



**THE ORIENTALISM IN DANIEL DEFOE'S
*ROBINSON CRUSOE***

THESIS

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**ENGLISH DEPARTMENT
FACULTY OF LETTERS
JEMBER UNIVERSITY**

2015



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**A Thesis Presented to the English Department Faculty of Letters Jember
University as One of the Requirements to Get the Award of Sarjana Degree in
English Study**

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DEDICATION

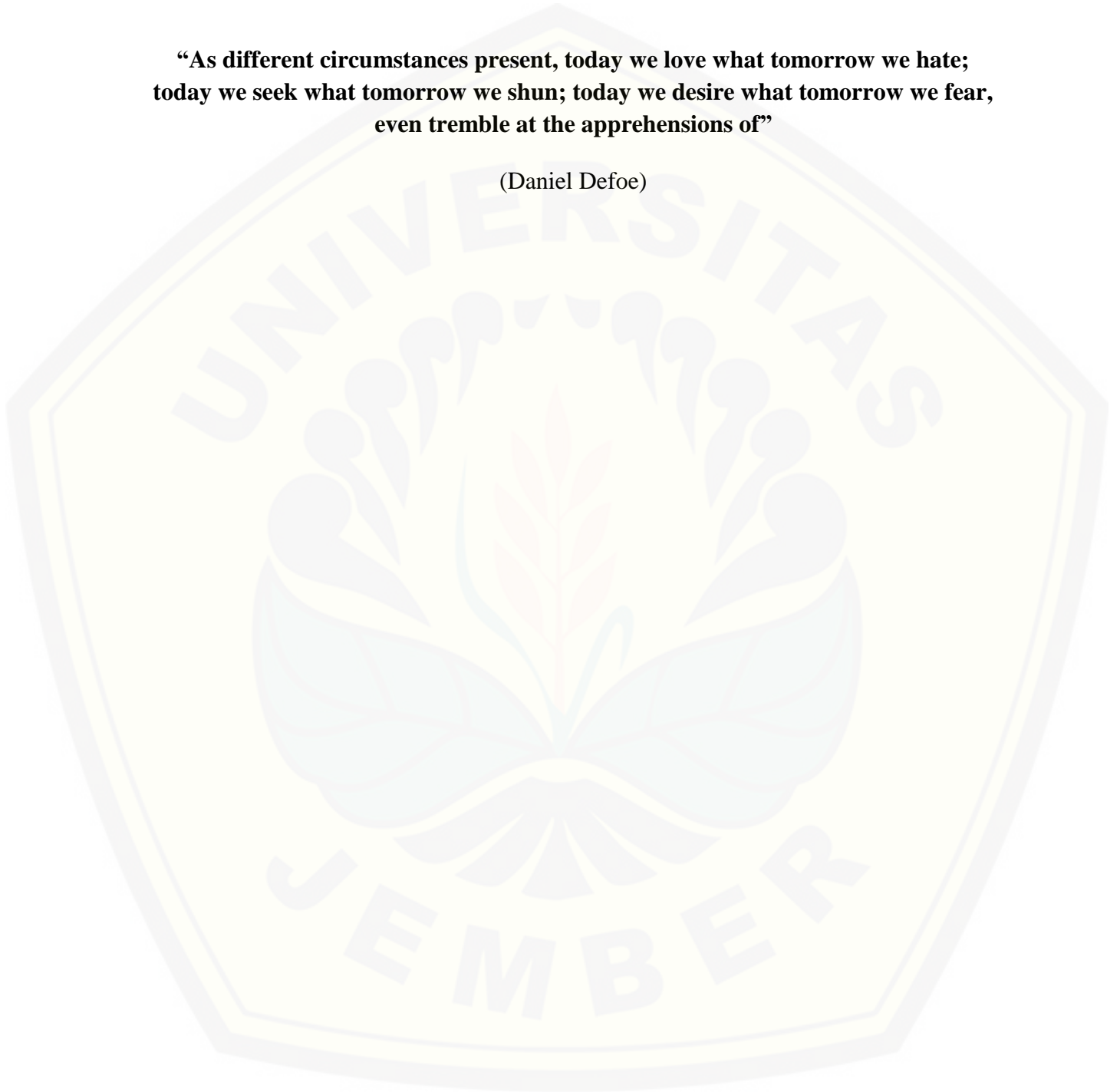
I would like to dedicate this thesis to:

1. My beloved father, Hamin Samiran and my beloved mother, Mulyati. Thank you so much for affection, endless prayers, patience and sacrifices;
2. My sister, Ika Noviati. Thank you for your support, advice and motivation.
3. Putri Sukma Wijaya, the one who has spent her time to understand and given me motivation, and support.
4. All my friends at the class of 2009 of English Department. Thanks for your support.
5. My Almamater, Faculty of Letters, Jember University.

MOTTO

**“As different circumstances present, today we love what tomorrow we hate;
today we seek what tomorrow we shun; today we desire what tomorrow we fear,
even tremble at the apprehensions of”**

(Daniel Defoe)



DECLARATION

I hereby state that the thesis entitled “**The Orientalism in Daniel Defoe’s *Robinson Crusoe***” is an original piece of writing. I declare that the analysis and the research described in this thesis have never been submitted for any other degree of publications.

I certify to the best of my knowledge that all sources used any help received in the preparation of this thesis have been acknowledged.

Jember, September 30th 2015

The Writer,

Arif Bachtiar Dwi Cancerio
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Arif Bachtiar Dwi Cancerio

SUMMARY

The Orientalism in Daniel Defoe's *Robinson Crusoe*; Arif Bachtiar Dwi Cancerio, 090110101049; 2015; 50 pages; English Department Faculty of Letters Jember University.

Robinson Crusoe is one of Daniel Defoe's works which tells about orientalism. This novel describes the relations between the Western and the Eastern. It is represented by Crusoe and Friday. Crusoe is an Englishman from the town of York, England and Friday is the native. When Friday met Crusoe, he got many influences related to his life. He gets his identity fully from Robinson Crusoe. Crusoe saved his life, and named him Friday, Crusoe teaches him English, the words of God, and converts him to a Christian.

There are three problems to discuss in this research. The first is the Cultural assumptions from Crusoe as the Western toward Friday as the Eastern in *Robinson Crusoe*. The second is the attitudes of the Western toward the Eastern. Then, the third discusses the Orientalism in Daniel Defoe's *Robinson Crusoe*. This thesis uses a qualitative research. Primary data of this research are fact and information about Orientalism issues in *Robinson Crusoe* by Daniel Defoe. The secondary data are any fact and information about colonial discourse between European and Non-European.

After discussing this research, it can be concluded that the novel of *Robinson Crusoe* represents the imperialism of the European through the representation of a European is depicted as the Western who is superior. Otherwise, the Non-European is described as the Eastern who is inferior. The European's position has right to control the Non-European. The European colonizes the Non-European through his knowledge of language (English), religion (Christian) and culture. The European dominates the Non-European's identity. Furthermore, through the strategy, the European turns to be a colonizer who scatters colonized people's ideology. In this case, the injustice of the European to the Non-European is opposed by Edward Said's *Orientalism*.

Keywords: Postcolonial, Orientalism, Stereotype, Superior, Inferior

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CHAPTER 1. INTRODUCTION

In this chapter, an overview of the whole thesis is provided in order to give the readers a clear description about the topic discussed in the research. The topic is about the idea of Orientalism in *Robinson Crusoe* by Daniel Defoe. Therefore, the writer provides the background of the study, the problems to discuss, and the goals of the study.

1.1 The Background of the Study

Robinson Crusoe is a novel written by Daniel Defoe. This novel was first published in 1719. In the beginning of the novel, it tells about Robinson Crusoe, as a young man and impulsive wanderer. Robinson Crusoe is an Englishman from the town of York, England in the seventeenth century. His father recommends the law, but Crusoe desires for a life at sea. His parents forbid him to go to sea. He was involved in a series of violent storms at sea and was warned by the captain that he should not be a seafaring man. Ashamed to go home, Crusoe boarded another ship and returned from successful trip to Africa, but he was rescued by a Portuguese ship and started a new adventure.

After spending about fifteen years on the island, Crusoe sees a footprint on the shore one day and learns that he is actually not alone on the island. There are also cannibals. He meets a native man who is able to rescue from the cannibals, he is Friday. When Friday met Crusoe, he got many influences related to his life. Defoe in this context represents Crusoe as being the colonizer of an Englishman: industrious, self-determining and ready to colonize the native people. Crusoe encounters a Caribbean native, Crusoe saved his life, and named him Friday, Crusoe teaches him

English, the words of God, and converts him to Christianity. Their relation is like a father and son.

The novel of *Robinson Crusoe* by Daniel Defoe is the representation of Orientalism study. This is one of literary works that represents stereotyping of the Eastern subjects in which the main character comes to the strange island. After having the hard struggle to conquer the land, the main character tries to conquer the savage, as the inhabitant of the island, by using modern language and habits—a logic of colonialism (Carey, 2009:116-121). The opposite, the Eastern subjects more often adored the Western subjects as rational, developed, humane, and superior (Said, 1977:301). Defoe describes Friday as a representation of the Eastern and the Western represented by Crusoe. Friday represents not just a Caribbean native, but all the natives of America, Asia, and Africa who would later be oppressed in the age of European imperialism. The Western persons are higher than the Eastern or the noble people are higher than the servants are, so they are free to oppress and fool them. The West colonizers always underestimate the East colonized as the subjects with different identity.

Friday is also described as a cannibal, marginalized, and backward person based on colonizer's perspective. It is suitable with his culture before meeting Crusoe. Indirectly, it is a kind of description related to the Eastern culture. Aside from his importance to our culture, Friday is a key figure within the context of the novel. Friday's life is depicted by using the law of jungle because a superior people have a right to control their other persons however the condition is very different after the encounter with Crusoe. Edward Said (1979:1) stated Orientalism as a way of coming to terms with the Orient that is based on the Orient's special place in European Western experience. There are Occidentals, and there are Orientals, the later must be dominated (Said, 1979:36). Crusoe reflects a colonizer, as a colonizer, he tries to teach Friday related to the life.

The reader observes the way colonizer and the colonized are portrayed in it. In the novel, Crusoe is the central character who the representative of colonialism whereas Friday is the representation of the colonized people. At that time, Africa is one of the main colonies of the British Empire and the British is at the center of power whereas the “Other” is at the margin of power. In other words, the colonizer suppressed the Other, his language, religion and his culture too. Crusoe’s instructions on Friday are examples of his attitude towards human beings he trained to do his work. Crusoe’s attitude towards Friday is reflected in his description. His attitude is that of a master-servant. He requires a complete subservience and faith fullness from Friday. Crusoe looks upon Friday as a creature when he will care for giving him water, food and clothing. Crusoe does not even try to learn Friday actual name which shows the European supremacy theme in the novel. Friday is probably the first non white character to be given a realistic, individualized and human portrayal in English novel.

Robinson Crusoe is a popular fiction of eighteenth century where the author represents imperialistic attitude of a European man, who wants superior position to authorize or to dominate others. Crusoe is depicted as a person who likes sailing to get his new adventure. In this case, Crusoe describes colonizers who search a new island to be a part of the British Empires. Through domination and subjugation Crusoe transform the island into a colony. It seems the land and all its products belong to him. He creates, not a democracy, not a republic, but a kingdom. On the other hand, Friday in this novel is depicted as a cannibal. It is also a portrait of native person. Indirectly, it depicts Friday as a native person colonized by Crusoe as a colonizer. Furthermore, the way Crusoe teaches Friday about religion, behavior of life, indicates that colonizers try to scatter their ideology to the native people or colonized people. Some of postcolonial thinkers argue that the existence of Friday is an illusion because Friday is not more than Crusoe’s mirror and new island become an image of the Britain Empire.

Based on the explanation above, there are some reasons in selecting *Robinson Crusoe* as the object matter. First of all, *Robinson Crusoe* is very exciting adventure story because it tells the individual man who tries to live by himself on the island. Finally, He meets Friday and teaches him about the way of life. In this way, Robinson Crusoe represents the Western and Friday represents the Eastern. The representation of the Western and the Eastern in the novel creates some differences. Actually the differences between West and East culture indicate the Orientalism. I hope that this research can give a new contribution to the reader, especially students who are interested in Orientalism discourse, and this thesis will inspire the other researcher to analyze the novel of *Robinson Crusoe* by Daniel Defoe.

Second, the novel consists of many socio-cultural problems, such as discourses of stereotyping process toward the Eastern subjects—language, religion, culture, and knowledge. It makes me interested to know what reason that creates the superiority of the West in the East. Overall, the use of Orientalism theory by Edward Said here helps to reinforce the critical point that Daniel Defoe as the writer of *Robinson Crusoe* unconsciously represents Orientalism at its show the difference between The West and The East.

1.2 The Problems to Discuss

The main problem to discuss in the research are what is the reason that makes the Eastern people always think the Western people are better than them, and the Western always think that they are superior. It is also described how the Western treats the Eastern. It is described in the novel of *Robinson Crusoe* by Daniel Defoe. The Western is represented by Crusoe and the Eastern is represented by Friday. I analyse the Orientalism through Edward Said's perspective in his work *Orientalism*. The main problems are formulated in three questions as follows:

1. What are cultural assumption from Crusoe as the Western toward Friday as the Eastern in the novel?
2. How are the attitudes of the Western toward the Eastern?
3. How is the Orientalism in Daniel Defoe's *Robinson Crusoe*?

1.3 The Goals of the Study

I expect that the results of this research can enrich the way of analysis in Orientalism issues, especially in Edward Said's perception. There are some goals of this study that should be achieved. The first is to find out cultural assumption between the Western and the Eastern found in the novel. The second, this research tries to analyze the attitudes of the Western toward the Eastern. The third is to discuss the Orientalism in the novel of Daniel Defoe's *Robinson Crusoe*. Significantly, this research contributes to enlarge our thought about the successful of the Western controlled the Eastern, such as; giving a language, name and religion. It is the process that technically produces by the Western to impose their own language, religion, culture and identity upon the Eastern groups or nations. Furthermore, I hope this thesis could give a valuable contribution to the knowledge of Orientalism and could encourage the students in conducting research about Orientalism.

CHAPTER 2. THEORETICAL FRAMEWORK

In this thesis, there are two previous researches in this research. The first research was conducted by Yanuar Indra Rukmana in 2013 with her thesis entitled “The Encounter Between The West And The East In Eugene O’neill’s *Marco Millions*,”. The second research was conducted by Mohammad Jawad in 2014 which entitled “Misconception of The West towards The East in Paul Bowles’ *The Sheltering Sky*”.

2.1 Previous Researches

In her study, Rukmana wanted to explore about how the encounter between the Western people and the Eastern people in O’neill’s *Marco Millions* using postcolonial theory (2013:3). The encounter that causes some effects to the life of the Eastern subjects through the drama, particularly on the economic, social, and cultural aspects. In her study, she found that Western people had their own opinion to the Eastern people. The Western made stereotypes to Eastern as uneducated, crazy, irrational, and irresponsible. These stereotypes were made by the Western as the purpose to place the Eastern people in lower position (Rukmana, 2013:39).

On the other hand, Jawad brought another discussion about the Eastern and Western. He discussed about misconception between the West and the East. He emphasizes on the plurality of cultures and their mutual misconception in *The Sheltering Sky* by analysing the encounters between Americans, French, British, Algerians and Moroccan (Jawad, 2014:vii). In this case, he found that stereotypes and misconception were the reason why the Western people had some difficulty in dealing with the local residents and the strange nature they had not been encounter

before. Jawad (2014:vii) that even with increasing globalization and awareness, such as was found in the people and creating a boundary between “the Other”.

I use their thesis as my previous researches because I find that we have the same topic to discuss, it is about the representation of the West and the East, and we also use Edward Said’s theory to analyse the data. This research helps me to study about Orientalism and how to use Said’s theory to analyse the data from a different novel, *Robinson Crusoe*.

2.2 Postcolonial Theory: Edward Said’s Orientalism

To have a comprehensive analysis, it is important to elaborate theoretical framework and methods for the analysis. The theoretical framework in this thesis consists of postcolonial studies that focus on perspective of the West to the East. The perspective of the West to the East uses Said’s conceptions in *Orientalism* (1979: 207), which depicts how Western subjects construct Eastern subjects as inferior, savage, backward, cannibal and uncivilized.

Postcolonial study depicts the struggle of inferior persons to get an equal right. Postcolonialism cuts the boundary between Western that regards as superior and Eastern that is regarded as inferior. Western people try to inculcate their ideology through the division between Western as superior and Eastern as inferior. This strategy is done through the program in the culture. Colonizers regard that their culture is highly advanced because their technology is very high on the contrary they consider Oriental persons’ culture is backward, marginalized and inferior. The ideology of colonizers has a purpose to loosen up colonized people culture. When colonized has been separated from their native culture, the colonizers is easy controlling the colonized. This causes a limitation and discrimination between colonizers and colonized.

Through post-colonialism, it can be seen that Defoe in *Robinson Crusoe* wants to describe colonized people in surviving in the mid of colonial oppression. It

is strengthened by Tyson's argument. He says that "a good deal of postcolonial criticism addresses the problem of cultural identity as it is represented in postcolonial literature; let's take a closer look at the issue of postcolonial identity" (Tyson, 2006:419). In order to do so, however, we must first understand colonialist ideology, the reactions to which constitute the origin of postcolonial identity.

In this case, it can be said that postcolonial study describes the condition of a society or culture from the time of colonization to the present. The field of postcolonial study is wide. It not only approaches one particular problem. Some problems such as psychology, social, ideology etc. are criticized under postcolonial. In addition, postcolonial study also can be used as a basic to see the similarities among critical theories such as Marxism; feminism; gay, lesbian, and queer theories, and African American theory. Those are related to human oppression, Tyson states that:

"Postcolonial criticism is particularly effective at helping us see connections among all the domains of our experience—the psychological, ideological, social, political, intellectual, and aesthetic in ways that show us just how inseparable these categories are in our lived experience of ourselves and our world. In addition, postcolonial theory offers us a framework for examining the similarities among all critical theories that deal with human oppression, such as Marxism; feminism; gay, lesbian, and queer theories; and African American theory (2006: 417)."

The postcolonial study applied, in this thesis, is Edward Said's Orientalism. In this case, Orientalism is a Western style for dominating, restructuring, and having authority over the Orient (Said, 2003:1). In this case, there is a relationship between the Orient and the Occident. This relationship is a relation of power of a complex hegemony. Consequently, Oriental discourse, for Said, is more valuable as a sign of power exerted by the West over the Orient than a 'true' discourse about the Orient

(Ashcroft, et.al, 2001:168). The West put the Orient or the East as the significant images of the 'Other'.

In this case, the role of the 'Other' is essential to understand the binary oppositions between the West and Orient. The 'Other' means an identity that is understood as being in opposition to the dominant or the West. Moreover, this identity exists together with its difference. Therefore, there can be no West without East. Being contrasted to the West, the East or the Orient is portrayed as other and inferior by the Western's minds and it has rooted in the Western consciousness (Said, 1979:17). Thus, as the refined race, the Westerns proclaim to civilize the Eastern and in order to achieve their goal, they have to colonize and rule the Eastern.

In doing so, various teams have been sent to the East where the Orientalist silently observed the Orientals (East) by living with them, and everything the Orientals said and did was recorded irrespective of its context, and they were projected to the civilized world of the West. This produced the generalization of Orientals' stereotypes. Whatever was seen by the Orientals was associated with the Oriental culture, no matter if it is the irrational action of an individual.

That is, in the study of Orientalism, the researcher should aware on stereotypes, the role of stereotypes in the meaning-making process, and also the relationship between culture and the stereotypes itself. Stereotype itself is a generalized belief about a particular group or class of people. By stereotyping, people infer that a person has a whole range of characteristics and abilities that they assume all members of that group have. Stereotypes lead to social categorization, which is one of the reasons for prejudice attitudes which lead to in-groups and out-groups. In other words, stereotypes do not always give negative categorizations toward something but also positive categorizations.

Stereotyping which is produced by Orientalism can be detected as an application of binary opposition; such as positive and negative, or the West and the East. Through this binary opposition, Orientalism tries to deconstruct the stereotyping

of the West and the East; the West who is always portrayed in positive ways and the East who is portrayed in negative ways. In this case, the West is always in superior position; while the East in inferior position. These stereotypes are used as a tool to colonize the inferior one.

In defining the clash of these two positions, Said (2003:6) also brings the concept of Hegemony which is introduced by Antonio Gramsci. Hegemony, in Said conception, is the phenomenon that necessitates interest in cultural 'Otherness' such as Orientalism (Said, 2003:7). In this case, Orientalism derives the power through the superiority and hegemonic of the Western over the Eastern. The relationship between the Western and the Eastern produce the myth of colonialism and the colonial relationships. Through hegemony process, the Western people successful to dominate the Eastern/Other through their culture. Orientalism is also the way of the Western to conquer the Eastern. Then, the result, the Western's position is always higher than the Eastern's position.

2.3 Stereotype Concept by Edward Said's Orientalism

Stereotype is a part of Orientalism which is the branch of postcolonial studies. It argues that the Western subjects stereotype the Eastern subjects as the uncivilized, uneducated, savage, backward, and cannibal.

According to the Oxford advanced learner's dictionary (2010:1463), the meaning of stereotype as a verb is a form of a fixed idea about a person or thing, which may not really be true. Whereas, stereotype as the noun is a fixed idea or image that many people have of a particular type of person or thing, but which is often not true in reality: *cultural/gender/racial stereotype*.

Edward Said mentioned the stereotype concept in his book *Orientalism*. He argues that when the Western encounter with the Eastern, the Western defines themselves as educated, civilized, logical, etc. Automatically the Western creates the

negative stereotype for the Eastern people. As what Said state in his book *Orientalism* below:

“Postmodern world is that there has been a reinforcement of the stereotypes by which the Orient is viewed. Television, the films, and all the media's resources have forced information into more and more standardized molds. So far as the Orient is concerned, standardization and cultural stereotyping have intensified the hold of the nineteenth century academic and imaginative demonology of "the mysterious Orient"” (Said, 2003:26).

Based on the definition above, until nowadays the stereotyping the Eastern by the Western still exists. The Eastern can be analysed and learnt from the discourse, mass media, books, and etc. It makes all information easily to understand about Orientalism issues. Furthermore, through that strategies, we can know how the Western treats the Eastern which the Western at upper position and the Eastern at lower position, so that the Western's attitude always underestimates the Eastern.

In Said's term are called as Orientalism, discourses where the Western subjects start to stereotype to the Eastern subjects in systematical way (Said, 1979:4). The stereotyping of western people actually opens to justify the colonialism by using civilizing arguments along with hegemonic style, where the West is superior people and the East is inferior people. Said in Gilbert (1997:63) further argues that:

“Orientalism's predominant vision of future world history is essentially one in which relation between the West and the non-West would continue to be characterized by pervasive divisiveness and conflict as the inevitable and continuing consequence of, and reaction to, the violence engendered by the history of colonialism”.

The difference two cultures between the West and the non-West (the East) which causes some conflicts toward the West and the East. This thesis wants to analyse the Western treat the Eastern as inferior, uncivilized, savage, and cannibal. Through the Western attitude toward the Eastern appears reaction from the Eastern. In this case, the generalization of the Orientalism is fully interpretation and it might be conception of thoughts made by the Western to the Orient. The Orient signifies a

system of representations framed by political forces that brought the Orient into Western subject. The Orient exists for the West, and is constructed by and in relation to the West. It is inferior and alien (“Other”) to the West (Sered, 1996).

Orientalism is not only created theory but also practice in which the Orient described as something strange, uncivilized, uneducated, backward, marginal and cannibal. Orientalism is never far from what Deny’s Hay has called the idea of Europe, a collective nation identify “us” European as against all “those” none-European (Said, 1979:7). There are Westerners and there are Orientals. The former dominate, the latter must be dominated (Said, 1979:36).

In *Robinson Crusoe* representation of the cannibal as a figure of radical otherness indicates the politics of empire which contributes to the creation of a rich colonial imaginary. Through Otherness process, Defoe represents Crusoe’s distinct identity from savages and creates two groups one is civilized/ Christian and other is Cannibal/ savages. Automatically they are represented stereotyping the Western and the Eastern, Friday as a representation of Eastern persons and Western persons represented by Crusoe. The purpose of Crusoe’s civilizing mission is just to show the discursive nature of Cannibalism by blending fact and imagination. The relationship between Crusoe and Friday clearly reflects the binary construction of a European and Non-European, a master and servant, civilized and uncivilized. At first, Friday’s performance represents Friday’s fears to Crusoe. After meeting Friday, Crusoe gradually overcomes it by domination and subjugation. Friday’s silence and Defoe’s authority over him erase Friday’s identity, gives him a new English identity and an English voice. This kind of domination and control over the Eastern subject by the Western subject is sustained and control the minds of the Eastern subject.

The West stereotype is full of glorification in the eyes of the East. The Eastern assesses that the Western is educated, civilized, powerful, religious, and smart. Thus, these points of view emphasize the superior position of the Western compared to the Eastern. It makes the Western in a superior position than the Eastern.

CHAPTER 3. RESEARCH METHODOLOGY

This chapter presents the research method used to discuss the topic of the study. This chapter is going to bring the following methods such as the type of research, data collection, data processing and data analysis. The following discussion explains the research method in detail.

3.1 The Type of Research

This thesis is a qualitative research. Blaxter (1996:89) state that “research can also be qualitative, that is, it can describe events persons, and so forth scientifically without the use of numerical data”. In qualitative research, the aim is to provide our perspective and study in words and other actions, such as making interpretation, description or observation. In addition, Blaxter argues that qualitative data is based on a research that focuses on understanding and meaning through verbal narratives and descriptions rather than through numbers (1996: 91). In this research, I analyze Orientalism issues in *Robinson Crusoe* by Daniel Defoe relate to the colonial discourse between the European and the Non-European.

3.2 Data Collection

This study applies documentary method as the technique of data collection. Blaxter et al (2006:154) state that documents is a method in collecting data by using written materials as a basis for the research. Additionally, Blaxter et al (2006:167) explain “researchers are expected to read, understand and critically analyze the writings of others, whether fellow researchers, practitioners or policy-makers”. In other word, collecting data by documents is studying, watching, classifying, and analyzing the data critically. Primary data of this research are fact and information

Orientalism issues in *Robinson Crusoe* by Daniel Defoe. The secondary data are ... fact and information about the colonial discourse between the European and the Non-European, taken from books as supporting information, such as: Pennycook's *English and The Discourses of Colonialism*, Peter Hulme's *Colonial Encounters: Europe and the Native Caribbean, 1492-1797* and David Armitage's *The Ideological Origins of the British Empire*. I also use journals, articles, and internet resources to support this analysis.

3.3 Data Processing and Data Analysis

This research aims to describe the difference between the Western and the Eastern culture indicates Orientalism issues in *Robinson Crusoe*. After that, the data are collected. Then, I categorize the data based on the phenomenon in the novel. All the collected data related to Orientalism issues that the representation of the Western and the Eastern subject lead to the first analysis through Edward Said's Orientalism. Then the data correlated to the attitudes of the Western toward the Eastern in the novel are used to answer the second question. The next step the data that indicate the Orientalism in *Robinson Crusoe* are used to answer the third question.

CHAPTER 4. THE ORIENTALISM IN DANIEL DEFOE'S *ROBINSON CRUSOE*

In this chapter, the data collected are analyzed using theories described in chapter 2. The data of this research are taken from *Robinson Crusoe* written by Daniel Defoe. The organization of this chapter is divided into three subchapters. First, this research tries to map out the cultural assumption from Crusoe as the Western toward Friday as the Eastern in the novel. Then, this research tries to describe the attitude of the Western toward the Eastern. The entire descriptions about Eastern and Western which are taken the novel are used to describe the Orientalism as a part of Colonialism.

4.1 The Cultural Assumption from Crusoe as the Western toward Friday as the Eastern in the Novel

Robinson Crusoe is not just an adventurous fiction. It is a story in which the author represents imperialistic attitude of a European man, who wants superior position to authorize or to dominate others. In his novel, Defoe deals with colonialism by portraying an adventurous man, who gradually becomes a master over an island and establishes his own colony.

The colonialism is clearly reflected through the relationship between the colonized and colonizer, a colonized land and people, and also represented by the viewpoint of trade, commerce and Buildings Empire. *Robinson Crusoe* itself is also known as a figurative novel. Economically, it is a story for the expansion of the trade and from psychological perspective *Robinson Crusoe* deals with a stranger. This research wants to demonstrate the colonialism in the novel.

The representation of colonialism, in this novel, is presented by the relationship between Crusoe and Friday. It is the relationship of master and slave that produce the myth of colonialism and the colonial relationships. In this novel, Crusoe's performance represents the imperial figure/colonizer so the performance of Friday also becomes the other/colonized. Just before their first encounter, Crusoe "was exceedingly surprised with the print of man's naked Foot on the shore ... I slept none that night; ... but I so was embarrassed with my own frightful ideas of the thing, that I formed nothing but dismal imagination to myself" (Defoe, 2012:133-134).

By this condition, it can be said that colonial stereotype is always full of colonizers' ideologies and values. The analysis of stereotyping process becomes significant because there is the operation of power relation conducted by the Western subjects. Stereotype is a part of Orientalism which was proposed by Said (1979: 207), which depicts how Western subjects construct Eastern subjects as inferior, savage, backward, cannibal and uncivilized. Through this novel, the ideology of the Western subject has a purpose to loosen up the Eastern subject culture. The problem occurred when the Western encounters the Eastern in the island. The Western's performance gives some impact toward the Eastern, such as culture, language, and religion. Moreover, the Western wants to erase the Eastern's identity.

In *Robinson Crusoe*, Defoe draws Crusoe as the representation of a colonial figure and colonial mind, and Friday as the representation all those natives who were dominated in the age of European imperialism. Friday is portrayed as an obedient, grateful and faithful to Crusoe. He never realizes that this man, who saved his life, he is not only helps him from his good will but his main purpose was to make him a devoted slave (Defoe, 2012:178). Crusoe and Friday live harmoniously on the island, their relation is like a father and son, but Crusoe treats Friday as a slave because of he tries to dominate some aspects, such as language, religion, and culture. Friday's position as the other a 'slave' to Crusoe represents the colonialism. However, Crusoe as a European does not believe in Friday at first because he fears of Friday's identity

as cannibal (Defoe, 2012:178). Crusoe's fear shows a European minded. Crusoe feels confused when he fears about cannibalistic practice on Friday, but Crusoe is still concerned about his safety.

Later on, cultural assumptions are created by the Western subject and the Eastern subject when they met each other in Caribbean island. Stereotype appears from both of them. The cultural assumptions describe the Eastern subject at the lower position and the Western subject at the upper position. It creates binary opposition between the Western as master and the Eastern as slave which the mindset of the Eastern regard the Western as the superior subjects. For the detail, the next two subchapters will discuss further the descriptions about the uncivilized Eastern and the civilized Western.

4.1.1 The Western Represented by Crusoe

Daniel Defoe's *Robinson Crusoe* describes the main character as a savior. Crusoe rescues Friday who the only native of the story from cannibalistic practice. Both of them are main characters to analyze in this thesis. Crusoe gives a name to Friday. It is an important thing whether Friday is a European or not (Defoe, 2012:177). Crusoe also introduces English as the medium of teaching and learning on the island. The language here is a tool which has power more than the military violence. This is an important aspect that colonizers tried to impose their language to others foreign societies. It is true Crusoe shows his humanity by saving Friday's life from the cannibals but to give him a new life.

However, Crusoe orders Friday to call him as "Master" and starts to teach him some English words for "yes" "no", so that he can convert Friday to a Christian "slave".

"In a little time I began to speak to him; and teach him to speak to me: and first, I let him know his name should be Friday, which was the day I saved his life: I called him so for the memory of the time. I likewise taught him to say Master; and then let him know

that was to be my name: I likewise taught him to say Yes and No and to know the meaning of them” (Defoe, 2012:177).

He teaches him only some words which are useful for the master-slave relation and helpful to dependence not for protest. At the moment when Friday calls him “Master”, he accepts his colonial identity. In this case, Crusoe is represented as colonizer which is using his knowledge to control Friday’s mind via language, but Friday does not consider it as domination; he is still loyal and thankful to Crusoe. Although, Friday’s attitude toward Crusoe is good but Crusoe still considers him as uncivilized, savage, and inferior, so that it appears racial injustice.

On the other hand, we can see the stereotype of white man which always represents them as master/superior and others or black men are their savage/inferior. The black men depict the Moor and the white man depicts Crusoe.

“I could have been content to have taken this moor with me, and have drowned the boy, but there was no venturing to trust him. When he was gone, I turned to the boy, whom the called Xury, and said to him, “Xury, if you will be faithful to me, I’ll make you a great man; but if you will not stroke your face to be true to me” – that is, swear by Mahomet and his father’s beard – “I must throw you into the sea too.” The boy smiled in my face, and spoke so innocently that I could not distrust him, and swore to be faithful to me, and go all over the world with me” (Defoe, 2012:20).

It clearly expressed when Crusoe and his shipmates are enslaved by the Moors, the Moors itself is represented as a nation or group near the Caribbean island. Then, Crusoe threatens the shipmates, Xury, to be loyal toward him. Crusoe’s domination to Xury represents him as a master.

In other situation, Crusoe is reflected as a civilized people, imposes his own culture on Friday. Crusoe intends to change Friday into a civilized man like him by giving a religious knowledge.

“The Soul of a poor savage, and bring him to the true knowledge of religion, and of the Christian doctrine, that he might know Jesus Christ, in whom is life eternal; I say, when I reflected upon all these things, a secret joy ran through every part of my soul, and I frequently rejoiced that ever I was brought to this place, which I had so often thought the most dreadful of all affliction that could possibly have be fallen me” (Defoe, 2012:190).

This quotation shows that Crusoe impresses Friday with his beliefs in Jesus Christ. Crusoe has not only saved the life of Friday but also tries to save Friday’s “savage soul” by imparting him the knowledge of religion and the Christian doctrine.

However, this is a process to enslave other man rather than converting a good Christian or a civilized man. According to Said (2003:2), it is one kind of discourse of European to develop the cultural and political impact upon colonized societies. Friday represents the Eastern or uncivilized savages. The Western/Crusoe has rights to make the uncivilized savages into the civilized savages.

Not only imposing the language and religious knowledge to Friday, Crusoe also wants to change Friday’s cannibalistic habits. In this case, Crusoe makes it clear to Friday that this is not acceptable behavior for human. This type of savage practice made them a separate group in this human society. Moreover, the purpose of Crusoe makes Friday being a good people, civilized, educated etc. As it is stated by Crusoe

“I found Friday had still a hankering stomach after some of the flesh, and was still a cannibal in his nature; but I showed so much abhorrence at the very thoughts of it, and at the least appearance of it, that he durst not discover it: for I had, by some means, let him know that I would kill him if he offered it” (Defoe, 2012:178).

Gradually, Crusoe is able to change Friday’s eating habits and converts him from cannibal to human beings by learning to eat the meat of animals rather than human flesh. This is the process that is technically created by the colonizers to impose their own identity upon the colonized groups or nations.

Crusoe supremacy is clearly depicted as he acts himself as the savior. Crusoe acts as a savior because he rescues Friday from cannibals and gives him food, cloth and language. The same time, Crusoe also creates an unequal relationship with Friday. It means that Crusoe is represented as European imaginations, declaring himself as the king or the emperor over the whole country, and Friday still becomes his savage. According to Said (1979: 7) the European is typically superior in one comparison with the Orient or the Occident. This novel provides two main characters that support the Western and the Eastern representation, or how the Western should be constructed instead of their attitudes to the Eastern.

“In the first place, I was removed from all the wickedness of the world here; I had neither the lusts of the flesh, the lusts of the eye, nor the pride of life. I had nothing to covet, for I had all that I was now capable of enjoying; I was lord of the whole manor; or, if I pleased, I might call myself king or emperor over the whole country which I had possession of: there were no rivals; I had no competitor, none to dispute sovereignty or command with me: I might have raised ship-loadings of corn, but I had no use for it; so I let as little grow as I thought enough for my occasion” (Defoe, 2012:111).

Furthermore, there is also the representation which shows Crusoe’s way to develop and reigns in the island. The missions of Western are not only to visit a foreign land but also to make their colony through their logic of Western civilization and domination.

4.1.2 The Eastern Represented by Friday

Friday is a key figure within the context of the novel. In many ways, he has many characteristics in *Robinson Crusoe*. Friday’s characteristics are more colorful than Crusoe. Indeed, Defoe draws Friday’s personalities, as joyful, regardful, and lovely person. The descriptions are clearly shown when Friday;

“came to hear him speak, and look in his face, it would have moved any one to tears to have seen how Friday kissed him, embraced him, hugged him, cried, laughed, hallooed, jumped about, danced, sang; ... and jumped about again like a distracted creature. It was a good while before I could make him speak to me or tell me what was the matter; but when he came a little to himself he told me that it was his father” (Defoe, 2012:205).

In this quotation, it shows that Friday shows his expressive to meet his father. He exhibits far more emotion toward his family than Crusoe. Before that, Crusoe as his master does not know if the people who have saved are Friday's father.

Friday, himself, is a stereotype of the Eastern in Defoe's novel which are set up as the colonized or the inferior one. In this case, Friday is described so obedient to Crusoe and become a sincere “servant” and asserts separate identity from the savages. This condition is clearly stated by Crusoe when he describes Friday as his sincere servant;

“But I needed none of all this precaution; for never man had a more faithful, loving, sincere servant than Friday was to me: without passions, sullenness, or designs, perfectly obliged and engaged; his very affections were tied to me, like those of a child to a father; and I daresay he would have sacrificed his life to save mine upon any occasion whatsoever – the many testimonies he gave me of this put it out of doubt, and soon convinced me that I needed to use no precautions for my safety on his account” (Defoe, 2012:179).

At the moment when Crusoe teaches Friday to call him “*Master*”, Friday becomes an enduring political symbol of racial injustice in a modern world. In other words, by calling Crusoe “*Master*”, Friday is placed as the opposition of Western stereotype represented by Crusoe.

However, each of Friday's descriptions is rooted and made by Crusoe's mind. Crusoe's mind regards Friday as other and inferior. This condition is already stated by Crusoe when he saves the savage, later known as Friday. He states that “It came

very warmly upon my thoughts, and indeed irresistibly, that now was the time to get me a servant, and, perhaps, a companion or assistant; and that I was plainly called by Providence to save this poor creature's life" (Defoe, 2012:174). The word '*a servant*' in this quotation refers to the poor savage and it is contrasted to the word '*Master*'.

Moreover, before Friday can call Crusoe a '*Master*', he is represented as a man who cannot speak a proper language. It means that the proper language is English. As European, they assume English as global language. As it is written by Defoe,

"for I perceived the savage whom I had knocked down was not killed, but stunned with the blow, and began to come to himself: so I pointed to him, and showed him the savage, that he was not dead; upon this he spoke some words to me, and though I could not understand them, yet I thought they were pleasant to hear; for they were the first sound of a man's voice that I had heard, my own excepted, for above twenty-five years" (Defoe, 2012:175).

In this quotation, it can be seen that Crusoe cannot understand what Friday meant. Then, Crusoe feels that he has a privilege to mark this native people as the '*savage*' people, and also Crusoe excited because the first time he heard a man's voice.

In order to turn this native man into a civilized person, Crusoe gives him a name as Friday. This is the first step to change the identity of Friday. Crusoe does not even ask 'Friday' about his real name, what is important to him is that to let the savage 'know his name should be Friday, which was the day I saved his life: I called him so for the memory of the time' (Defoe, 2012:177). By this condition, Friday as Crusoe's servant, becomes a new man which is inferior to the power of Crusoe, when he sees Crusoe has a weapon which can threaten and kill himself. He may think of Crusoe as being a God who can take people's souls.

The Western's cultures give influence toward the Eastern people. Through Crusoe's attitude to Friday tries teaching the way of good eating. Automatically, it erases Friday's identity as the Native. Crusoe is shaping the identity of Friday as his

expectation what is suitable for the savage to look like a human. Thus, Crusoe takes Friday back to his “castle” in order to turn him into a human:

“After I had been two or three days returned to my castle, I thought that, in order to bring Friday off from his horrid way of feeding, and from the relish of a cannibal’s stomach, I ought to let him taste other flesh” (Defoe, 2012:181).

By the quotation above, Friday is taught by Crusoe that the flesh of human is not good for him. He should eat other meat which is healthy for human. The Western considers raw food unhealthy and the flesh of human is a strange food. The Western does not eat the flesh of human and all meat always is cooked before being eaten. The Western’s mind-set regards a cannibal/the Eastern as uncivilized people and the Western as civilized people. This perception occurs because the difference culture between the Western and the Eastern. In this case, the Western culture gives some domination to the Eastern’s life or has the purposes to colonize the Eastern’s cultures. The Western tries to change the Eastern’s culture and mind-set through the way of good eating.

In this case, Friday has been adapted to the new changes in his life. Even the clothes, Crusoe brings to Friday clothes which he brought from the shipwreck. Crusoe said that Friday is naked and he has to wear clothes like human being. This condition can be seen in this following quotation,

“I gave him a pair of linen drawers, which I had out of the poor gunner’s chest I mentioned, which I found in the wreck, and which, with a little alteration, fitted him very well; and then I made him a jerkin of goat’s skin, as well as my skill would allow (for I was now grown a tolerably good tailor); ... and thus he was clothed, for the present, tolerably well, and was mighty well pleased to see himself almost as well clothed as his master. It is true he went awkwardly in these clothes at first: wearing the drawers was very awkward to him, ...” (Defoe, 2012:178-179).

The statements above explain the purpose of Crusoe to dominate Friday's identity through his style as the Western, and slowly erase Friday's identity. Friday doesn't know that he is exploited by Crusoe to become his slave. Friday always considers Crusoe as a hero. Crusoe rescues Friday from the Native which represents Crusoe's strategies to get a slave.

Moreover, Friday is firstly resisting to Crusoe claims but at the end Crusoe teaches him all what he needs about Christianity,

“This savage was now a good Christian, a much better than I; though I have reason to hope, and bless God for it, that we were equally penitent, and comforted, restored penitents. We had here the Word of God to read ...” (Defoe, 2012:190).

Finally, Friday is interested to understand and study about knowledge of religion through the Christian doctrine, so that Friday get new shapes and styles. It represents Friday's transformation from “a cannibal” into a good Christian.

4.2 The Attitude of the Western toward the Eastern

In this subchapter, I point out the attitudes of the Western towards the Eastern which is portrayed by Crusoe's acts and the Eastern's reactions towards Western's attitudes which are portrayed by Friday. These conditions will show what Said notes, the other form of the relation between Western and Eastern is that the Western is always in a good position, means that the Western has the authority toward the Eastern (Said, 1979: 39). The statement explains the Western stereotype the Eastern as uncivilized, backward, cannibal, and inferior.

Through this novel, there are two main character, they are Crusoe and Friday which represent as the Western and the Eastern subject. The relations between the Western subject and the Eastern subject in *Robinson Crusoe* are created from acceptance of the Western's cultures by the Eastern people. The Eastern subject

interlaced cooperation with the Western people in the beginning of their relations. Then, the relations between the Western and the Eastern are caused by actions from the Western subject through Crusoe to the Eastern subjects, and reactions from the Eastern subjects on the Western's actions in Caribbean island. Moreover, on the next subchapter I want to give a brief detail about the Western's action represented by Crusoe and the Eastern's reactions represented by Friday.

4.2.1 The Action of the Western to the Eastern

As it is noted before, the actions of the Western to the Eastern are led by the Western's judgment. The Westerns have judged that the Eastern is inferior to them. In other words, the Eastern tends to be categorized as primitive and uncivilized people. This tendency can be seen in Crusoe's voyage to the Moor land and he decides not to sail to the southward, a Barbarian coast. In this case, Crusoe draws whole nations of Negroes as the wicked people.

“For who would have supposed we were sailed on to the southward, to the truly Barbarian coast, where the whole nations of Negroes were sure to surround us with their canoes and destroy us; where we could not to go on shore but we should be devoured by savage beasts, or more merciless savages of human kind” (Defoe, 2012:21).

By the quotation above, it can be seen that Crusoe refers to Negroes as the Barbarian who devours and destroys him. The stereotype process appears when Crusoe's mind regards Negroes as uncivilized. It means that Negroes with their black skin have different qualities. The culture of the Western is more advanced than Negroes. The Western's technology is very high on the contrary the Western considers Negroes' cultures are backward. It represents racial injustice which the white skin as civilized and the black skin as uncivilized. These differences are lead to conflict between both of them. Later on, the Eastern is always given negative labelling by the Western's view, and the Western always underestimates the Eastern.

More years pass, Crusoe meets native people in an island which he notes as “The Island of Despair”.

“I, poor miserable Robinson Crusoe, being shipwrecked during a dreadful storm in the offing, came on shore on this dismal, unfortunate island, which I called “The Island of Despair” ; all the rest of the ship’s company being drowned, and myself almost dead” (Defoe,2012:60).

Crusoe calls an island as “The Island of Despair” because he is shipwrecked in the island for twenty-eight years. Crusoe uses his power and knowledge to find a way to survive in the island. He thinks no one else on the island, he feels alone and despaired. Moreover, he almost dead, but Crusoe believes that he can survive on the island. Then, he is successful to dominate all the native people and make a colony in the island.

He experiences frightened for meeting a society which is different to his society in England. Later on, Crusoe judges them as a savage people who have barbarous activities.

“In a word, I was not at first so careful to shun the sight of this savages, and avoid being seen by them, as I was now eager to be upon them. Besides, I fancied myself able to manage one, nat, two or three savages, if I had them, so as to make them entirely slaves to me, to do whatever I should direct them, and to prevent their being able at anytime to do me any hurt. It was a great while that I pleased myself with this affair; but nothing still presented itself; all my fancies and schemes came to nothing, for no savages came near me for a great while ... How they had cooked it I knew not, or what it was; but they were all dancing, in I know not how many barbarous gestures and figures, their own way, round the fire” (Defoe, 2012:172-173).

On the quotation above, he only intends to make all of them as his slaves. This perception represents Crusoe’s mind is always negative to Friday. The negative labeling indicates from the Western’s perception to the Eastern subjects. The Western looks the Eastern as barbarous people and otherwise the Western as good people. The

Western gives stressing by the stereotype that the negative perception of the Eastern is true. Therefore, the stereotype purposes to put the Eastern in lower position and the Western has bigger power than the Eastern.

On the other hand, the native people have been represented as a cannibal tribe. The human bones are found scattered on the shore. Automatically, there is cannibal activity in the island. They eat human flesh or other raw meat. They want to kill and eat the prisoners, but Crusoe rescues them. Crusoe has mission to make these people as his slaves, he uses his gun to take two native people down. Later, he only manages to save one of prisoner who is latter known as “Friday”.

“I was loath to fire, because I would not have the rest hear; though, at that distance, it would not have been easily heard, and being out of sight of the smoke, too, they would not have known what to make of it. Having knocked this fellow down, the other who pursued him stopped, as if he had been frightened, and I advanced towards him: but as I came nearer, I perceived presently he had a bow and arrow, and was fitting it to shoot at me: so I was then obliged to shoot at him first, which I did, and killed him at the first shot. The poor savage who fled, but had stopped, though he saw both his enemies fallen and killed, as he thought, yet was so frightened with the fire and noise of my piece that he stood stock still, and neither came forward nor went backward, though he seemed rather inclined still to fly than to come on” (Defoe, 2012:174-175).

Crusoe’s actions are domination process with the main purpose to show power through the technology (i.e., a gun). The native people, who never know about a gun, they fear to Crusoe because they only have a bow and arrow as their weapon. Crusoe’s domination is successful to subjugate them and makes himself as the master in the island. Thus, Crusoe feels if he has a power to make “Friday” as his slave.

“At last he lays his head flat upon the ground, close to my foot, and sets my other foot upon his head, as he had done before; and after this made all the signs to me of subjection, servitude, and submission imaginable, to let me know how he would serve me

so long as he lived. I understood him in many things, and let him know I was very well pleased with him” (Defoe, 2012:177).

Moreover, the name “Friday” which Crusoe gives to this Native man is Crusoe’s actions to acknowledge him as the “master”. This condition leads to the next Crusoe’s actions. In this case, Crusoe has taught Friday the “Yes and No language”. This language is a tool which represents that Crusoe has conquered Friday’s true identity as the Native people of the “island of despair”. This act can be seen in this following quotation;

“In a little time I began to speak to him; and teach him to speak to me: and first, I let him know his name should be Friday, which was the day I saved his life: I called him so for the memory of the time. I likewise taught him to say Master; and then let him know that was to be my name: I likewise taught him to say Yes and No and to know the meaning of them” (Defoe, 2012:177).

For Crusoe, this language is also represented as civilized society. This presumption appears because Crusoe cannot understand the language used by Friday. Instead of trying to learn the Native language, Crusoe teaches his language (English) to Friday. The language itself is a device to control the native in the island. Through, the Crusoe’s language can manage all the native people. The purpose of the Western or Crusoe to manage them is to hegemony all aspects, such as language, religion and culture. Through, the language, the Western can interact and communicate with the native people. In this case, that process shows act of speech between a speaker and a listener. Moreover, Crusoe tries to convert Friday as a Christian and also teaching Crusoe’s culture via language. Then, Crusoe teaches the way of good life to Friday through conversation between both of them, so automatically it needs a language. The purpose of the Western using language is to colonize the native people. Thus, it creates the Eastern’s view toward the Western as educated people. Finally, Crusoe is successful to dominate Friday’s identity and make him as Crusoe’s savage.

Later on, Crusoe also introduces the characteristics of civilized people in his Country, England. During Crusoe's experiences on native people in "Island of despair", he knows that they do not use any clothes/naked. In this case, Crusoe give him some clothes to use (Defoe, 2012:177). The details of this condition can be also seen when Crusoe beckons Friday to follow him.

"We came back to our castle; and there I fell to work for my man Friday; and first of all, I gave him a pair of linen drawers, which I had out of the poor gunner's chest I mentioned, which I found in the wreck, and which, with a little alteration, fitted him very well; and then I made him a jerkin of goat's skin, as well as my skill would allow (for I was now grown a tolerably good tailor); and I gave him a cap which I made of hare's skin, very convenient, and fashionable enough; and thus he was clothed, for the present, tolerably well, and was mighty well pleased to see himself almost as well clothed as his master" (Defoe, 2012:179).

On the quotation above, Friday as the other without clothes represents his native culture. Crusoe's action aims to change Friday's style becomes civilized people. In this case, Crusoe tries to conquer Friday's true identity as the native people. Crusoe's cultures are more dominant than Friday's culture through Crusoe's strategy in giving some clothes to Friday. Indirectly, Friday follows Crusoe's style as a European/the Western. Thus, Crusoe feels happy for making Friday as a proper person to him. Friday, the person who is naked, now looks like a person whom Crusoe is dreamed for. As it is noted by the following quotation

"But to return to my new companion. I was greatly delighted with him, and made it my business to teach him everything that was proper to make him useful, handy, and helpful; but especially to make him speak, and understand me when I spoke; and he was the aptest scholar that ever was; and particularly was so merry, so constantly diligent, and so pleased when he could but understand me, or make me understand him, that it was very pleasant for me to talk to him" (Defoe, 2012:180).

These acts allow Crusoe to realize his dream to have a useful, handy, and helpful servant. Crusoe's actions are important point to get Friday acknowledge him as the "master". Crusoe teaches him everything to make Crusoe's savage. Friday does not respond Crusoe's action to him. Friday is still thankful and does everything what Crusoe wants.

Moreover, there is also an action which shows Crusoe's superiority to Friday.

"After I had been two or three days returned to my castle, I thought that, in order to bring Friday off from his horrid way of feeding, and from the relish of a cannibal's stomach, I ought to let him taste other flesh; so I took him out with me one morning to the woods. I went, indeed, intending to kill a kid out of my own flock; and bring it home and dress it; but as I was going I saw a she-goat lying down in the shad, two young kids sitting by her. I caught hold of Friday. "Hold," said I, "stand still;" and mad signs to him not to stir: immediately I presented my piece, shot, and killed one of the kids ..." (Defoe, 2012:181).

The words, such as "*Hold*," and "*stand still*," in quotation above shows that Crusoe also tends to make Friday knows Crusoe's position as the master. In fact, those words are known as imperative forms which are used by someone in position of authority to order somebody who is under his/her position. In this case, Crusoe always assess Friday as savage.

The condition above can also be seen on this following quotation.

"From these things, I began to instruct him in the knowledge of the true God; I told him that the great Maker of all things lived up there, pointing up towards heaven; that He governed the world by the same power and providence by which He made it; that He was omnipotent, and could do everything for us, give everything to us, take everything from us; and thus, by degrees, I opened his eyes. He listened with great attention, and received with pleasure the notion of Jesus Christ being sent to redeem us; and of the manner of making our prayers to God, and His being able to hear us, even in heaven" (Defoe, 2012:186-187).

In this quotation, it can be seen that, again, Crusoe has shown the power which beyond his power to Friday. It is the power of the true God who governed the world by the same power which he made it. Actually, this religious suggestion toward Friday can be noted as one of Crusoe's strategies to control Friday through Crusoe's religion. Crusoe is described as a man of faith and trust in God. A Christian and the Western, he tells about his religion to Friday that the great maker of all things is God. Before that, Friday believes Benamuckee who made the sea, the hills and woods. Benamuckee itself is an oldest person on the island and he believes that Benamuckee is older than the sea or land, than the moon or the stars (Defoe, 2012:186). Fortunately, Friday looks enthusiast on Crusoe's explanation about God. Finally, Crusoe converts him to be a Christian. Crusoe is represented as the power of colonizer or master to change Friday's identity as colonized people. This action describes Crusoe's position is higher than Friday as the man who has a lot of knowledge about the world.

On the other condition, Crusoe still shows his own position which is higher than Friday. This condition can be seen when Crusoe inquires about how he may go from the island, and meet another white men.

“I inquired if he could tell me how I might go from this island, and get among those white men. He told me, “Yes, yes, you may go in two canoes.” I could not understand what he meant, or make him describe to me what he meant by two canoe, till at last, with great difficulty, I found he meant it must be in a large canoes. This part of Friday's discourse I began to relish very well; and from this time I entertained some hopes that, one time or other, I might find an opportunity to make my escape from this place, and that this poor savage might be a means to help me” (Defoe, 2012:186).

By the quotation above, we can see that Crusoe still acknowledge Friday's position as subordinate/uncivilized people. This is shown by the words “*this poor savage*” which refers to Friday. Even if he needs a help to get out from the island, Crusoe still

considers himself as a civilized person who is better than Friday and the others. As it is noted before, Crusoe still has an opinion that the native people are uncivilized. He considers himself and every action which are the best. Then, he regards himself in upper position. Therefore, the stereotype purposes to put the Eastern people in lower position, and the Western has bigger power than the Eastern people. Moreover, the Eastern or the native is represented as instrument to succeed on the Western's purpose. Through the Western's action to the Eastern, the Western utilizes the Eastern to get all information about Caribbean island and gives the way of escape from the island. The Western does anything for its own purpose. The Western always takes some benefits from his superiority. Finally, the Western is successful to control the native people for the Western's goal.

Furthermore, Crusoe has addressed the island in fascinating themes of solitude, survival, hope, and exploration of unknown. The island, thus, has much meaning and depth for Crusoe, as an encyclopaedia of exotic display and a playground for Orientalist scrutiny (Said, 2003:161). In other words, Crusoe sees the island being both "a prison" and paradise, exotic and foreign. These conditions can be seen when Crusoe has discovered the main continent of America.

"It was after this some considerable time, that being upon the top of the hill at the east side of the island, from whence, as I have said, I had, in a clear day, discovered the main or continent of America, Friday, the weather being very serene, looks very earnestly towards the mainland, and, in a kind of surprise, falls a jumping and dancing, and calls out to me, for I was at some distance from him. I asked him what was the matter. "Oh, joy!" says he; "Oh, glad! there see my country, there my nation!" (Defoe, 2012:192).

By the quotation above, it shows that the situation lures our attention into identifying with Crusoe and his triumph over accident before. In this case, Defoe gives us the specific details Crusoe's experiences to become real for us, and also he represents Crusoe as individual man who tries to live by himself in Caribbean island. The

Western's actions can deliver the native to enjoy the natural beauty. The native surprises about the beautiful place in the island. The native does not believe the beautiful island before Crusoe shows the country on the top of the hill. They feel happy and joy after seeing the native's country. In this case, the Western gives positive effect on the native to always enjoy the beauty of nature.

Furthermore, Crusoe also conveys a gleam of his fantasy about what will he get after he able to go to the main island.

“I observed an extraordinary sense of pleasure appeared in his face, and his eyes sparkled, and his countenance discovered a strange eagerness, as if he had a mind to be in his own country again. This observation of mine put a great many thoughts into me, which made me at first not so easy about my new man Friday as I was before; and I made no doubt but that, if Friday could get back to his own nation again, he would not only forget all his religion but all his obligation to me, and would be forward enough to give his countrymen an account of me, and come back, perhaps with a hundred or two of them, and make a feast upon me, at which he might be as merry as he used to be with those of his enemies when they were taken in war” (Defoe, 2012:193).

Crusoe's ideas also implant the Western people opinions and thoughts that the Western people are more superior to other. Crusoe acts as a colonizer which is represented in dominion over the island and any people he encounters. The land and all its products belong to him. Furthermore, Crusoe's actions as an individual duplicate those of nations in claiming land for colonies. When Crusoe leaves the island, he leaves behind English and Spanish sailors as colonists. It is narrated that when he return to the island, he still refers the island as "My Island",

“In this voyage I visited my new colony in the island, saw my successors the Spaniards, had the old story of their lives and of the villains I left there; ...” (Defoe, 2012:259).

He visits "his" colony on the island and gives some land to the Europeans. Crusoe represents colonizer of an Englishman. Crusoe shows the success and strength as a colonizer. He manages to colonize in Caribbean island using his knowledge, such as language (English), Christianity doctrine, and culture. Later on, the Spaniard is like Friday's fate as a prisoner of the native people, Crusoe rescues them from the native people. They thank to Crusoe's help and they are willing to be Crusoe's slave. After that, he creates a colony and he leaves them to stay on the island. It depicts that if Crusoe successful to dominate a new island till become a colony.

As an imperialist, Crusoe sees himself as a king and others as his slave. He creates, not a democracy, not a republic, but a kingdom. It means that Crusoe as master has power to dominate the native people to become his savage. Indirectly, Crusoe represents Crusoe's characteristics as a king and the island is like his kingdom. These conditions are reflected when he refers a cave as his castle.

"Then, calling away, I carried him, not to my castle, but quite away to my cave, on the farther part of the island: so I did not let my dream come to past in that part, that he came into my grove for shelter. Here I gave him bread and a bunch of raisins to eat, and a draught of water, which I found he was indeed in great distress for, from his running: and having refreshed him, I made signs for him to go and lie down to sleep, showing him a place where I had laid some rice-straw, and a blanket upon it, which I used to sleep upon myself sometimes; so the poor creature lay down, and went to sleep" (Defoe, 2012:176).

In this case, it can be seen that he imposes his will on Friday/the poor creature. However, Crusoe also imposes his will on the worst of the English mutineers, whom he forces into staying on the island.

"He anticipated my proposal by telling me that both he and the ship, if recovered, should be wholly directed by me in everything; and if the ship was not recovered, he would live and die with me in what part of the world soever I would send him; and the two other men said the same" (Defoe, 2012:219).

Overall, Western's actions which are represented by Crusoe as hegemony process in which Western tries to empower upon others without violence. Through ideas delivered by Crusoe, Friday and also the English mutineers is conquered politically. In result, Crusoe can easily take advantages and power without doing any violence.

4.2.2 The Reaction of the Eastern to the Western

There are some reactions from the native of the original culture when a foreign culture (represented by Crusoe's acts) tries to come to their native culture. In this case, the reactions of Eastern or Oriental to Crusoe are shown by Friday and the other (people who are noted as 'savage' people by Crusoe). In this following quotation, we can see by Crusoe's description while Friday takes and uses the clothes awkwardly.

“It is true he went awkwardly in these clothes at first: wearing the drawers was very awkward to him, and the sleeves of the waistcoat galled his shoulders and the inside of his arms; but a little easing them where he complained they hurt him, and using himself to them, he took to them at length very well” (Defoe, 2012: 179).

As it is noted in Defoe's work, Friday and other native people are described by Crusoe as people who “are stark naked, and have not the least covering upon them” (Defoe, 2012:158). Crusoe tries to change Friday's life through Crusoe's style as European/ Western. This condition depicts that the Western wants to control and dominate the Eastern's identity.

During his stay on the island, Crusoe imagines that he is a king. Crusoe treats all the native people under his control. It reflects that Crusoe has a power to subjugate and dominate all of them. Through his knowledge, Crusoe can dominate all aspects, such as language, religion and culture. He states,

“I was Lord of the whole Mannor; or, if I pleased, I might call myself king or emperor over the whole country which I had

possession of: there were no rivals; I had no competitor, none to dispute sovereignty or command with me” (Defoe, 2012:111).

Later on, represented by Friday, Crusoe has Friday as his loyal servant. Thus, he was determined to be a master/savior. He considers himself does not have a competitor and only him who has knowledge and power in the island. Friday does everything that is commanded by Crusoe. Friday’s reaction is always controlled by Crusoe. Friday’s position is lower than Crusoe. This following quotation shows Friday’s expression about his surrender on Crusoe.

“But,” says I, “Friday, we must resolve to fight them. Can you fight, Friday?” “Me shoot,” says he, “but there come many great number.” “No matter for that,” said I again; “our guns will fright them that we do not kill.” So I asked him whether, if I resolved to defend him, he would defend me, and stand by me, and do just as I bid him. He said, “Me die when you bid die, master” (Defoe, 2012:199).

By the quotation above, this condition creates stereotype which Friday’s reaction to Crusoe indicates the Eastern assess that the Western as powerful and superior. Thus, these points of view emphasize the superior position of the Western compared to the Eastern. It makes the Western in a superior position than the Eastern.

Moreover, when Crusoe gives Friday a roast meat, Crusoe wants to prove to Friday that eating man’s flesh is not good. In other words, As the Western and civilized people, Crusoe tries to show Friday about a proper human’s food. As the result, Friday admits that the taste of a roast meat is very nice and he will never eat man’s flesh anymore. This condition can be clearly seen as follows,

“This Friday admired very muh; but when he came to taste the flesh, he took so many ways to tell me how well he liked it, that I could not but understand him: and at last he told me, as well as he could, he would never eat man’s flesh any more, which I was very glad to hear” (Defoe, 2012:183).

According to the quotation above, Crusoe by showing the proper food wants to show that he is civilized than the native/Friday. It depicts the Western's purpose to control all of the Eastern's action.

Later on, Friday also shows his affection on Crusoe. Friday is willing to go to his nation with Crusoe. He also wants to share all of his experiences to all of his people. In this case, Friday wants Crusoe to teach his people about how to be a good people as Crusoe did to Friday.

“... “Friday, did not you say you wished you were there?” “Yes, yes,” says he, “wish we both there; no wish Friday there, no master there.” ... says he; “you teach wild mans be good, sober, tame mans; you tell them know God, pray God, and live new life.” “Alas, Friday!” says I, “thou knowest not what thou sayest; I am but an ignorant man myself.” “Yes, yes,” says he, “you teachee me good, you teachee them good.” “No, no, Friday,” says I, “you shall go without me; leave me here to live by myself, as I did before.” ... In a word, I so plainly discovered the utmost affection in him to me, and a firm resolution in him, that I told him then and often after, that I would never send him away from me if he was willing to stay with me” (Defoe, 2012:195).

By the quotation above, Crusoe does not want to go to Friday's homeland, but Friday insists Crusoe to go there and give his people all knowledge to become a civilized people. In short time, Crusoe understand what Friday wishes for. Thus, Crusoe also feels that he deserves to go there with Friday to drives the people by teaching them to become civilized people. Moreover, Friday hopes Crusoe's knowledge will give positive effect to the native people. Friday wants to change their habits which are depicted as cannibal and uncivilized people. Friday wants Crusoe to teach the way of good life, especially through his religion. In this case, indirectly, it represents the acknowledgment of the Eastern toward the Western as civilized people, smart, and educated.

“Upon the whole, as I found by all his discourse a settled affection to me, and that nothing could part him from me, so I found all the foundation of his desire to go to his own country was laid in his ardent affection to the people, and his hopes of my doing them good; a thing which, as I had no notion of myself, so I had not the least thought or intention, or desire of undertaking it. But still I found a strong inclination to attempting my escape, founded on the supposition gathered from the discourse, that there were seventeen bearded men there;...” (Defoe, 2012:196).

In fact, it can be seen that Friday is able to speak English even in unstructured Grammar. Crusoe also shows that he is already able to understand what Friday said. This can be known as a positive reaction of Friday as the native toward Crusoe as the representation of Western people. Crusoe states

“Friday began to talk pretty well, and understand the names of almost everything I had occasion to call for, and of every place I had to send him to, and talked a great deal to me; so that, in short, I began now to have some use for my tongue again, which, indeed, I had very little occasion for before” (Defoe, 2012:184).

However, this reaction can also be interpreted as the representation of Crusoe’s superiority to Friday and still Friday does not have any power to overcome Crusoe. It depicts that the position of Crusoe is higher than Friday. Crusoe wants teaching his language (English) to control Friday. Later on, Friday’s language becomes more understandable.

Generally, every region has its own cultural product, such as religion/faith. However, Friday is already converted into a Christian and put away his own faith. As it is stated by Crusoe,

“I continued in this thankful frame all the remainder of my time; and the conversation which employed the hours between Friday and me was such as made the three years which we lived there together perfectly and completely happy, if any such thing as complete happiness can be formed in a sublunary state. This

savage was now a good Christian, a much better than I; though I have reason to hope, and bless God for it, that we were equally penitent, and comforted, restored penitents. We had here the Word of God to read, and no farther off from His Spirit to instruct than if we had been in England” (Defoe, 2012:190).

This quotation also shows that Friday does not have any intention to resist or prevent the new religion proposed by Crusoe. Finally, Friday has a new identity as a Christian, he is a good Christian which much better than Crusoe. The relations between both of them represent that the Western and the Eastern are caused by actions from the Western subject through Crusoe to the Eastern subjects and reactions from the Eastern subjects on the Western’s actions in Caribbean island.

Actually, Friday still puts his position under Crusoe’s authority. He will do everything what Crusoe’s treating to him. He also feels that Crusoe deserves to do everything to him, because Crusoe is the man who saves him and enlightens him to become a good people. However, Crusoe still does not acknowledge him as equal, even both of them (Friday and Crusoe) have the same faith/religion (Christian). Crusoe feels that he has a better position then Friday as it is stated in this following quotation.

“...so the same plain instruction sufficiently served to the enlightening this savage creature, and bringing him to be such a Christian as I have known few equal to him in my life” (Defoe, 2012:190).

It can be seen that Crusoe still refers Friday as a savage creature not as a human who has his own rights to be. In the situation above, it is very clear that the colonizer’s characteristics are represented by Crusoe. Crusoe tries to oppress Friday as his slave through his knowledge and hegemony. Crusoe’s actions are hegemonic process by the main purpose to get a slave from Caribbean island through his power.

As it is noted before, Crusoe wants to give a proof that the Western people are civilized by using his knowledge and tools. The native, represented by Friday, does

not have any complain. Thus, Crusoe is able to influence the native cultures. Crusoe brings his culture in his daily activities along with Friday. He tries to change the native culture and behavior slowly and begins to show his own culture to the native. As the Western subject, Crusoe wants to place himself in superior position than the native with his influences.

However, Crusoe's fantasy about his position as a master seen when he and Friday rescue Friday's father and the Spaniard from the native which has taken them on the island. In this case, Crusoe and Friday are able to rescue the hostages using of guns/firearms. Yet, the native responses, as it is said by Friday's father, this condition is done by the power of Gods.

“His first opinion was, that the savages in the boat never could live out the storm which blew that night they went off, but must of necessity be drowned, ...; but it was his opinion that they were so dreadfully frightened with the manner of their being attacked, the noise, and the fire, that he believed they would tell the people they were all killed by thunder and lightning, not by the hand of man; and that the two which appear – viz. Friday and I – were two heavenly spirits, or furies, com down to destroy them, and not men with weapons. This, he said, he knew; because he heard them all cry out so, ..., they were so terrified with the accounts given by those four men (for it seems they did escape the sea), that they believed whoever when to that enchanted island would be destroyed with fire from the gods” (Defoe, 2012:208-209).

By the quotation above, it can be seen that the native people still hold and attempt to believe that they will be killed by the Gods if they try to disturb Crusoe and others. The native people represent uncivilized people because they do not have the knowledge of religion. They believe that whoever can destroy the island using weapon/guns is Gods. It means that they do not know and understand all about greatness, strength and the creation of God. Crusoe's strategy uses weapon to scare

them, so that Crusoe can dominate them in the island. Crusoe as the Western is smarter than the native people.

Overall, Crusoe's ideas implant the Western people opinions and thoughts that the Western people are more powerful, superior, civilized than the Eastern people. The Western people try to get confession that their thoughts are domination in Caribbean island. The Western subjects always regard themselves as superior who think is one-step ahead than the Eastern subjects.

4.3 Orientalism in Daniel Defoe's *Robinson Crusoe*

Before this research explains further about Orientalism found in Defoe's novel, I want to discuss two intrinsic elements of literary works used by Defoe to make this novel, *Robinson Crusoe*. This novel looks so realistic and authentic. They are namely narrative perspective or point of view and symbol. The term narrative perspective, as it is noted by Klarer, refers to the way in which a text represents persons, events, and settings (2005:146). Then, symbol itself is a term which refers to objects in a literary text which transcend their material meaning (Klarer, 2005:150). Through using these elements, Defoe tries to develop and share his idea via the main character of the novel, he is Robinson Crusoe.

In fact, Crusoe is known as both the narrator and the main character of the novel. Defoe also uses Crusoe in the story as the first and the third person. Defoe tries to represent the condition and action through Crusoe's characters in the novel. Crusoe as the main character and the narrator because Defoe tells and narrates about all the thoughts and feelings experienced by Crusoe. Defoe gives the reader a better sense of how his work. This following quotation will show how Defoe uses the first and the third person point of views to describe the story in his novel, *Robinson Crusoe*,

“My island was now peopled, and I thought myself very rich in subjects; and it was a merry reflection, which I frequently made,

how like a king I looked. First of all, the whole country was my own property, so that I had an undoubted right of dominion. Secondly, my people were perfectly subjected – I was absolutely lord and lawgiver – they all owed their lives to me, and were ready to lay down their lives, if there had been occasion for it, for me. It was remarkable, too, I had but three subjects, and they were of three different religions – my man Friday was a Protestant, his father was a Pagan and a cannibal, and the Spaniard was a Papist. However, I allowed liberty of conscience throughout my dominions. But this is by the way” (Defoe, 2012:207).

In this case, Crusoe is only presenting himself what he observed. Sometimes, he describes his feelings, yet only when he is overpowering to others. Later on, Defoe also brings a more factual narrative style which is focused on actions and events as it is noted in this following act.

“...; and I had now lived two years unders this uneasiness, which, indeed, made my life much less comfortable than it was before, as may be well imagined by any who know what it is to live in the constant snare of the fear of man. And this I must observe, with grief, too, that the discomposure of my mind had great impression also upon the religious part of my thoughts; for the dread and terror of falling into the hands of savages and cannibals lay so upon my spirits, that I seldom found myself in a due temper for application to my Maker; ...” (Defoe, 2012:141).

The quotation above shows Crusoe’s actions appeared when living alone on the island without anyone. He hopes to survive on the island. Then, through his spirit and knowledge, Crusoe can survive and makes a new colony. It represents Crusoe’s actions as being the colonizer of an Englishman: industrious, self-determining and ready to colonize natives.

Furthermore, another intrinsic element of literary work which is used by Defoe is the symbol. Defoe uses three kinds of symbol like the foot print, the cross and the savage people. The foot print represents Crusoe's feelings about human, as the social being, he interprets the foot print as the print of the devil. The cross is the symbol of

Crusoe's existence on the island and his power. It means that Crusoe as a Christian automatically has a cross. The cross also explains that in the island has a new life and identity through religious understanding. Crusoe tries to spread and implant Christian doctrine to the Native, especially Friday. Then, the savage people appear on Crusoe's view toward the Native. Crusoe tries to subjugate, dominate and oppress all Native in the island. As the Western, Crusoe regards all Native as his slave which it is represented as colonizer's attitude.

There are several examples used in the novel, but the best example is the discovery of the foot print. As it is stated in Defoe's *Robinson Crusoe*, Crusoe wishes for human beings to come because he was alone, no one else in the island. Then, when he sees the foot prints of a naked man, he is afraid. The symbol of foot prints of a naked man represents an ironical feeling of Crusoe on the strange island. This following quotation is Crusoe's comment on the foot prints.

"How strange a checker work of providence is the life of a man.... Today we love what tomorrow we hate; today we seek what tomorrow we shun; today we desire what tomorrow we fear" (Defoe, 2012:135).

Moreover, Defoe also uses his narrative perspective to describe the reality in details. By this element, he has told us not only what Crusoe did but how he did it. There are some examples to represent details such as Crusoe's project cropping barley and rice on the island, killing the goats and making a jerkin of goat's skin, and the description of the ship wrecks and Crusoe's adventures. Such details produce the effect of realism. According to Klarer, realism is used as a general term for realistic portrayal in literature (2004:143). The other techniques, within the narrative technique, are the dates and geographical place-names. All of these devices give an addition for the realistic effect of the novel.

"In this voyage I visited my new colony in the island, saw my successors the Spaniards, had the old story of their lives and of the villains I left there; how at first they insulted the poor

Spaniards, how they afterwards agreed, disagreed, united, separated, and how at last the Spaniards were obliged to use violence with them; how they were subjected to the Spaniards, how honestly the Spaniards used them – a history, if it were entered into, as full of variety and wonderful accidents as my own part – particularly, also, as to their battles with the Caribbeans, who landed several times upon the island, and as to the improvement they made upon the island itself, and how five of them made an attempt upon the mainland, and brought away eleven men and five women prisoners, by which, at my coming, I found about twenty young children on the island” (Defoe, 2012:260).

These all elements have successfully brought and presented this story realistically. It makes the reader will enjoy and feel the dread and the joyful of Crusoe’s journey in the island. The last accusation is emerged by Crusoe when he has been stranded in unnamed island and imagined that he is a king of the island. Finally, through Crusoe’s domination, he creates a new colony in the island.

However, Defoe, through Crusoe’s point of views, refers to the native as the savage people who have no culture except the cannibal. The native’s stereotypes in Defoe’s *Robinson Crusoe* can be noted as a specific form of the other and can be called Oriental-ism. Defoe tries to produce a positive view to the reader through two main character, they are Crusoe (the master/Occident) and Friday (the servant/Oriental). In the novel, Defoe represents Crusoe’s characters as savior and hero. For the reader, certainly, they consider Crusoe’s characters are good performance because Crusoe has rescued Friday from the Native, giving him a name, and teaching Friday about religion and behavior of life. In other words, it is Defoe’s purpose to make convincing the reader if the Western as good people, smart, religious, and educated. On the other hand, through the Eastern’s view regards Crusoe’s characters as colonizer because Crusoe tries to erase Friday’s true identity as the Native in the island, and make Friday as his servant. All of Friday’s action is always under his control.

Furthermore, the most attractive representations of Eastern subject found in Defoe's *Robinson Crusoe*, is the Man who is called as Friday by Crusoe. Friday is the first person that Crusoe introduces into the social. Crusoe meet Friday in the island. His name was created not as Friday's birthday, but this is the name that Crusoe gives him after saving him from the hands of the cannibals. Crusoe also teaches Friday to speak English, encourages him to eat goat (instead of human flesh), and convert him to become a Christian.

In this case, Defoe, through the narrator does not give any other description in detail Friday's characters, except submissive action to Crusoe. This submissive action shown by Friday, it is an expression of thankful when Crusoe saves Friday from the other native. Defoe able to bring western's stereotype as a hero which have a greatest weapon, civilized person, religious, and well knowledge. To support Crusoe's characters, Defoe draws another character which has contrast stereotypes with the main character. Thus, Friday is portrayed as the submissive, uneducated, uncivilized, and cannibal person.

Defoe has been able to use these two kinds stereotype to produce and develop the story. Friday's relationship with Crusoe becomes the most obvious point. As it is noted in the novel, Crusoe mentions that their relationship is much like that of "a Child to a Father" (Defoe, 2012:179). However, Friday always calls Crusoe "master". We can see that there is an unequal relationship between Crusoe and Friday even after Friday converts to Christianity. Crusoe still refers to Friday as his servant.

Generally, in several religions (i.e. Islam and Christian), there is an expression which is said that all human is equal in front of God. In Daniel Defoe's *Robinson Crusoe*, there is no equal relationship between Crusoe and Friday. Defoe only builds a master-servant relationship without giving Friday any chances to show his own objection and tries to develop equal characterizations between Friday and Crusoe, so that the Orientalism issues occurred.

Later on, Crusoe's dominant relationship to Friday produces an interesting interaction between both of them. See, for example, Crusoe's description of Friday as he is sleeping:

“He was a comely handsome Fellow, perfectly well made; with straight strong Limbs, not too large; tall and well shap'd, and as I reckon, about twenty six Years of Age. He had a very good Countenance, not a fierce and surly Aspect; but seem'd to have something very manly in his Face, and yet he had all the Sweetness and Softness of an European in his Countenance too, especially when he smil'd. His Hair was long and black, not curl'd like Wool; his Forehaed very high, and large, and a great Vivacity and sparkling Sharpness in his Eyes. The Colour of his Skin was not quite black, but very tawny; and yet not of an ugly yellow nauseous tawny, as the Brasilians, and Virginias, and other Natives of America are; but of bright kind of a dun olive Colour, that had in it something very agreeable; tho' not very easy to describe” (Defoe, 2012:176).

By the quotation above, it can be seen that Crusoe spends a great time to describe Friday's appearances, especially when Crusoe sees Friday's characteristics resembles a European. Although Friday resembles a European, but his position is still in lower position as Crusoe's servant. In this case, we can detect what Said has been noted as Orientalism in his book. Said notes that

“Orientalism, a way of coming to terms with the Orient that is based on the Orient's special place in European Western experience. ... in addition, the Orient has helped to define Europe (or the West) as its contrasting image, idea, personality, experience. Yet none of this Orient is merely imaginative. The Orient is an integral part of European material civilization and culture” (Said, 2003:1-2).

In other words, in describing Friday's appearances, Defoe has contrasted Friday's characteristics to European and shows that there are always differences between Crusoe as the European (the Western) and Friday as the Native (the Eastern).

Thus, in the novel of *Robinson Crusoe*, Daniel Defoe represents the early colonial and the complicated process of colonial in which the Western should handle the native. The representation of colonialism is clearly reflected through the relationship between Crusoe and Friday. Crusoe has a typical colonial character. He sets on Caribbean island to create his own colony, his own civilization and his own culture. Defoe deals with colonialism by portraying two main characters, the Master/colonizer/the Western is represented by Crusoe and the servant/colonized people/the Eastern is represented by Friday. Defoe describes Crusoe as a savior because he rescues one of prisoners from the native people as cannibal. After saving him from cannibals, Crusoe gives him the name “Friday”. Crusoe teaches his language (English) to Friday. This is one of the colonizer’s strategies to impose their language.

Later on, Crusoe converts Friday as a Christian. It represents transformation process which Friday’s identity as the native/cannibal is changed into a Christian. It means that the colonizer wants to spread and implant his religion through Christian doctrine. Friday represents a colonial image and his new identity is established by his European master when Crusoe declares now Friday is a “good Christian.” Then, Crusoe tries to change Friday’s culture through the way of good eating and wear the clothes. This is the process that technically produces by the colonizers to impose their own religion, culture and identity upon the colonized people. In this case, Crusoe considers Friday as his slave. Crusoe’s attitude always underestimates Friday and Crusoe is higher than Friday.

CHAPTER 5. CONCLUSION

After analysing Daniel Defoe's *Robinson Crusoe*, I conclude that imperialism of the European is presented in the novel. Robinson Crusoe is described as a European who is civilized, educated, religious person, conqueror and a hero. On the contrary, Defoe represents Friday as the Eastern/Native who is irrational person, savage people, uneducated and cannibal people, a weak people/victim. Crusoe treats Friday as the subject with different identity or the 'Other'. Crusoe's treatment on Friday represents imperialistic attitude of a European man, who tends to be superior to authorize or to dominate others. The colonization is done by Crusoe upon Friday, in which he inherits Christianity, English and European's manner in Friday.

The discourse of imperialism emerges in stereotyping of "the good" European (Crusoe) as the savior of the Non-European (Friday) destroying the self-esteem of the Non-European. The European people have high self-esteem to explore their ambition to get a lot of benefit from the Non-European people. The European's position as superior has right to control the Non-European as inferior. The European colonizes the Non-European through his knowledge of language (English), religion (Christian) and culture. The European tries to change and erase the Non-European's identity. Then, the European dominates the Non-European's identity. Moreover, through the strategy, Crusoe as a European turns to be a colonizer who scatters colonized people's ideology. The injustice of a European toward the Non-European in the novel is opposed by Edward Said's perspective in his work *Orientalism*.

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