

UNIVERSITI SAINS MALAYSIA

Peperiksaan Semester Kedua

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HKB 111 Karya-Karya Besar Dari Kesusasteraan Asia

Masa: [3 jam]

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KERTAS PEPERIKSAAN INI MENGANDUNGI LAPAN [8] SOALAN DI DALAM EMPAT [4] HALAMAN.

[THIS EXAMINATION PAPER CONTAINS EIGHT [8] QUESTIONS IN FOUR [4] PAGES.]

Jawab EMPAT [4] soalan sahaja, DUA [2] soalan dari setiap bahagian A dan B.

[Answer FOUR [4] questions, TWO [2] questions from Section A and TWO [2] questions from Section B.]

Bahagian A - Jawab DUA [2] soalan.

[Part A - Answer TWO [2] questions.]

1. Ratu: Majlis telah selesai dan hamba-hambaku telah pergi semua. Mengapakah kau datang di saat selewat ini?

[Queen: The assembly is over and my servants are all gone. Why do you come at this late hour?]

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Hamba: Jadikan hamba tukang kebun bagi taman bungamu.

[Servant: Make me the gardener of your flower garden.]

.....

Ratu: Apakah kau inginkan sebagai balasan?

[Queen: What will you have for your reward?]

Hamba: Semoga bolehlah hamba memegang gengam tanganmu mungil laksana kuncup seroja yang halus melincirkan untaian bunga di lingkaran pergelanganmu; mewarnai telapak kakimu dengan air kelopak ashoka yang merah dan mencium hilang noda debu yang mungkin melena lekat di sana.

[Servant: To be allowed to hold your little fists like tender lotus-buds and slip flower chains over your wrists; to tinge the soles of your feet with the red juice of *ashoka* petals and kiss away the speck of dust that may chance to linger there.]

[Tagore: **Tukang Kebun (The Gardener)**]

[Tagore: **The Gardener**]

Berdasarkan petikan di atas, bincangkan tiga simbol berikut di dalam konteks hubungan manusia sesama manusia dan manusia dengan Tuhan mengikut pandangan Rabindranath Tagore.

[On the basic of the above quotation, discuss the following three symbols within the context of the relationship that exists between man and man and between man and God according to Rabindranath Tagore.]

[ i] Ratu.  
[Queen.]

[ ii] Taman bunga.  
[Flower garden.]

[iii] Hamba (tukang kebun).  
[Servant (gardener).]

2. Di dalam novel **Korban Fitnah (The Judgment)**, Fak gagal untuk mempertahankan prinsip-prinsip moral "Lokiya Dharma." Masyarakat telah mengutuknya kerana melanggar prinsip-prinsip itu. Akibatnya, Fak telah terperangkap dan mengalami nasib yang malang. Jelaskan bagaimana prinsip-prinsip moral itu telah memerangkap Fak sehingga menyebabkan ia menderita.

[In **The Judgment**, Fak fails to uphold the moral principles of Lokiya Dharma. Society condemns him for breaking these principles. Consequently Fak suffers mental and physical tortures even unto death. Elaborate how these moral principles have trapped Fak and have made him suffer.]

3. Bincangkan ciri-ciri manusia moden mengikut falsafah modenisme seperti yang terakam di dalam novel **Kalbu (Kokoro)**. Kemudian hubungkannya dengan dilema intelektual Jepun seperti yang dialami oleh Natsume Soseki terhadap pemodenan Jepun di dalam era Meiji.

[Discuss the characteristics of modern man in **Kokoro** according to the philosophy of modernism and relate these to the dilemma experienced by Natsume Soseki as a Japanese intellectual, in particular to the dilemma posed by modernization to Japan during the Meiji era.]

4. Sadiq Hidayat telah mengkritik perkahwinan Muta'ah di dalam cerpennya "Seeking Absolution." Kritiknya dilihat sebagai satu pembelaan terhadap kaum wanita daripada penindasan lelaki. Bincangkan.

[Sadiq Hidayat has criticized the marriage of consensus (Muta' marriage) in his short story "Seeking Absolution." His criticism is meant as a defense of women against the oppression by men. Discuss.]

**Bahagian B** - Jawab **DUA** [2] soalan.

[**Part B** - Answer **TWO** [2] questions.]

5. Hujahkan mengapakah plot novel *Bumi Manusia* karya Pramoedya Ananta Toer dapat dicirikan sebagai suatu "Educational Journey", iaitu sebagai suatu kisah tentang penempuhan suatu perjalanan demi untuk memperolehi kesedaran yang baru. Jelaskan mengapakah Pramoedya telah memilih dua tokoh wanita untuk bertindak sebagai "guru" terpenting kepada Minke?

[Argue why the plot of Pramoedya Ananta Toer's novel *This Earth of Mankind (Bumi Manusia)* can be characterized as an Educational Journey, that is, as a story about a journey that is made in order to obtain some new awareness. Explain why Pramoedya has chosen two female characters to act as Minke's most important 'teachers'.]

6. Tunjukkan bahawa dalam *Ah Q - The True Story* karya Lu Xun unsur kelucuan selalu ditimbulkan oleh watak dwi-personaliti yang terumbang-ambing antara masokisme (iaitu menjadikan diri sebagai mangsa) dan sadisme (iaitu bertindak sebagai pemangsa). Apakah komen yang ingin Lu Xun berikan tentang hakikat masyarakat Cina sezaman, melalui watak yang sedemikian.

[Demonstrate that the element of humour in Lu Xun's story *Ah Q - The True Story* is invariably produced by the split personality of the main character, who is torn between two urges, namely masochism - that is, making himself the victim of others - and sadism - that is, victimizing others. What is the comment Lu Xun apparently wishes to make concerning the nature of Chinese society in his times by way of this character.]

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7. Tunjukkan bagaimanakah Jose Rizal dalam novel *The Subversives* berusaha untuk merangsang masyarakat pribumi Filipina memberontak terhadap sistem kolonial Sepanyol? Bagaimanakah masih nampak sikap kekaguman penulis terhadap kebudayaan Eropah dalam novelnya? Hujahkan mengapakah agaknya kekaguman itu menghalangnya daripada mempengaruhi masyarakat Filipina melalui novelnya?

[Demonstrate how Jose Rizal in his novel *The Subversives* endeavours to rouse native Philippino society to rise in revolt against Spanish colonialism. How is the attitude of admiration of the writer for European culture still noticeable in his novel? Argue why this admiration of his may well have prevented him from influencing Philippino society through his novel.]

8. Dalam *The Tale of Kieu* karya Nguyen Du kita diceritakan tentang seorang wanita muda yang terpaksa mencari nafkah sebagai pelacur. Jelaskan bagaimanakah suatu cerita yang sedemikian disukai ramai dulu dan sekarang, oleh orang biasa dan cendekiawan negara itu walaupun cerita itu bercanggah dengan moral Buddhisme dan Konfusianisme.

[In *The Tale of Kieu* we are told of a young woman who is forced to make a living by prostituting herself. Explain how such a story, although conflicting with Buddhist and Confucianist morality, could nevertheless be widely popular, now as well as in the past, not only with the common man in Vietnam but also with the intellectuals of that country.]