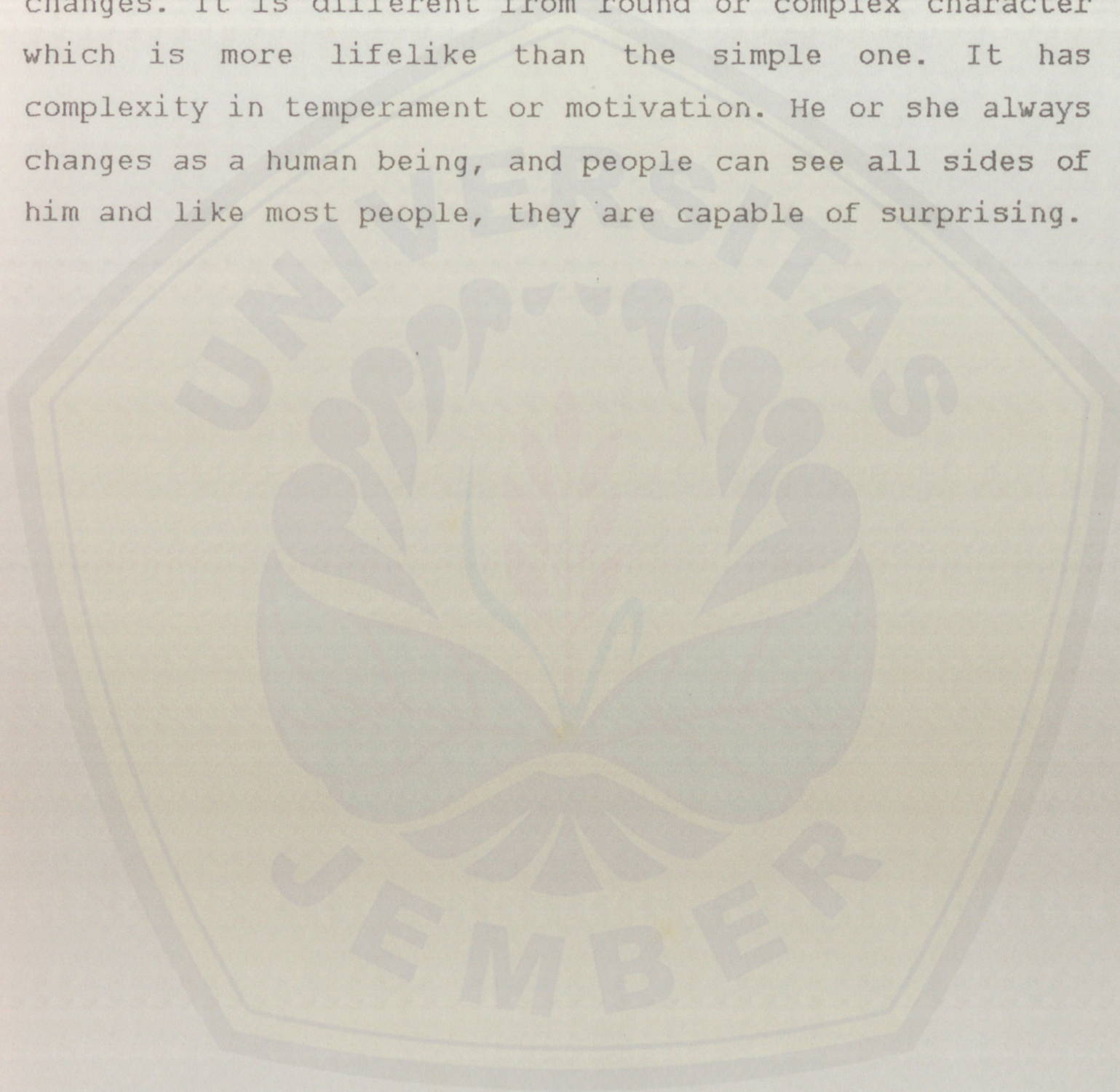
"Characterization is the creation of images of imaginary persons in drama, narrative poetry, novel, and short story. In effective narrative literature, fictional persons, through characterization become so credible that they exist for the readers as real people" (1972:71).

Shaw also defines that there are some clues to recognize and analyze a character in the story. They are as follow : his actions, his speech, his thoughts, his physical appearance, and what other character says or thinks of him (1972:71)

Furthermore Harry Shaw divides the character of fiction into "flat" and "round" character.

A flat character is a minor participant in fiction, one who is characterized briefly by only one or two of these basic methods. A round character is one fully developed by four of five of these methods and thus takes on such added dimensions that, as readers, we come to know and to understand him as a living breathing human being (1972:71).

The statement above explains that a flat character is simple and constructed around single idea. There is only one side of him. Sometimes he or she only has good or bad side of his or her personality, and the side never changes. It is different from round or complex character which is more lifelike than the simple one. It has complexity in temperament or motivation. He or she always changes as a human being, and people can see all sides of him and like most people, they are capable of surprising.



CHAPTER IV

CHARACTERIZATION OF LUTHER AS THE MAIN CHARACTER

Luther's characteristic development is more or less influenced by his morality, idealism and religious faith which appear throughout the story. Contradiction between his faith and reality that happened at that moment led him to experience social and psychological conflict that he never had before, Martin Luther expresses this experience in the play entitled "Luther". Before discussing more about Luther's characteristics in the play, this chapter firstly explains the general meaning of the terms; moralist, idealist, and religiousity which involve him as a character.

4.1 Luther as a Moralist

Before analyzing the characteristics of Luther as a moralist, it is important to understand the meaning of the word "moral". In the *Advanced Learner's Dictionary of Current English*, the meaning of moral is:

Concerning principles right and wrong; good and virtuous; able to understand the difference between right and wrong; teaching or illustrating good behaviour; (contrasted with physical or practical) connected with the sense of what is right and just (Hornby, 1963; 634).

The above statement indicates that the meaning of moral concerns much with the values of right and wrong, good and bad, true on false. Discussing about the sense of what is right and what is wrong all people realize

That they have moral concepts and rules governing their behaviour. For example, society rules the people for their action by law and rules enforcement so that they cannot ignore the quality of moral. For instance it is noted in *William Benton's Encyclopedia Britanica Vol 15*: primitive people are rarely concerned with the origin of such standards and the validity of judgments made by reference to them (1768:821).

The above statement underscores that moral concepts and rules are closely related with the structure of society but the moral standard is universal which rules people (and relatives) when society changes. They make a judgment of a certain people's behavior whether it is right or wrong.

Meanwhile the meaning of "Moralist" concerns much with persons or men that justify the distinctions between something right or wrong, based on ethical behavior. It also means a person who consciously realizes about the right and wrong behavior, about ethical standard, about good habit; A moralist defends the rules and principles that are considered to be right in a certain society. About a moralist Harry Shaw explains:

"A person who teaches or preaches the rules and principles of right conduct. A moralist is concerned with distinctions between right and wrong, with ethical behavior, with honest and honorable dealing" (1972:245).

Martin Luther is one of the characters in this play. He is a reverend and a moralist. He defends right principles by being an honest man. He differs a certain

deed to be right by opposing it with a wrong deed conducted by someone, when he fights against immoral behavior, ethics and norms within society. There are several actions that he expresses dealing with his morality :

Martin. I am alone, I am alone and against myself
Brother. I confess it, I confess it, and beg prayers
that I may undergo the greater punishment
for it.

Martin. How can I justify myself ?

Brother. Take heart, you shall be punished and
severely.

Martin. How can I be justified ?

Page 325

The above quotation shows the situation when Martin Luther and other monks make the confession of their sins. This ceremony makes Martin Luther have questions as he disagrees with it. He asks himself how can a monk give forgiveness to someone's sin, while he believes that only God who gives forgiveness.

Martin Luther is reminded by his critical story through the following quotation :

Martin. I was among a group of people, men and women, fully clothed. We lay on top of each other in nest rows about seven or eight across. Eventually, the pile was many people deep. Suddenly. I panicked - although I was on top of the pile - and I cried; what about those underneath ? Those at the very bottom and those in between ?

Page 325

The statement above describes Martin Luther's way of thinking about the equal nature of human in the eyes of God. In this case Martin tries to remind the monks by his story on one's behavior. Martin disagrees with most monks who claim that they are different creatures, they are not similar with ordinary people, only because they are wearing church robes. This misunderstanding makes Martin Luther depressed because the interpretations about monks as highest or holy creatures in the world. This behavior is strengthened by Edmund Fantino: "Depression is a pattern of sadness, anxiety, fatigue, insomnia, agitated behavior, and a reduced ability to function and work with others" (1974:313).

Brother. Let Brother Martin remember all the degrees of humility; and let him go on cleaning the latrines.

Martin. Not ! Me ! I am not !
(The attack reaches its height, and he recoils as if he had bitten his tongue and his mouth were full of blood and saliva. Two more monks come to help, and he almost breaks away from them, but the effort collapses, and they are able to drag him away, as he about to vomit. The office continues as if nothing had taken place).

Page 326

Those sequences of quotation have brought a certain climax, which is experienced by Martin's refusal to go along with the other monks. Martin cannot stand anymore to know the wrongly established ceremony which leads the approach to climax by roaring, crying, and attacking the choir section. Furthermore he cannot resist covering his

psychological conflict any longer. Henry E. Garrett says in his book:

"The frustration or blocking of the self-assertion motive often leads to aggressive action against the person or situation blocking the individual's desires. In adult society, furthermore, aggression as a response to frustration may express itself directly in swearing, loud complaints against real or imaginary grievances, protests, strikes, demonstration, even revolution" (1950:66).

Martin Luther has also carried out other acts of morality by which he opposes several important rules of the church. This is shown by his critics against the moral decadence within his society and he strongly urges for the enlightenment of the condition through several obligatory changes. The following quotation sharpens that idea :

Staupitz. (smiles too) Too hard for you, I dare say. Did you know the Duke's been complaining to me about you ?

Martin. Why, what have I done ?

Staupitz. Preaching against indulgences again.

Martin. Oh that - I was very mild.

Page 343

Staupitz, one of the "fathers", (highest monk), has warned that his controversial preach results in the Duke's complaint. Dukes are worried that Martin Luther's preach will influence the well-established Christian faith and will turn against indulgences. Nevertheless, Martin Luther feels different because he is sure that his preach brings enlightenment so that the moral decadence will get its solution.

The following quotation shows the reasons of Martin Luther's disagreement about the indulgence which is found in Christian faith and practice ;

Staupitz. Yes?

Martin. About all this. The other day a man was brought to me, a shoemaker. His wife had just died, and I said to him, "What've you done for her?" so he said, "I've buried her and commended her soul to God." "But haven't you has Mass said for repose of her soul?" "No." he said, "What's the point? She entered heaven the moment she died." So I asked him, "How do you know that?" And he said, "Well, I've proof. That's why." And out of his pocket he took a letter of indulgences.

Staupitz. Ah!

Martin. He traw it at me, and said, "And if you still maintain that a Mass is necessary then my wife's been swindled by our most holy father the Pope. Or, if not by him, then by the priest who sold it to me."

Page 343-344

The above statement describes that Martin Luther gets sad feeling and experience to Staupitz. This man is a Parish Shoemaker who tells Martin about his wife who has passed-away. The Parish believes that she will be placed in heaven with the guarantee of a letter of indulgences she has got. However, soon after Martin explains that he is against the indulgences for several reasons, through his preach, the shoemaker turns smacked in anger because he feels that he has been cheated by the church then the letter is thrown to Martin.

Thus indeed, Martin Luther encounteres the establishing faith in the society in which he fights

against and he motivates people of doing something necessary to reform, is a change the worst situation of the church. The reason is deep effect to the Christian faith which causes confusion among the believers to choose between the right and the wrong according to their religion. Zimbardo Phillip in *Psychology and Life* explains:

"Once you learn to experience vicariously the thoughts and feelings of others, then you will feel pain when you see others in trouble and will take action to reduce their pain and your own (Aronfreed, 1970)" (1965:386).

Martin's other effort is shown below:

Martin. ... There are some who complain of these things, and but they write in Latin for scholars. Who'll speak out in rough German? Someone's got to bell she cat! For you must be made to know that there's no security, there's no security at all, either in indulgences, holy busywork or anywhere in this world. It came to me while the Jakes, the John or whatever you're pleased to call it. I was struggling with the text I've given you: For therein is the righteousness of God revealed, from faith to faith."...

Page 346

Martin Luther reminds the Christians that there are so many religious deviations in their surroundings. There are so many deviated religious practices. Luther believes that they should be certain persons who dare to change the situation. Luther says that there are no secure lives at that time. The Holy people who give indulgences are not the people who can provide safety as something taken

for granted. Martin realizes the sorrow of people because of that deviation. At last, Martin creates a thesis that consists of corrections toward the right way to God. All of those principles have to base on the Holy Scripture.

Martin. ... "The just shall live by faith." My pain vanished, my bowels flushed and I could get up. I could see the life I'd lost. No man is just because he does just works. The works are just if the man is just. If a man doesn't believe in Christ, not only are his sin mortal but his good works. This I know; reason is the devil's whore, born of on stinking goat called Aristotle, which believes that good works make a good man. But the truth is that the just shall live by faith alone. I need no more than my praise him as long as I have voice to sing; and if anyone doesn't care to sing with me, than he can howl on his own. If we are going to be deserted, let's follow the deserted Christ.

(He murmurs a prayer, descends from the pulpit, then walks up the steps to the church door, and nails his theses to it. The singing from within grows louder as he walks away).

Page 346

The quotation above shows that Martin Luther calls the Christians to turn back to praise Jesus Christ, because only Jesus's way can help them. After that, he nails the theses which oppose the indulgences to the church door.

Another proof of Martin Luther's action basically lays on the truth that must be defended. The following quotation shows that idea :

Martin. Some interest are furthered by finding truth, others, by destroying it. I don't care-what pleases or displeases the Pope. He is a man.

Cajetan. (wearily) Is that all?

Martin. He seems a good man, as Popes go. But it's not much for a world that sing's out for reformation. I'd say that's a hymn everyone.

Page 351

Cajetan, one of highest monk's legates tries to persuade Martin's way. He influences Martin's way to give up the idea of reformation, because it will displease the Pope. However, Martin believes that in this world some purposes of life are for finding the truth, and the others for covering and destroying it. Martin ignores all of the risks although those will displease the Pope, he should maintain the truth and proclaim the call of reformation the condition.

4.2 Luther as an Idealist

The word idealist is basically from word 'ideal'. In *Dictionary of Philosophy*, the meaning of ideal is;

pertaining to ideas; mental; possessing the character of completely satisfying a desire or volition. A state of perfection with respect to a standard or goal or will or desire, norm, perfect type, or goal, an object of desire or will, whether or not conceived as attainable (1963:136).

Most human beings have dreams, hope, thought, the way of thinking, desire that they perceive to be right, but they cannot be explained. That matter is called an

ideal. The ideal sometimes effects or dominates the actions and personality, but sometimes it is merely a dream because without any actions to realize his ideals.

According to Louis O Kattsoff in *Pengantar Filsafat*:

"Idealist is dreamer, he is kind of man who founds of something complicated and has a point of view which close to perfect. An idealist is understood as if he had his head hanging on cloud and sometimes people looked of him as a stupid. However he can also be seen as if he were a generous man with a tender and kind hearted figure" (1969:127).

Luther is an idealist because he has desire, goals of will, hopes and dreams of life. The ideals lead him to social experience and psychological conflicts. Most of his friends and surroundings have opinion that Martin Luther is a stubborn dreamer. On the contrary, Martin Luther believes that his ideals will be realized through his great effort. The following quotation is a proof of that characteristic.

Martin. Somewhere, in the body of a child. Satan foresaw in me what I'm suffering now. That's why he prepares open pits for me, and all kinds of tricks to bring me down, so that I keep wondering if I'm the only man living who's baited, and surrounded by dreams, and afraid to move.

Brother Weinand (really angry by now) You're a fool. You're really a fool. God isn't angry with you. It's you who are angry with Him.

(He goes out. The Brothers wait Martin, who kneels,)

Martin. Oh, Mary, dear Mary, all I see of Christ is a flame and ranging on a rainbow. Pray to your son, and ask Him to still His

anger, for I can't raise my eyes to look at Him. Am I the only one to see all this, and suffer?

Page 330

Martin Luther believes that he suffers from his belief because of the wrong condition and situation that happen in the church at that time. Most of the monks think the condition is natural, on the other hand, that condition causes Martin look to be different and strange in the community. Martin keeps his faith by praying to Jesus Christ to make his dreams come true although he guarells against Brother Weinand.

His being stubborn and idealist is shown more in the next statement:

Hans And why? I see a young man, learned and full of life my son, abusing his youth with fear humiliation. You think you're facing up to it here, but you're not; you're running away, you're running away and you can't help it.

Martin If it's so easy in here, why do you think the rest of the world isn't knocking the gates down to get in?

Hans Because they haven't given up, that's why.

Martin Well, there it is, you think I've given up.

Page 336

The above quotation affirms that Hans, Martin's father, complains because of Martin's decision. Martin is a young and educated man but the father asks him why he chooses to be a monk. Both of them argue for their arguments. In this quotation, we can see that there are

two opposite points of view. Henry E. Garrett in his book explains:

"Interference or blocking of a motive may come from several sources: (a) from competing and antagonistic motives; (b) from religious or ethical principles, moral scruples, ideals, and contrary habits; (c) from stumbling blocks imposed by circumstances—physical and personal liabilities, restraining laws and customs, social taboos, lack of money or education" (1950:75).

Hans Well! (Almost anxiously) And if beat you fairly often, and pretty hard sometime I suppose, it wasn't any more than any other boy, was it?

Martin No!

Hans What do you think it is makes you different? Other man is all right. Aren't they you were stubborn, you were always stubborn, you've always had to resist, haven't you?

Martin You disappointed me too, and not just a view times, but at sometime of everyday I ever remember hearing or seeing you, but, as you say, may be that was also no different from any other your love more than anyone's, and if anyone was to hold me, I wanted it to be you. Funnily enough, my mother disappointed me the most, and I love Her less, much less. She made a gap which it bigger, bigger and more unbearable.

Page 336

The above quotation indicates that Martin's parents still believe in their conservative thought. On the other hand, Martin wants to reform the conservative thought to be more realistic.

Moreover, the conflict between Martin Luther and his father becomes more serious and complex. This is proved when his father calls Martin Luther a stubborn man; Martin Luther cannot stand his anger toward his father. He tells the truth that his father and mother also make Martin disappointed at that time. Although they are not ideal parents for him, he still loves them very much.

Martin Luther's ideals are basically come from his religion which is different from the condition at that time. Many deviations make his idealism grow stronger against the condition. The quotation below shows the statement:

Martin I never thought he'd come. Why didn't he tell me?

Brother Weinand. Well, he's here now, anyway. He's also given twenty guilden to the chapter as a present, so he can't be too displeased with you.

Martin Twenty guilden.

Brother Weinand. Well, are you all prepared?

Martin That's there times what it cost him to send me to the University for a year.

Page 327-328

Martin's disagreement arises since he faces the situation that is different from his belief and thought. For example, when Hans, Martin's father, will pay twenty gulden for a monk before he enters the monastery to meet Martin. This regulation is the one of deviations from Christian teachings and it is too expensive for an ordinary people.

Martin

There's another story going around about him which is obviously true because I've checked it at several. It seems that a certain Saxon nobleman had heard Tetzal in Juterbog. After Tetzal had finished his usual performance, he asked him if he'd repeat what he'd said at one stage. That he Tetzal I mean-had the power of pardoning sins that man intended to commit. Tetzal was very high and mighty, you know what he's like, and said, "What's the matter, weren't you listening? Of course I can give pardon not only for sin already committed but for sins that men intend to commit." "Well, then, that's fine," says this nobleman "because I'd like to take revenge on one of my enemies. You know, nothing much, I don't want to kill him or anything like that. Just a little slight revenge. Now, if I give you ten guilden, will you give me a letter of indulgence that will justify me-justify me freely and completely?" Well, it seems Tetzal made a view stock objections, but eventually agreed on thirty guilden, and they made a deal. The man went away with his letter of indulgences, and Tetzal set out for the next job, which was Leipzig. Well, half-way between Leipzig and Treblen, in the middle of the wood, he was set on by a band of thugs, and beaten up. While he's lying there on the grass in a pool of his own blood, he loos up and sees that one of them is the Saxon nobleman he's recovered enough, he rushes back to Juterbog, and takes the nobleman to court. And what does the nobleman do? Takes out the letter of indulgences and shows it to Duke George himself-case dismissed!

The other deviation of Christian religion is when Martin Luther tells the truth to one of the "fathers", about deviation which is done by Tetzal, one of the highest monks, who has sold a letter of indulgences for Christians. On the other hand, it is used to cheat and hurt other people.

Several of Martin's actions that show his characteristic as an idealist man are when he nails the theses against the indulgences of Christian belief.

Martin We are living in a dangerous time. You may not think so, but it could be that this is the most dangerous time since the light first broke upon the earth. It may not be true, but it's very probably true-but, what's mostly important is that it's an assumption we are obliged to make. We Christians see to be wise outwardly and mad inwardly, and in this Jerusalem we have built there are blasphemies flourishing that make the jews no worse than giggling children. A man is not a good christian because he understands Greek and Hebrew. Jerome knew five languages, but he's inferior to Augustine, who knew only one. Of course, Erasmus wouldn't agree with me, but perhaps one day the Lord will open his eyes for him. But listen! A man without Christ becomes his own shell. We are content with shells. Some shells are whole man and some are small trinkets. And the holy relics will be on show to you all; to the hungry ones whose lives are made satisfied by trinkets, by unimposing procession and the dressings up of all kinds of dismal things...

The above quotation informs about Martin's opinion toward the condition of his surroundings that most of Christian are not more pure anymore. They are wise outwardly but mad inwardly. He believes this condition must be changed and he wants to change that.

Eck

... Don't rate your own opinion so highly, so far beyond that of many other sincere and eminent men. I ask you don't throw doubt on the most holy. Orthodox faith, the faith, the faith founded by the most perfect legislator known to us, and spread by His apostles thought the world, with their blood and miracles. This faith has been defined by sacred councils, and confirmed by the church. It is your heritage, and we are forbidden to dispute it by the laws of the Emperor and the Pontiff. Since no amount of argument can lead to a final conclusion, they can only condemn those who refuse to submit to them. The penalties are provided and will be executed. I must, therefore, ask again, I must demand that you answer sincerely, frankly and unambiguously, yes or no: will you or will you not retract your books and the errors contained in them.

Martin

Since your serene majesty and your lordships demand a simple answer, you shall have it, without horns and without teeth. Unless I am shown by the testimony of the scripture-for I don't believe in the Popes or councils-unless I am refuted by the Scripture and my conscience is captured by God's own word, I cannot and will not recant, since to act against one's conscience is neither safe nor honest. Here I stand; God help me; I can do no more. Amen.

The above quotation proves that Johan Von Eck, one of the secretaries of Archbishop debates Martin's book and attitude. The people in the senate think Martin Luther is mad because his book is contradictive with the scripture. They are afraid if it will make the Christians be confus. They order Martin to retract that controversial books from public. In contrary, Martin argues, and he believes that his actions are good ones because they base on the God's name. He stands on his faith although they will condemn him.

Knight Never mind-you're wearing His apron
 (Martin moves to the stairs to the pulpit).
 It suits you (pause) doesn't it? (Pause)
 That day in Worms (pause) you were like a
 pig under glass weren't you? Do you
 remember it? I could smell every inch of
 you even where I was standing. All you've
 ever managed to do is convert everything
 into stench and drying and peril, but you
 could have done it, Martin, and you were
 the only one who could have ever done it.
 You could even have brought freedom and
 order in at one and the same time

Martin There's no such thing as an orderly
 revolution, anyway, Christians are called
 to suffer, not fight.

Page 359

This conversation between the knight and Martin can indicate Martin's ideals. He fights and solves that problems not by fighting but by changing the condition suited with God's way. The knight is disappointed with Martin. He accuses Martin merely of converts the situation into war circumstances, he does not support the knight in overcoming the situation. The knight's purpose

is in contradiction with Martin's belief that the Christians only receive the condition and they are called to suffer, without violence and fight. This quotation sharpens that idea:

"Thus, Luther stressed that God reveals his wisdom through the foolishness of preaching, his power through suffering, and the secret of meaningful life through Christ's death on the cross" (Microsoft (R) Encarta (R) 96Encyclopedia.)

4.3 Luther as a Religious Man.

Before having further analysis and to avoid any mistaken interpretation, it is better to understand first the meaning of religious. Hornby explains in his book:

Religious are: 1. Of religion. 2. (of a person) devout; God-fearing. 3. Of a monastic order: a~house (a monastery or convent). 4. Scrupulous; conscientious: do one's work with~care (exactitude) n. (with indef. art) person bound by monastic vows; monk or nun; (pl., unchanged in form) the (some, several)~persons bound by monastic vows. ~ly adv (Hornby, 1963:828).

The above quotation explains that the meaning of religious are; something connected with religion, or a person which has a religion, faith and usually it deals with monastery or convent. Then the meanings of a religious man are someone who believes, faithful, has a religion, and lives and fights for God's way. Example: monks, nuns, reverends, pastors, and persons who are bound by monastic vows. While the characteristic of religious man is: that he believes in God with all his body and soul are faithful and have relationship with

God's calling, all of his life is dedicated to pray and he is controlled by God's command. Dra. Ari Damascena Suharso says:

"Belief in God means to agree on God's promise given through His words and work, this agreement is not only in his minds but in the whole of men's personality and their way of life. Whoever believes in God or has faith, the whole of his life is under the promise of God" (1986:3).

The world is the place of struggle between good and bad. If someone wants to reach the correct deeds, They must provide within their own lives the ability to see badness. They have to escape from bad deeds and replace them with holiness in their soul.

One of the examples is Martin Luther whose characteristic is religious one. He makes reformation on his society, government, and also religion at that time because of his confidence and strong faithfulness to God's promises. He prays, believes, and does everything in God's way. Dr J Verkuyl in his book strengthens that idea; "We must be afraid, love and believes in God greater more than anything in this world "(1966:9).

Martin Luther's belief is based and centered on God's command. This dialogue shows the characteristic of Martin as a religious man:

Staupitz (laughing) Well, I leave you to handle it. But try and remember, I agree with all you say, but the moment someone disagrees or objects to what you're saying, that will be the moment when You'll suddenly recognize the strength of your belief.

- right Martin Father, I'm never sure of the words till I hear them out loud.
- that Staupitz Well, that's probably the meaning of the word. The word is me, and I am the word. Anyway, try and be a little prudent. Look at Erasmus: he never really gets into any serious trouble, but he still manages to make his point.
- he is more Martin also
- interpret Martin People like Erasmus get upset because I talk of pigs and Christ in the same breath. I must go. (clutches himself, but unobtrusively).
- really who knows
- Martin is
- per Staupitz Well, you might be right. Erasmus is a fine scholar, but there are too many scholars who think they're better simply because they insinuate in Latin what you'll say in plain German. What's the matter, are you having that trouble again? Good heaven! Martin-just before you go: a man with a strong sword will draw it at some time, even if it's only to turn it on himself. But whatever happens, he can't just let it dangle from his belt. And, another thing, don't forget-you began this affair in the name of Our Lord Jesus Christ. You must do as God commands you, of course, but remember, St. Jerome once wrote about a philosopher who destroyed his own eyes so that it would give him more freedom to study. Take care of your eyes, my son, and do something about those damned bowels!.
- his belief
- you can't
- the
- Martin I will. Who know? If I break wind in Wittenberg, they might smell it in Rome. (Exit. Church bells.)

Page 344-345

The above dialogue explains that there are different interpretations between Martin Luther and a father of monastery. The father's position is as a representation of Christ, and he believes that all his teachings are

right, but Martin disagrees with it. Martin criticizes that a father is not a representation of Christ because he is merely a human which is the same as the other. Martin also disagrees to the claim that only Pope who may interpret Holy Scripture because Pope is human and in reality it is written in Latin, thus logically everyone who knows Latin well can also interpret it. However, Martin is afraid that there will be a little number of person who can understand the Holy Scripture since not all people could understand Latin language at that time. It may happen to the people from any languages other than Latin such as German, French or others who know nothing about Latin. He also criticizes the fact that every religious policies and decisions should depend on Rome. In his belief, the center for Christianity is not in this world, but in heaven, which means on Christ himself. The following quotation proves it.

Martin ... We are content with shells. Some shells are whole men and some are small trinkets. And, what are the trinkets? Today is the eve of All Saints, and the holy relics will be on show to you all; to the hungry ones whose lives are made satisfied by trinkets, by an imposing procession and the dressings up all kinds of dismal things. You'll mumble for magic withlighted candles to St. Anthony for your erysipelas; to St, Valentine for your epilepsy; to St. Sebastian for the pestilence; to St. Laurentis to protect you from fire, to St. Apollonia if you've got the toothache, and to St. Louis to stop your beer from going sour. And tomorrow you'll queue for hours outside

the Castle Church so that you can get a cheap rate glimpse of St. Jerome's tooth, or four pieces each of St. Chrysostom and St. Augustine, and six of St. Bernard. The deacons will have to link hands to hold you back while you struggle to gawp at four hairs from Our Lady's head, at the pieces of her girdle and her veil stained with her Son's blood. You'll sleep outside with the garbage in the streets all night so that you can stop your eyes like roasting birds on scrap of swaddling cloathes, eleven pieces from the original crib, one wisp of straw from a manger and a gold piece specially minted by three wise men for the occasion. Your emptiness will be frothing over at the sight of a strand of Jesus' beard; at one of the nails driven into His hands, and at the remains of the loaf at the last Supper ...

Page 345-346

Martin criticizes the concept of the church teachings about relics, he does not agree that relic can give someone safety and power. He also disagrees that most of Holy Saints can cure some diseases and all other things. For examples: St. Anthony for erysipelas, St. Valentine for epilepsy, St. Sebastian for the pestilence, St. Laurentis for fire protection, St. Apollonia for toothache, St. Louis for stopping beer from going sour, and also St. Marry for getting calmness and quietness. According to Martin, all the helps to people in the world come directly from Christ himself, because only Christ that has power, not through the mediators such as the holy saints or St. Mary as well. Dr J.Verkuyl says: "For

our soul safety we must to avoid from anything of relic adoration" (1966:12).

Martin I understand all that. But I'm asking you to tell me where I have erred.

Cajetan If you insist. (Rattling off, very fast.) Just to begin with, here are two propositions you have advanced, and which you will have to retract before anything else. First, the treasure indulgences does not consist of the sufferings and torments of our lord Jesus Christ. Second, the man who received the holy sacrament must have faith in the grace that is presented to him. Enough?

Martin I rest my case entirely on Holy Scriptures.

Cajetan The Pope alone has power and authority over all those things.

Martin Except Scripture.

Cajetan Including Scripture. What do you mean?

Tetzel Only the Pope has the right of deciding in matters of Christian faith. He alone and no one else has the power to interpret the meaning of Scripture, and to approve or condemn the views of other man, whoever they are-scholars, councils or the ancient fathers. The Pope's judgement cannot err, whether it concerns the Christian faith or anything that has to do with the salvation of the human race.

Martin That sounds like your theses.

Page 349

According to Martin Luther's belief. All of church teachings are just human theses. He merely believes in God. According to Cajetan and Tetzel, Martin Luther has erred in the idea of indulgences, and the teachings sacraments. In Martin's ideas, everything must be based on the Holy Scripture, and not the interpretation of the

Holy Scripture by the Pope, Scholars or Councils. He does not agree that Pope may do no wrong because he is merely a human being. This quotation strengthen that idea:

"Lutheranism affirms the ultimate authority of the Word of God (as found in the Bible) in matters of faith a Christian life and emphasizes Christ as the key to the understanding of the Bible" (Microsoft(R) Encarta(R) 96 Encyclopedia).

Martin (Formal, as if it were a prepared speech)
 Most worthily father, in obedience to the summons of his papal holiness, and in obedience to the orders of my gracious lord, the Elector of Saxony, I have come before you as a submissive and dutiful son of the Holy Christian Church, and acknowledge that I have published the proposition and theses ascribed to me. I am ready now to listen most obediently to my indictment, and if I have been wrong, to submit to your instruction in the truth.

Cajetan (impatient) My son, you have upset all Germany with your dispute about indulgences. I know you're very learned doctor of the Holy Scriptures, and that you've already aroused some supporters. However, if you wish to remain a member of the church, and to find a gracious father in the Pope, you'd better listen. I have here, in front of me, three propositions which, by the command of our Holy Father, Pope Leo the Tenth, I shall put to you now. First, you must admit your faults, and retract all your errors and sermons. Secondly, you must promise to abstain from propagating your opinions at any time in the future. And, thirdly, you must behave generally with greater moderation, and avoid anything which might cause offence or grieve and disturb the Church.

Martin May I be allowed to see the Pope's instruction?

Cajetan No, my dear son, you may not. All you are required to do is confess your errors, Keep a strict watch on your words, and not go back like a dog to his vomit. Then, once you have done that, I have been authorized by our most holy father to put everything to rights again.

Page 348-349

This dialogue explains about the Church's decision saying that Martin Luther is wrong and he must confess his fault. The three conditions to rehabilitate Martin, according to the church; Martin has to admit his faults and retract his teachings and Sermons; Martin has to promise not propagating all his teachings in the future; and Martin has to do things not disturbing the church. Martin does not agree to do all that things because he believes that everything he has done is right and based on Holy Scripture.

Martin It's shame everyone can't marry a nun. They're fine cooks, thrifty housekeepers, and splendid mothers. Seems to me there are three ways out of despair. One is faith in Christ, the second is to become enraged by the world and make its nose bleed for it, and the third is the love of women. Mind you, they don't all necessarily work-at least, only part of the time. Sometimes, I'm lying awake in the devil's own sweat, and I turn to Katie and touch her.

And I say: get me out, Katie, please try and get me out. And sometimes she actually drags me out. Poor old Katie, fishing about there in bed with her great, hefty arms, trying to haul me out.

Staupitz She's good.

Page 363

The dialogues above affirm that Martin criticizes the Church of not letting the nuns to get married. This is just the church's rule and not found in the Holy Scripture. In Martin's beliefs, nuns are common women, no more or less. They cannot be separated from worldly things. They can either love or be loved as well.

4.4 Characterization Luther as the Main Character

Martin Luther is known as the father of reformation, German theologian and a religious reformer, who initiates the Protestant Reformation. His motive is to believe and to devote to God and religion.

Martin Luther in this play is described as a complex character that lives as if as a human being in real world, he experiences social, psychological conflict with his surroundings. At first he was impulsive, idealist and faithful but contradicted with the situation at that time, then results him on frustration. Floyd in *Psychology and Life* states :

"An individual suffers personal frustration when he is prevented from realizing his ambitions by some personal limitation-either real or imagined (1967:461).

Then in the middle act he becomes brave, restraint, more idealist, and tough and at last they change again.

The author characterizes Luther as a reverend, which is faithful to his belief, having sense of humanity, having good education, strong motive, bravery, being

idealist, with responsibility, but temperament. Those characteristics are exposed on Martin Luther as a moralist, an idealist and as a religious man.

Martin Luther as a moralist and an idealist, described as a brave man, has strong motive to reform situation at that time, he is consistent with his idealism and effort to defend the rightness, his temperament sometimes cause him to rebel against the rules.

Martin is also characterized as being faithful, good believes in God, and a humanist.

CHAPTER V
CONCLUSION

Characterization is very important in a play as a fictional work, because characterization is the creation of images of imaginary persons in plays or drama. Beside that, they can give the colour of the story and make the readers have great interest. Readers focalize their attention to the characters of the play.

The main purpose of writing this thesis is proving that Martin Luther, the main character, is; a moralist, an idealist and a religious man. Those characteristics provide great influence on the role of the main character.

Martin Luther, as the main character in this play, is represented as a moralist. It is proved by his motivation to defend the truth strongly. This motivation influence either his confident or his personality. This condition provided bravery to launch reformation in the Catholic Church of the time being, he did it by sticking the theses on the church door. The thesis is about his principal ideas in opposing the rules of the Chatolic Church.

Martin Luther is also an idealist. With his strong desire, he was eager to do the enlightenment although he had to be the opponent of his own father, friends, and the priors. Further he had conflict against the senate of the Church members and he was excommunicated.

Martin Luther is a religious man. His faith in the God and the Holy bible motivated him to oppose against religious deviation that happened at that time, he had agreed idea to purify the belief to God based on the teachings that were found in the Holy Scripture. This fact meet experience conflict either socially or psychologically with the surrounding, example; conflict between Martin and the other monks, his father and also conflict with himself when he must decides to reforms the condition of surrounding. Although than it caused the peasant war and losses his friends.

In this play, John Osborne expresses his idea to give moral teachings to the readers. The moral value is about the religious truth eventhough sometimes it is difficult to be realized. The value of honesty is the most important thing in this world. Finally, by having the analyzis in this thesis it proves that Martin Luther is a character who has strong morality to defend the religious truth.

BIBLIOGRAPHY

- Dietrich, Carpenter WE and Kerrane K. 1969. *The Art of Modern Drama*. USA: Holt, Rinehart and Winston, Inc.
- Fantino, Edmund J. 1974. *Understanding Psychology*. New York: Random House.
- Garrett, Henry E. 1950. *Psychology*. USA: American Book Company.
- Jones, Edward H. 1968. *Outlines of Literature*. New York; Macmillan Company.
- Kattsoff, Louis O in Soejono (Trans). 1989. *Pengantar Filsafat*. Yogyakarta: Tiara Wacana.
- Philip, Zimbardo. 1977. *Psychology and Life*, Diamond Printing. London: Scott, Foresman and Company.
- Reaske, Christopher Russell. 1966. *How to Analyze Drama*. New York: Monarch Press.
- Ruch, Floyd L. 1967. *Psychology and Life* 7th edition. USA: Scott, Foresman and company.
- Runes, Dagobert D. 1963. *Dictionary of Philosophy*. USA: Littlefield, Adams and Co.
- Scott, Wilbur S. 1962. *Five Approaches of Literary Criticism*. London : Collier Macmillan Publisher.
- Stanton, Robert. 1965. *An introduction to Fiction*. Holt, Rinehart & Winston, Inc.
- Suharso, Damascena Ari. 1986. *Buku Materi Pokok Agama Katholik*. Jakarta : Karunika Jakarta Universitas Terbuka.
- Shaw, Harry. 1972. *Dictionary of Litery Terms*. USA: MC Graw-Hill, Inc.
- Taylor, Richard. 1981. *Understanding the Elements of Literature*. USA: St. Martin's press.

Verkuyl. 1966. *Kapita Selekta Djilid II/5*. In Soegiarto (Trans). *Etika Kristen*. Djakarta: Badan Penerbit Kristen.

..... 1993-1995. Luther Martin. Microsoft ® Encarta® 96 Encyclopedia.

