

**EXISTENTIALISM PERSPECTIVE ON SIDDHARTHA'S SELF-
DISCOVERY IN HESSE'S SIDDHARTHA**

A THESIS



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DECLARATION

This thesis contains materials which have been accepted for the award of Sarjana degree of English Department Faculty of Humanities UIN Sunan Ampel Surabaya. And to the best of my knowledge and belief, it contains no material previously published or written by other person except where due reference is made in the text of the thesis.

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ABSTRACT

Nevada. 2015. *Existentialism Perspective on Siddhartha's Self-Discovery in Hesse's Siddhartha*. English Department, Faculty of Letters and Humanities, State Islamic University (UIN) Sunan Ampel Surabaya.

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This thesis attempts to analyze a powerful novel written by a Germany author, Hermann Hesse's under the titled *Siddhartha*. The novel tells about the spiritual journey of a man, with his freedoms and choices is brave to leave all his precious life including his parents, friends and someone who loved just for finding his self-identity. This thesis focuses on analyzing *Siddhartha* as the main character and his self-discovery process. Dealing with the focus of the study above, this study uses new criticism theory as the basic data to lead the further analysis by using existentialism theory to depict *Siddhartha's* self-discovery process. By choosing Soren Kierkegaard's existentialism theory, it will be explain more deeply the phases faced by *Siddhartha* until he found his goal.

Keywords: Spiritual Journey, Self-discovery, Wisdom

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INTISARI

Nevada, 2015. *Existentialism Perspective on Siddhartha's Self-discovery in Hesse's Siddhartha*. Sastra Inggris, Fakultas Sastra dan Humaniora, Universitas Islam Negeri (UIN) Sunan Ampel Surabaya.

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Skripsi ini mencoba untuk menganalisa sebuah novel yang sangat luar biasa yang ditulis oleh penulis berkebangsaan German bernama Hermann Hesse yang berjudul *Siddhartha*. Novel ini menceritakan tentang perjalanan spiritual seorang pemuda yang dengan segenap kebebasan dan pilihannya, rela meninggalkan semua hal yang berharga dalam hidupnya, termasuk orang tuanya, temannya bahkan seseorang yang ia cintai demi menemukan jati dirinya. Skripsi ini fokus pada tokoh *Siddhartha* sebagai pemeran utama dan proses pencarian jati dirinya. Berdasarkan fokus tersebut, penelitian ini menggunakan teori New Criticism sebagai teori dasar untuk menganalisa tokoh *Siddhartha*, sedangkan untuk menggali lebih lanjut tentang proses pencarian jati dirinya, teori Eksistensialisme Soren Kierkegaard juga digunakan. Dengan menggunakan teori Eksistensialisme Soren Kierkegaard, fase-fase yang dialami oleh *Siddhartha* akan dijelaskan secara detail sampai ia menemukan tujuan hidupnya.

Key Words: Perjalanan Spiritual, Pencarian Jati diri, Kebijaksanaan.

CHAPTER I

INTRODUCTION

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A. Background of Study

The concept of literature in eighteen century is not that confined as it is today. Literature today deals with creative or imaginative writing (Eagleton 15), while in eighteen century it was intended to the broader aspects of writing, such as philosophy, history, essay, and also letters including poems, dramas, and proses. The criteria of what counted as literature, based on realist beliefs, are something which ideologically frank (Sahal 3). A writing which embodies the values and tastes of particular social class qualified as literature. In consequence, a street ballad emphasizing values and social class imbalance is classified into literature. In contrast, a popular romance even it is drama which is not talking about social topic is not included into a kind of literary works. At this historical point, literature is described as writings which its values become evidence and representation of social condition.

The developments of literature in that era face the significant increase exactly in twenty century. Twenty century or as called as modernism era defines literature as the new style in authorship that seeks out romanticism and realism. While realist still believes that the language of literary works should represent the reality, modernist prefers to develop it works with a various genres, such as poetry, prose and drama (Kleden 7). In other word, they develop their themes in a unique story using the modern technique without considering the traditional one.

Modernism is a blanket term which encompasses the extensive literary innovation in twenty century which manifests themselves under the influence of psychoanalysis and other cultural historical phenomena (Klarer 72). Thus, some of literary works in that era are mostly specialized its focus topics about new psychological problem, historical rejection and social system which sometimes cannot cope of human's satisfaction. This condition encourages people to sacrifice for searching the other happiness by doing self-discovery.

Self-discovery is the way how human develop their mind by experiencing life, obtaining a wisdom, learning about oneself, coming to an understanding of these and by the end discovering one's identity (Armstrong 96). In the real life that is not all the people who realize about it. Hermann Hesse who quietly aware on human's essence drives him to create some of literary works related to the self-discovery topics. Hesse was a German-Swiss poet, novelist and winner of the Nobel Prize for Literature in 1946. He is one of the rare writers mastering the worlds of taught far remove from each other. In his works, he mostly captured the anguish of Kierkegaard and the frenzy of Nietzsche, in the form the light rapture of saint, the lust of aesthete, and the bliss of Eastern enlightenment (Solomon 102). Nietzsche's heritage of *Übermensch* concept is reflected in the characters *Harry Haller* and *Email Sinclair* in the novel "*Steppenwolf*" which narrates about a superior cultured man pursuing his virtue again in the midst bourgeoisie.

At the same times, Kierkegaard's suffering is shown on *Siddhartha's* character who sacrifices his happiness just for finding a spiritual goal. With his appeal for self-realization and his celebration of Eastern mysticism, Hesse

posthumously became a praised figure to young people in the English-speaking world.

One of his powerful novels which precious to be discussed is "*Siddhartha*". *Siddhartha* is a novel written by Hermann Hesse in 1922 that deals with the spiritual journey an Indian man called *Siddhartha* during the time of Budha Gautama. *Siddhartha*, Hesse's ninth novel, was written in German, in a simple yet powerful and lyrical style. It was published in the U.S. in 1951 and became influential fiction during the 1960s (<http://www.mssresearch.org>).

Siddhartha tells a story about a young Brahmin who comes from a respected Brahmin family. He is known as a handsome and wise boy. Even though, he has everything that everyone needs in their life such as wealth, knowledge and love, he does not feel any joy inside himself. While *Siddhartha* does his spiritual activity, he doubts about the condition of his own spiritual knowledge. *Siddhartha* has question about the true happiness, the significance of ablution, and the existence of saints who escapes from sufferance (Hesse 7). In this crucial condition, he decides to do a spiritual journey of self-discovery which followed by his close friend *Govinda*.

It is not easy for human to choose and decide a big problem in their life. The necessity to decide and choice something often invites them to stay in an agony condition (Tjaya 15). This case is truly faced by *Siddhartha* while his search for self-discovery. In the beginning, He decides to follow the domain of *Samanas*, a group of ascetic holy men. For three years *Siddhartha* and *Govinda* experience ascetic's life directly by living in the forests, begging for food, fasting,

meditating, and practicing self-denial. They want to be empty of thirst, dreams, pleasure, and sorrow. They try to let the "*self*" within them die and to finally reach Nirvana.

Feeling unsatisfied with *Samana*'s teaching, *Siddhartha* and *Govinda* continue his journeys by choosing *Gautama* as their spiritual guide, the Buddha who has conquered in himself the sorrow of the world and has brought to a standstill the cycle of rebirth. For *Siddhartha*, *Gautama* is among all men, has found what *Siddhartha* seeks. He has been certain of this fact from the first moment he saw *Gautama* and recognized the perfect peace within him and saw that he knew the truth. *Siddhartha* esteems and loves *Gautama* yet *Siddhartha* is doubt that *Gautama* will teach him about the ways, with the result he decides to continue his journey until he found what he search.

"That is what I thought and realized when I hear your teachings. That is why I am going on my way not to seek another and better doctrine, for I know there is none but to take all doctrines and all teachers and to reach my goals alone" (Hesse 35).

Siddhartha's meeting with *Gautama* becomes a bifurcation point in his life. With his strong obsession he wants to reach what *Gautama* has been reach. However, *Siddhartha*'s goals suddenly is obstructed by his desire to a beautiful courtesan namely *Kamala*. *Siddhartha* changes his previous life to the obsession, spontaneity and desire. *Siddhartha* becomes a drinker, a great gambler, and human who really love his wealth while becomes a merchant. In a moment he feels depressed and guilty then decides to leave everything that he has in the town and back to the river. In the river, he begins to attempt his humanistic moral principles by being an assistant of a ferryman. *Siddhartha* helps each people to

cross the river without any paying. From the river itself finally he gets his perfect peace within himself that is spiritual satisfaction.

The way how Hesse brought this story is very unique. It can be seen from his decision to choose spirituality issue as the main theme. Spirituality here reflects the human need nowadays. In the real circumstances, to live is such as kind of seeking a life identity whether it is felicity or misery. In fact, though felicity people can face their life optimistically as they passed it perfectly to the eternity. Yet, though misery, people perceive that live is full of misery, depression, constrain and hopelessness as experienced *Siddhartha* in the novel. Hence, this case make people think more about how to face their live in balance using various ways, one of them is by spiritual instruction.

Spiritual instruction is the ways human get in touch with the God and the world in a good relation (qtd.in Qamariyah 3). It is difference with the people commonly understood, the novel contains of a fresh idea about spiritual instruction which mostly interpreted in different ways by someone. Hesse, through *Siddhartha*'s figure believes that the highest achievement of spirituality itself is getting wisdom. Wisdom in this case is different with knowledge. While knowledge is something that can be communicated, but wisdom cannot be imparted so that it should experience first hands. Thus, the noble values in this novel are proper to know by many people in order the message of this novel will not passed without being noticed by them.

In line with the explanation above, it has been clear that the important issue will be discussed in this writing is about the fundamental theme of self-

discovery. Self-discovery involves developing the mind, experiencing life, obtaining wisdom, learning about oneself, coming to an understanding and acceptance of this, and by the end, discovering one's identity (96). The way of thinking becomes the major discussion in existentialism.

Existentialism is a philosophy of living life as an active, aware, and authentic individual as an effort to seek for truth subjectivity (Solomon 4). Since the study of *Siddharta's* self-discovery has a strong relation with the issue of existentialism or more precisely with the one that belong to the religious sphere, the existentialism philosophy of Soren Kierkegaard will be applied in this thesis. Kierkegaard believes that there is no rigid moral standar which limit oneself to be a being, faith is an important basis for making choices, because only on the basis of faith does an individual have a chance to become a true self (13).

Soren Kierkegaard who has been crowned as the founding father of existentialism argues that there are three stages on human life's ways, those are aesthetic, ethical and religious (87). In details, human in the aesthetic stage is described as a spontaneous one in fulfill his or her desires without considering the universal moral principle, whereas in ethical one human begins to consider the good and bad moral principle. Further, in the last step or it's called as religious, human realizes that the good and bad value is not proper again for their life. The precious one is only his relation with the God.

B. Statement of Problem

Based on the background of the study above, the problems of research will be formulated in two following questions :

1. How is *Siddhartha* described in the novel?
2. How is the process of *Siddhartha*'s self-discovery viewed from Kierkegaard's existentialism?

C. Objectives of the Study

In connection with the problem of statement above, the research aim to find out:

1. The description of *Siddhartha*'s character in the novel.
2. The portrayal of *Siddhartha*'s life change from Kierkegaard's existentialism

D. Scope and Limitation

To avoid a broad discussion, the study will be limited to the novel written by Hermann Hesse entitled *Siddhartha*. This study do mostly by focusing on the characters represented in the novel. To answer problem of statement above, *Siddhartha* character becomes the most important point to analyze. Therefore, the scope of this study is focus on the part of novel where *Siddhartha* doing his life as a seeker man after he found his truth identity. The process of *Siddhartha*'s life change becomes the scope of this study.

E. Significance of the Study

This study is expected to give valuable contribution theoretically and practically. Theoretically, it hopes that this study can be useful for readers in order to understand some novels that concern to existentialism issue. *Siddharta*'s self-discovery also can enrich the reader life knowledge, especially for those who have interest in study life through literature.

Practically, it hopes that this study can be used as reference, especially for student of UIN Sunan Ampel Surabaya who are analyze in this novel or other novel using existentialism theory. For literary scholar or people who are mostly interested in literature, this research becomes comparison for other researches, even this is can be debatable to be more perfect using another existentialism theory viewed from other figures. Since this study concerns to someone that seeks for self identity, it is also expected that this research will be useful for common people to understand their existence in the world by being a unique person, daring to think differently and having freedom to decide choices through the life experience and Kierkegaard's life philosophy.

F. Method of Study

Research method plays an important role for getting a valid data and explains the analysis process. As Sugiyono states that research method is a scientific way used for finding the data in a certain purpose (3). Therefore, in conducting this research, there are some methods which are used. Those are research design, research data, data collection and data analysis.

1. Research Design

To answer the first and second statement of problem, the research uses library research by using some books and other references like articles, journals, and websites relate to the subject matter that will be analyzed. This research also uses descriptive qualitative research methods by explaining the result of analysis in the form of words and sentences since the result is not statistic or numeral data. Substantively it employs words to answer questions (Donald 420).

2. Source of Data

There are two sources of data, primary data and secondary one. In this research, the source of primary data is come from the novel itself that is written by Hermann Hesse. Whereas the secondary data is come from some critical works, journals, website and some books that concern with the novel and explanation about existentialism theory.

3. Method of Collecting Data

Since the data becomes the most important aspects in conducting a research, so it must be collected effectively. Method of data collection is one of the research methods parts that will explain how the data are collected to support the research. In collecting data for the research which based on the qualitative method, the steps of data collection are:

- a. Preparing the novel entitled *Siddhartha* as the main data.
- b. Collecting the data from the novel by reading comprehensively to get the accurate data.
- c. Selecting related references that can support the research data.

4. Method of Data Analysis

Data analysis according to Patton (103) is the process of arranging the data sequence to classify in a pattern category and description of the basic unit. As the data in this research is written text come from a novel, the data that have been collected will be analyzed using literary theory. The analysis data will involve some steps, those are:

- a. Rereading the novel many times to get the best understanding on the whole story.
- b. Selecting and collecting the narration and conversation from the novel that are related to the problem.
- c. Classifying the data based on the objectives of study.
- d. Analyzing the collected data based on the theory and concept in theoretical framework.
- e. Drawing conclusion based on the result of data analysis.

G. Definition of Key Term

Spiritual Journey : It term refers to a travel, pilgrimage, or series of

events whereby a person attempts to determine how they feel, personally, about spiritual issues or priorities rather than following the opinions of family, friends, neighborhood or peer pressure (Jacob 22).

Self-Discovery : The process of developing the mind, experiencing life, obtaining wisdom, learning about oneself,

coming to an understanding and acceptance of this,
and by the end, discovering one's identity

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Wisdom

: The ability to think and act using knowledge,
experience, understanding, common sense, and
insight (Armstrong 108)

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CHAPTER II

LITERARY REVIEW

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A. Theoretical Framework

This chapter focuses on the discussion of some theories which are going to be used as guidance for conducting this study. Those are existentialism as the main theory whereas the supporting one is characterization theory. Existentialism theory is needed to describe the process of the main character in his effort to find his self-identity; while existentialism theory of Soren Kierkegaard will be used. As Soren Kierkegaard's theory captured three stages of human life ways, hence characterization theory is also needed to describe more deeply the characterization of the character of those stages. Furthermore, by attaching the previous study is intended to support this study completely in understanding both the novel and the theory.

A.1 Existentialism

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It is not easy to define existentialism such as the other theory in

philosophy. It caused the characteristic and the doctrine of this theory is varied.

Many concepts which are belong by this theory such as anxiety, dread, death, choice, being, essence, existence and absurdity are explained in different ways by existentialist (Saifullah 55). Those existentialists who are influenced by the different life experience, feeling, ideology, knowledge and spirit of age try to define existentialism based on their critical point. Therefore, in this discussion it will be limited to the one of existentialist figure than discussing the whole one.

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According to Mayer in Saifullah, existentialism is originated from a Danish melancholy thinker, Soren Aabey Kierkegaard who in the history of western philosophy is well known as the founding father of existentialism (55). For Kierkegaard, the meaning of existence is self-realization, engagement, self-commitment to the freedom, practicing faith and filling with independence (56). This term could be applied to the human as a concrete individual itself, who has an important role in their life through the subjective and personal choices (Abidin 250). It means that only an individual who become an actor for their life who can be called exist, while individual who lost in the crowd are cannot, because they do not actively directing their own life.

In line with those statements, the big problem which inspires Kierkegaard to create this theory is based on Hegel's paradigm on Abstractionism. Abstractionism views what the real truth in this world is an abstract idea whereas an individual's experience does not, indeed human's consciousness is only a momentous of that abstract idea (Hardiman 248). An abstract idea means ideas what human commonly beliefs. In result, it only takes human's idea to understand human in unity. Human subjective ability to decide a private thing in their life is not regarded in this system; due the truth are only the collective ideas (Bertens 21). Hegel's paradigm can influence an individual to not be responsible on his/her action because they enjoy with their crowd only. Therefore, to change Hegel's view, Kierkegaard has the way of thinking which is absolutely subjective focuses on individual experiences namely existentialism theory.

Epistemologically, the word existentialism is derived from the *Greek* word *Existere* with the meaning *ex* (outside) and *sistere* (the way of standing), which refers to the meaning as something which is able to go out from the way of standing or something which is able to exceed its presence (Abidin 33). In the real circumstances, there is no anything which has the features *existere* except human; both animals and plants are limited to the biological and physical environment. Thus, existentialism is specialized to the human existence itself.

Further, existentialism can be understood as a philosophical movement viewed all the phenomenon is comes from human existence. Human existence means the way how they life in this world. Human present in this world with all his consciousness and his quality is differs with the other things. All the things in this world are exist but they don't realize or interact each other, indeed they will have a meaning because of human existence itself (Dagun 16). From those critical thinking, existentialism appears as the philosophical movement protests again the view that human being is an object, so that human existence should be taken seriously (Martin vii).

Existentialism is also about an exist individual, an exist human being, who realize that existence is over essence (Lavine 315). Existence over essence means that human being as subjective individual is more important that they have in common objectively with all other human being. For existentialist, truth is subjective human experience from demanding that the man and his life committed to truth as he assumes, not whether he follows the real truth (Tjaya 21). Therefore subjectivism gives power to individuals to make choices according to the concrete

situation around them. It gives possibility to the human to become an authentic individual since the act that human chose is based on their personal choices.

Kierkegaard states that sometimes, although not always, human action cannot be causally explained. It caused that human action is not based on rational merely, but also based on free choices and spontaneous emotional (146). In other word, human is not a pure rational creature or a creature that is able to be an objective observer, but rather a creature who has an emotional consideration and practically in action. Sometimes one can find a man who acts irrationally.

This fact is certainty happen in human relationship with the God. God as a transcendent being cannot be understood objectively by human due their limitation to the space and time. Then surrounding and giving a commitment to the transcendent it is more important than the effort to understand it (45). It indicates that personal consciousness, emotional, willing and all of spiritual dimension faced by someone is important to existentialist.

Principally, human has right and freedom to decide which one is true or false and which one is the best or the worst for their life, whether from family demand, repressive political system, or even from the rigid cultural and social system (147). However, the source of human decision to do particular act is come from human itself, although human's reality outside can be a power to influence or forces their decision.

Relate to the freedom is responsibility, even both of them are cannot separated each other. Unjustifiably that there is a man who admit free, but he does not want to responsible to its freedom. All the consequence of human action

should is its responsibility, as it concerns a matter of pride and honesty of conscience. In this case, freedom and responsibility becomes a fundamental and crucial problem in existentialism, due the main source of human's problems arise from here. Freedom and responsibility that what everyone wants and fights are not a pleasant thing. Conversely, freedom often wreaks a new problem (147). Even, it can cause a worried feeling when human determine their choice, there will be unpleasant consequence, painful or another dangerous one. Therefore, it takes certain wisdom to face this life so that human can minimize undesirable risks.

Kierkegaard in the theory says, what one need in this life are passion, enthusiasm, spirit, personal belief that based on free will and affection (148). Kierkegaard's life journey as well as described on the philosophy of the stages of human existence, prove his emphasizing about it. Some books which is written by Kierkegaard with the other names, explain that there are three stages of human's life journey. Those are the aesthetic, ethical and religious. This classification is based on the existence areas because it is modes of human being in the world. Further, Kierkegaard also calls it as steps of this life journey because on his view, someone will not always trap in certain existence. Further, someone will faces in the next step of existence, where every step has its identity and its integrity, and those are the criteria of successful life which given by human who ever faced it.

- Aesthetic

The first stage of human's life way is aesthetic. In this level human's life orientation is directed to get a pleasure and spontaneous desire. Human does what he want to do without considering good and bad moral principle (68). His chief

motivation is a desire to enjoy the widest variety of pleasure of the sense. His life does not have principle of limitation except his own taste (360).

Aesthetic man is controlled by sex's instinct, pleasure hedonism principle, and act based on their mood (148). Human, with all his power, will try to encourage all the physical things in the form of honor, wealth and sexual satisfaction. They do not have any universal moral standard and specific religious beliefs which hold on their life due it will be limit humans freedom and choice (Stumpf and Fieser 360). Thus, human in this phase is described negative human nature more than the positive one, since their choice is dominated by impulse and emotion.

The problem with the aesthetic person is that he does not have a firm orientation in a life because their life is depend on the mood and trend in the society in in its age (149). Since individual does not have strong principle, she/he will be easy to be interested in one to another, from one thing to another thing, and the first fright of someone is the feeling of uncomfortable and boredom. So that humans hesitate on their last life, almost they can't decide a choice because more alternative offered by society in each time. There are only two alternatives on human's life, they are between suicide or escape from madness, or going to the higher life standard, that is the ethical level.

In this case, it is normal for everyone to stay in this stage. *Siddhartha* as a human being ever faces this step, while his relation with his girl *Kamala* and he becomes a rich merchant. He denies the universal moral principle to seek for pleasure in the form of sexual satisfaction and honor as a rich man. Although he

can achieve some existence in this level, it is rather poor quality of existence. He may be fully consumed by his aesthetic way of life, he is still aware that his life ought to consist of more than this.

Spirituality itself plays an important role for people's life in getting peace and balance. Besides, spirituality focused on someone's experienced of God's existence, it also appropriate with the important aspect of human nature which builds on the sensuous. When person is aware to the spirituality and sensuous possibilities within themselves, this triggers a dialectic movement within them. The antithesis of the sensual drive is a lure of the spirit. In experience, this conflict produces anxiety and despair when he discover that he is living in the cellar of sensuousness, but that life in this level cannot possibly result in true existence (361). At this moment, human faces to the decision to remain at the aesthetic level with its fatal attraction and inherit limitation or move to the next stage. Human cannot make this transition by thinking alone, but they must instead make a commitment through acts of the will.

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- Ethic

The second level is the ethical stage. Unlike the aesthetic person who has no universal moral standards but only his own taste, the ethical person does recognize and accepts rules of conduct that reason formulates (361). Human will change his previous aesthetic behavior to be the ethical one. Hedonism principle is thrown away and changed by humanitarian values. Human's life is not for themselves alone but for the higher humanistic values. In this level there is a kind

of repentance, where people begin to accept the moral virtue and chose to engage themselves within it.

In this phase, human's personality roots has been strong enough inside themselves, so human can control their action and adjust it with the universal morality standard (253). There is a bravery to say 'no' toward the trends which grow up in the society as long as it trends is not appropriate with their ideology. Therefore, they will radically against every action which is not appropriate to the norm of humanistic.

Kierkegaard illustrates the contrast between the aesthetic person and the ethical person in their specific attitude toward sexual behavior. Whereas the aesthetic person gives in to impulses wherever there is an attraction, the ethical person accepts the obligations of marriage as an expression of reasons (361). It is reflected in Socrates's figure which views that marriage is no longer motivated only by passion of desire and love but it is an act of binding commitments to each other. However, to make a commitment it is required some continuity within the individual from moment to moment. Thus, in making significant choices the individual is on the way to become a self that tries to leave aesthetic life.

- Religious

The authenticity of human as a subject will be achieved when an individual with closed eyes jumps and immerses in the reality of God. If from the aesthetic phase to the ethical one, human can considers much kind of consequence which may be obtained rationally, but from the ethical phase to the religious one, there is almost no rational consideration. The main point is subjective belief which is

based on faith. It is not surprising that the attitude and behavior of religious man often labeled unreasonable or even insane (151). It caused the relationship between human and God does not have rational and objective knowledge.

The relationship between God and each individual is a unique and subjective experience. There is no way to get the knowledge about it except through acts of faith. Only an act of faith can assure human relation to God (362). It is a must for human who wants to reach this phase to approve the transcendent subjectivity which only follows God way. Therefore, only human who has personal beliefs and based on the faith who brave to join's God way and the human's life will be ended in the true felicity.

Religious sphere is characterized by the recognition of an individual on the existence of God and his consciousness as a sinner who needs of God's mercy. The character modeling this case is Abraham. He is a figure from the scripture with his independent decision sacrifices his only son, Isaac, because of God's instruction. In this case, Abraham does not need the universal moral principles, like Socrates who sacrifices themselves for the sake of humanity principle, but he entered a paradox: on the one hand he is aware of his limitations, but the limitations then put him in a relationship that is infinite. Here Abraham really lefts the ethical stage to jump to religious one.

In this novel, the existence of religious sphere occurs in *Siddhartha's* life. *Siddhartha*, who was born from a Brahmin family, decides to leave all his grateful life, parents, and friends to become familiar with poverty and suffering. His goal is to get spiritual satisfaction in the form enlightenment.

A.2 New Criticism

Formalism sometimes called new criticism even though it has been around a long time (Gillespie 172). Hence, formalist criticism also called new criticism.

New criticism is a literary criticism that focuses on the text on literary works or the words on the page (qtd.in Qamariyah 17). It is judges and evaluates a literary work based on the text only. It is what usually called reading closely by understanding the text and looking at its intrinsic elements, such as theme, setting, plot, character and others. In addition, in close reading examines a piece of literature closely, seeking to understand its structure, and looking for patterns that shape the work (172). In line with statement above, new criticism spends much time to analyze irony, paradox, imagery and metaphor. It is also interested in the work's setting, characters, symbols, and point of view (www.teacherweb.com).

New Criticism is not concerned with context of historical, biographical and so on (Selden, Widdowson, and Brooker 31). Based on that statement, it can be understood that new criticism believes that all information and the evaluation of a literary work must be found within the works itself. Therefore there is no need to bring outside information such as the history, politics, or society of the time, or about the author's life. Moreover, new criticism involves the careful analysis of a literary text. It is ignoring any historical context, any biographical information about an author, any philosophical or psychological issues, or even any of a text's moral or political messages (172).

Based on the explanation above, since this study tries to analyze *Siddhartha's* character, therefore, this study uses new criticism theory and focus on character and characterization part.

- Character

Character becomes one of the fundamental elements in literature (Nurgiyantoro 164). It is a character that makes a story alive, interesting and meaningful. Indeed from those characters itself, the reader can get the description of the whole story. As Abram said that character is a person represented in dramatic or narrative work who are interpreted by the readers as possessing particular moral, intellectual and emotional qualities that shown with dialog and action in literary work (42). Thus, while one analyzed a character, he or she automatically observes human nature itself.

Understanding the character itself means that the readers also try to learn the qualities of it. Character as a reference to the personage habits and characteristic his total pattern of behavior (qtd.in Qorib 15), will provide the reader character's qualities through his dialog and action by which the reader understands their thoughts, feelings, intentions and motives. As in human life, character in fiction also has character traits, for instance, character maybe aggressive or fearful, careful or careless, confident or self-doubting and so on. A character in a story almost true life, thus a successful author recreates the actual life throughout that particular itself which is able to make the reader to see a presentation of real life (Jacobs 135). Character refers to the people who are created by authors to inhabit their stories (Mason 9). Characters as the person that

are presented in the literary work, where their appearance is interpreted by the reader as a character with desires, motivations, and emotional qualities are expressed through in their words and action in the story. On the other word, character in the fiction work is the representation and the description of personal qualities in the real life. Therefore, although the character in the literary works is fictitious, they have the personal qualities as the real person.

Characters should be believable and consistent (Mason 9). Being believable means they can be believable in the context of the story. Consistency requires that any changes in character be enough motivated by what happens to them in the story. Authors may reveal characters in a variety ways. First, by having other characters tell about them. Third person narrators can give us information about what characters are doing and thinking, what experiences they have had, what they look like, how they are dressed, etc. Secondly, by telling about them directly with certain personality traits and explanation of motivation not summarized or described but rather revealed through action, dialog, and thoughts.

The major character plays the biggest role and is often the first character to be introduced. Most often the story is seen through the eyes of the main character. Secondary characters play a smaller supporting role and are introduced throughout the story. The major characters are usually round characters; that is, their personalities are well developed, closely involved, responsive to the action, and believable. These characters often change as the story progresses. If they do, they are also described as dynamic. They are developing as they react to events and to other characters. Minor characters often are flat characters: these characters are

static and do not change significant. We see only one aspect of their personalities, supposedly because the author doesn't need to reveal more about them for the

purposes of the story.

- Characterization

Character can make a story reliable and vivid. People are always interest in discussing a character. Everybody admits that a human is unique creature who has a very rich dimension to be discussed. Therefore, character becomes an interesting topic in literature. In order to build a full and clear portrait of the character becomes more alive, an author uses characterization. Characterization is the description of human character in novels (qtd.in Qamariyah 21). Characterization is very important since the reader can explore the novel by paying attention on the character's speeches, action and comment of the other character in order to understand more about the idea of the story (Holman 2).

There are some methods of characterization. Author commonly is used to characterize their character in order to create life like characters in their novels. The first method is indirect presentation and the second is direct presentation (138). An author describes his character indirectly by using the first method. He, usually through the character speeches and actions, may reveals what the characters themselves say, as speeches may be expected to indicate the character of the speaker. It may be reflected a momentary emotional or intellectual state. Besides speech, an author can also use the actions of his characters to describe the character traits of those characters.

The second method, the author acts directly as a story teller or observer to express what he says about the characters. What the author says, his direct comment a character, about his appearance and clothes, thoughts, manners, past life all which are usually to be accepted as truths.

Moreover, there are four fundamental methods in getting information about the characters. The first is through the characters speeches and thoughts. Here, the author gives the readers an insight through what the character says, because whenever he puts forward an opinion, he is giving some clues to his characters. The second is through what the character does. It means by seeing the character's action we can get information about the quality of their personality. The third is through what other characters think or say about them. The last is by evaluating what the author says about characters, speaking as storyteller or observer (139)

C. Review of Related Studies

There are some graduating papers examining this novel. The first paper is entitled "*Siddhartha's Self-realization in Hermann Hesse's Siddhartha*" written by Qorib (2005), the student of English Letters in UIN Sunan Ampel Surabaya. He analyzes the main character, *Siddhartha*, concerning his struggle to be self-realized person in his life. This paper uses psychological approach in analyzing this case. Roger and Maslow theories Hierarchy of need is used to describe what the person need in their life is self-actualization. However, the writer only focuses on the finding how the main character reach his goal in his life.

Another graduating paper that relates to the subject of this research is written by Donatus Lado (2008), the student of Soegijapranata Catholic University Semarang. The title of the research is "*An Interpretation of Siddhartha's Salvation Concept in Hesse's Siddhartha*". In his research, he also examines the main character of the novel which focused on the process of *Siddhartha's* life relating to his spiritual journey and interpretation about *Siddhartha's* spiritual goal. Through a philosophical approach in the frame of mysticism, the writer analyzes those problems. This paper is almost similar to the previous one, the similarity is on the focus of the main character and the differences is on the problem, this paper discusses about finding salvation that *Siddhartha's* got then interpret his goal by using religious perspective such as Hinduism, Jainism, and Brahmanism.

Actually, this study is similar to the both above that is focuses on *Siddhartha's* character. What makes this study different from the other is the involvement of existentialism perspective in analyzing this topic. This study will examine *Siddhartha's* process to find his self-discovery phase by phase using Kierkegaard's three stages of human life. Therefore it will be clear how the description of the main character is characterized in those every stage.

CHAPTER III

ANALYSIS

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Both philosophy and literature are the same in having reality as its departure. The content of philosophy is based on the fact which evaluated its identity and essence. In accordance, literature also comes from reality but it processed through imagination. This imagination is stated on human's creativity which further is poured in written words (Sutrisno 16). Thus, philosophy and literature can run together, due everyone can do philosophy through literature, without regards its form. This actually has been done by some of literary scholars who express and criticize the reality through the words or languages.

The appearance of some religious novels shows the author's desires on the reality of God in criticize a certain problem. *Siddhartha* is one of the novels which contain those philosophical values. This chapter will be intended to analyze the characterization of major character, *Siddhartha*. Then, this analysis is continued to digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id dig *Siddhartha*'s process of self-discovery which deepened with the help of Soren Kierkegaard's existentialism theory.

A. Siddhartha's Characterization

As Nurgiyantoro states that the main character is an important character in a story that is appeared continually (176), this part will explain about the main character, *Siddhartha*, who becomes the center discussion in the novel. It can be

seen by the domination of *Siddhartha*'s character in the whole story from beginning, middle and in the end of the story.

A.1 Author Description about *Siddhartha*

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Siddhartha in the story is depicted as a perfect man who comes from a respected Brahmin family. He is handsome, strong, intelligent, and always thirsty in knowledge. With all those excessiveness, he is successful in attracting many people, his parents especially.

"Joy leapt in his fathers' heart for his son who was quick to learn, thirsty for knowledge; he saw him growing up to become wise man and priest, a prince among the Brahmins".

" Bliss leapt in his mothers' breast when she saw him, when she saw him walking, when she saw him sit, down and get up. Siddhartha, strong, handsome, he who was on slender legs, greeting her with perfect respect (4)"

Siddhartha also becomes the most praised figure in his society. All the achievements that people commonly feel difficult to reach become something easy for him. Some of his achievement are, he has learned a lot of religion books and mastered it on his young age. He also masters some of religious practices which are taught by his teachers quickly.

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A.2 Other Character thinks about *Siddhartha*

On his friend's perspective, *Siddhartha* also becomes a good figure. Brahmin's daughters are admiring him for his good looking and smartness. Meanwhile, *Govinda*, his close friend, loves him more than anyone else. For him, *Siddhartha* is not only source of inspiration, but also the source of happiness.

Thus, wherever *Siddhartha* is, there *Govinda* found. All those amazement of people are shown through the following sentence “that was how everybody loved *Siddhartha*”. He delighted and makes everybody happy.

Unfortunately, *Siddhartha* begins to feel dissatisfaction on him, he begins to feel his father's love and his mother's affection, also the affection of his friend. *Govinda* would not give happiness forever; it will not maintain it, feed it, and gives him much satisfaction.

He begins to suspect that his father is revered and the other teachers that the wise Brahmins had revealed to him that most of their knowledge and the best that they have filled their hope with their wealth, hence every hope does not need to reach, the spirit is not satisfied, the soul does not feel calm, and carefulness does not feel enough. (Hesse 10)

A.3 *Siddhartha*'s Speech

While doing his spiritual activities, he doubts about the condition of his own spiritual knowledge. He questions the true happiness, the significance of ablution, and the existence of saints who escape from sufferance.

“Did the offering bring happiness? What is really Prajapati who created the world? Was it not Atman? The Only One, the all-One and where was Atman to be found? (13)

A.4 *Siddhartha*'s Action

Siddhartha's ambition to find his true happiness then invites him to leave his parents and everything he has, though he is previously opposed by his father.

“Siddhartha, “he said, “why are you waiting?”

“You know why’.

“Will you go on standing and waiting until it is day, moon, evening?”

"I will stand and wait?"

"You will grow tired, you will die, Siddhartha".

"I will die".

"And would you rather die than obey your father?"

"Siddhartha has always obeyed his father".

"So you will give up your project?"

"Siddhartha will do what his father tells him" (12)

The conversation above shows that *Siddhartha* has a strong willingness. With his powerful beliefs, he will do everything he wants to do, no matter the consequence he will ahead. He finally leaves his parents and Brahmin's life. His father who previously does not give permission, then with his blessings allows him to follow new path that is the *Samana's* path.

B. Kierkegaard's Existentialism Phases which is Represented in Siddhartha's Life

Siddhartha is a novel describes a freedom movement from a certain character in his effort to find his own identity. Soren Kierkegaard's view about freedom is quite relevant to this discussion due he laid the foundation of humans existential on their freedom. According to him, man is free. What humans want to be depending on the willingness and freedom of themselves (Muzairi 24).

Therefore,

In analyzing *Siddhartha's* character using existentialism theory it is also required to analyze the social aspects which are exist in the novel itself relating to the existentialism of Kierkegaard. The process that is followed in this analysis

according to Kierkegaard consists of three phases; they are aesthetics, ethics, and religious.

B.1.1 *Siddhartha's Aesthetical Life*

The representation of aesthetical stage is stated on human's assumption to the boredom as the root of evil (Roth 263). Consequently, the main purpose of human existence is to avoid boredom and accomplishing life with exciting and new experiences. As the main character in this novel, *Siddhartha* undertakes aesthetical experiences on his own thoughts. He is never satisfied and happy with everything he has. He never feels peace in her life even though there are a lot of people who feel peace on him. He also never satisfied with all his achievement in his life such as mastering some of religious books and practicing spiritual instructions.

"He had started to suspect that his venerable father and his other teachers, that the wise Brahmins had already revealed to him the most and the best of their wisdom, that they had already filled his expecting vessel with their richness, the spirit was not content, the soul was not calm, the heart was not satisfied". The ablutions were good, but they were water, they did not wash of the sin, they did not heal the spirit's thirst, they did not relieve the fear in his heart (6)".

Since *Siddhartha's* satisfaction to the eternal peace is have not got yet, by using various ways he seeks the goal. One of the ways is decides to become a *Samana*. He gets the idea to become a *Samana* while he sees some of people who are skinny and scrawny flashed in the city. When *Siddhartha* sees those of

Samanas, he feels the warm atmosphere, passion of solitude and self-sacrificing that obstruct on themselves.

“Once Samanas, had travelled through Siddhartha’s town, ascetic on pilgrimage, three skinny, withered man, neither old nor young, with dusty and bloody shoulders, almost naked, scorched by the sun, surrounded by loneliness, stranger and enemies to the world, stranger and lank jackals in the realm of human. Behind them blew a hot scent of quite passion, of destructive service, of merciless self-denial (9)”.

After the moment while he meets *Samanas*, he does contemplation under a tree, whole the days. He contemplates how if he becomes *Samanas*. After pondering all the days he finally gets a strong decision to become a *Samana*.

Here's an excerpt:

“At night, after a time of meditation, Siddhartha said to Govinda, “Tomorrow early morning, my friend, Siddhartha will go to the Samana. He will be a Samana ”.

Govinda turned pale, when he heard these words and read the decision in the motionless face of his friend, unstoppable like the arrow shot from the bow (9)”

Becoming a *Samana* does not make *Siddhartha* satisfied. For several years he has mastered the science that has been taught by the oldest *Samana*.

Nevertheless it also does not answer *Siddhartha* 's desire of knowledge. Until one day there is a rumor about a man who carries a teaching wisdom of peace and truth turned up in *Siddhartha* 's life.

As an aesthetical man, who does not has a firm orientation in a life because his life is depend on the mood and trend in the society in its age. Therefore, the trending rumors about a man who bring the spiritual teachings then invites *Siddhartha* in curiosity and finally takes the decision to get out of *Samana's path*. It is described as the following narration:

“On this very same day, Siddharta informed the oldest one of the Samanas of his decision that he wanted to leave him. He informed the oldest one with all the courtesy and modesty becoming to a younger one and a student. But the Samana become angry, because two young men wanted to leave him, and talked loudly and used crude swearwords (19)”.

After he met *Gautama*, he does not found the peace that he is looking for yet. He has done an argumentation session with *Gautama*, but he does not follow the rules of *Gautama*, although he realizes there is a truth in *Gautama* eyes that never met during this time. Then he continues his search to the city, where a pleasures of life place on.

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Aesthetical stage faces by someone is represent on his real life experience.

In this level human's life orientation is directed to get a pleasure and spontaneous desire. Human does what he wants to do without considering good and bad moral principle. His chief motivation is a desire to enjoy the widest variety of pleasure of the sense. His life does not have principle of limitation except his own taste.

On his journey into the town, *Siddhartha* crosses the river and meets with *Vasudeva*, the one who does not has anything to reach. *Vasudeva* just asks for a friendship which will be established. Once in the town he stops in the garden of

the beautiful courtesan named *Kamala*. From *Kamala*, he starts to learn more about the pleasures. *Siddhartha* studies about love to *Kamala*, as explained in the following quote:

"Never once I have experienced, my friend, Samana who is from the forest comes to me with long hair and a long loincloth already torn! Many youths come to me, and among of them there are also sons of Brahmins, but they come in a beautiful dress, with nice shoes, using perfume in the hair and money in the wallet. As this, the young Samana, such youths who comes to me. "(65).

In the city, *Siddhartha* also studies a trade from someone who is called *Kamaswami*. The results of the trade is he has done becomes a rich merchant. *Siddhartha* can fulfill everything in his life. He begins fond of gambling and drinking and always plays together in love with *Kamala*. All he has done is not makes him satisfied and peace that he is looking for in his life. *Siddhartha* also feels very deep pain even though in the luxury paced, so he decides to leave it.

Based on the explanations above, it can be seen how the existence of aesthetic phases happens on *Siddhartha* stems from his own thoughts. He tries various ways to be able to relieve a lasting peace that keeps it looking at the whole course of his life. In many ways he is trying to live and that's the way that makes him find a wisdom that cannot be described such as the knowledge. That is later what makes *Siddhartha* finds a peace that he is looking for.

B.2 *Siddhartha*'s Ethical Life

Ethical stage is described as the stage where the individual makes a free choice or an "existential leap." The leap existential presupposes that people are

beginning to consciously take into account or sorting through and use the categories of good and evil in the act. Kierkegaard describes the transition from the aesthetic to the existence of an ethical existence as people who leave the satisfaction of sexual desires are temporary and enter into marital status by accepting all obligations (Hardiman 253).

At this stage, the individual can control and identify himself. Controlling self-introduction and deliver the individual to adjust his actions with measures that are universal moral. Thus, the life of an individual at this stage is marked by concrete options under rational consideration. Furthermore, according to Kierkegaard, although humans have attempted to achieve universal moral principles, however, ethical human beings still trapped inside himself, because he is still being immanent, that means relying on sheer strength ratio (Dagun 52). At this stage, people are states on the tragic situation.

The existence which occurred on the *Siddhartha*, is conducted by an ethical existence in the form of the direction of thought. This is due to the direct *Kamala* which then *Siddhartha* becomes a wealthy man in order to learn the art of making love to her. Here's an excerpt:

"Never once have I experienced, my friend. A Samana from the forest comes to me with long hair and a long loincloth already torn! Many youths come to me, and among of them there are also sons of Brahmins, but they come in a beautiful dress, with nice shoes, using perfume on her hair and money in the wallet. As this, the young Samana, such youths who come to me. "(65).

Kamala exclaimed, "No, dear, he is not satisfactory to me. A dress that I am wearing, beautiful clothes, and shoes, beautiful shoes, and a lot of money in his wallet, are gifts for Kamala. Now you understand, Samana from the forest? You pay attention to my words?" (66).

Kamala also the one who has guided Siddhartha to learn a trading with someone named Kamaswarni so that he could qualify about his filing if he wants to learn the art of making love from him. Here is an excerpt:

"Things are going well," said Kamala to him. "They're waiting in Kamaswami, he is the richest merchant in town. If he likes you, she will accept work for him. Be smart, brown Samana. I told other people tell about you. Be polite to him, he is very powerful. But do not be too humble! I do not want you to be his servant, you must be her equal. If not, I will not be satisfied with you. Kamaswami getting old and lazy. If he likes you, he will be entrusted many things to you, " (71).

Based on the quotation above, it can be seen the direction of thinking that makes *Siddhartha* becomes a wealthy person who can provide *Kamala* wishes if he wants to become his pupil in the art of lovemaking.

The other ethical stage on *Siddhartha's* life is also happens while he became a helper of *Vasudeva*, a ferryman. Without wants to receive any money from a people who crossed the river, he helps all the people. *Siddhartha's* life is not for himself again but for the higher humanistic value. In this level there is a kind of repentance, where people begin to accept the moral virtues and chose to engage themselves within it.

B.3 *Siddhartha's* Religious life

Religious stage is the highest stage of human existential. Because this stage is no longer wrestles concrete things but directly penetrates the deepest core of human (Said 52). The individual recognition of God is the reality of the absolute and the consciousness as a sinner who needs of forgiveness from God.

In this novel, the existence of religious sphere that occurs in *Siddhartha's* life is in the form enlightenment. *Siddhartha* journey that is originally similar to *Gautama*, who is born from a Brahmin family, then leaves all earthly greatness and becomes familiar with poverty and suffering to reach enlightenment.

In this way also brings Hesse to *Siddhartha*. Arrogant attitude of *Siddhartha's* child increasingly makes it miserable because he cannot accept the life as the poor family which he never feels when he was with his mother, who lived with all-sufficiency. *Siddhartha* with his patiently attempted to provide the best food for his son even though his son never please with it.

Even *Siddhartha* also tried to do all his work, but it does not make the child melted against to him, as described in the following narration:

Siddhartha does not burden him and lets him act as he pleases, he respects so much about that. Siddhartha realizes that his son does not know him, and could not love him as a father. Siddhartha does not force him, he does a lot of work for the child, always chooses the best part of the dish for her son. He hopes eventually to persuade him with patience warm (131).

Siddhartha's child is not yield a manner even *Siddhartha* has given him more food with all the good that has been given to him. He is bored enclosed

within the bad cottage of *Vasudeva*. Until one day he finally cannot stand the bickering going on between *Siddhartha* and his son.

The next morning he flees to abandon his father. He also brings copper coins belonging to *Vasudeva*. He escapes in a raft and paddles to destroy all that belonging to his father. *Vasudeva* cannot catch up with him. After *Siddhartha* knows that his son has left him he hurries to make a raft in order to go for invite his son comeback. *Siddhartha's* affection to his son invites him to do anything to be close to him.

He worries that his son cannot get out of the woods alone. *Siddhartha* pursuit is in vain until in the middle of the city he cannot find his son. He is pensive in town before he decides to go back to the cottage of *Vasudeva* by bringing the fact that his son does not want to go back with him so that his son decides to leave *Siddhartha*.

The last way that he chooses to satisfy the taste that never completed then is by becoming a ferryman. He studies to *Vasudeva* who taught him a new science that is listening to the life in the river. From the river, *Siddhartha* finds a wisdom that he can not to say. He becomes someone who is wise and his face filled with light of wisdom. When he meets his old friend in the past, his friend does not recognize him because of the change of *Siddhartha's* face.

His friend, *Govinda*, asks him whether he had a new school, a special idea, or understanding of what makes it such that *Govinda* see today. He only said that his achievement of finding an idea that is wisdom cannot be said as well as

knowledge. Here are some excerpts that point about religious existence that were achieved by Siddhartha:

Siddhartha said, "I do have a thought, and understanding, again and again. Sometimes, for one Jarn or all day, I feel that knowledge that I have, just as we experience life in our heart. Lots of my mind, but it would be difficult for me to convey to you. Look, Govinda is good, this is one of my thoughts, what I find, wisdom cannot be delivered. "(157)

"Knowledge can be communicated, but not wisdom. It can be found, lived in life, might be phrased, miracles can be done with it, but it cannot be expressed in words and taught. This is what, even when he was young, sometimes I suspect, so that pushed me away from the teachers. I get a thought, Govinda, who would you consider to joke or foolishness, but this is the best mind. Look, the opposite of every truth, equally true! (157)

"Bend me! Like this, even closer! Very close! Kiss my forehead, Govinda!

"(164)

"Govinda with amazement is interested in affection and having great

expectations. He adhere to the words of Siddhartha, ben close to her and touch her forchead with his lips, something miraculous happens to him. While his mind is still contemplating the words wonderful, Siddhartha was still trying in vain and are reluctant to consider the time is not there. Imagining Nirvana and Samsara fused, while a bit of disrespect over his words in his fight against the affection and respect beyond unusually large, this is what happens to him. He no longer sees the face of Siddhartha, his friend, instead he saw other faces, a lot, a long

sequence, the stream flowing faces, hundreds, thousands of faces, all come and gone, and even so everything was there the same time, everything changes

constantly, and still is on Siddhartha. (165)

Siddhartha eventually is able to find the truth that he is looking for with his own effort of each stage that he experienced. *Siddhartha* learns that spiritual enlightenment cannot be achieved through teachers and teachings, because it cannot be taught. Enlightenment comes from the process of finding enlightenment itself. *Vasudeva* existence is as a towing boat; eventually invite *Siddhartha* to understand life by listening to the sound of the river.

Vasudeva does not tell what will be said by the river and *Siddhartha* finally hear what is said to her stream. In this phase *Siddhartha* finally find his Nirvana. That is the place where human feels get in touch with the god. .

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CHAPTER IV

CONCLUSION

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Siddhartha is the main character in this story that appears from the beginning to the end to narrate all the experiences he has. *Siddhartha* is a man who has a strong willingness and powerful beliefs, will do everything he wants to do, no matter the consequence will be ahead. He finally leaves his parents and Brahmin's life. His father who previously does not give permission, then with his blessings allows him to do a spiritual journey of self-discovery.

Spiritual journey faces by *Siddhartha* consists of three parts. Those three parts are similar with the stages of human's life of Kierkegaard. They are aesthetic, ethic and religious. Aesthetical stage in *Siddhartha*'s life happens while he becomes as a human who seeks for happiness. *Siddhartha* never feels satisfied with all the achievement. While he followed the domain of *Samana*, a group of ascetic holy men, then choses Gautama as his spiritual guide, he can learn all the digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id exercise quickly. But, he does not feel satisfied.

Aesthetical phase also happens in *Siddhartha*'s character when he meets *Kamala*, a beautiful courtesan. *Siddhartha* begins to realize that suffering is not proper again for his life, since happiness is easier to find. *Kamala*'s presence in *Siddhartha*'s life makes him to be more self-confident. He also feels that he is not as *Samana* again; it is not proper to him to receive food and does fasting. In this phase then *Siddhartha* enjoys the widest variety of pleasure of the senses. His life does not have principle of limitation except his own tastes.

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Furthermore, the ethical stage in *Siddhartha*'s life is occurred when he repentance with all his previous life before. His life is not for himself alone but for the humanistic values. *Siddhartha* becomes a ferryman, who helps everyone crossed the river without wants to receive any paying.

The existence of religious sphere that occurs in *Siddhartha*'s life is in the form of enlightenment. *Vasudeva*'s existence as a ferrymen, eventually invites *Siddhartha* to understand life by listening to the sound of the river. From the river itself *Siddhartha* feels something wonderful outside himself. He feels peace and get in touch with his God. *Siddhartha* finally gets his nirvana.

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