CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Framework

This chapter focuses on the discussion of some theories used as guidance for conducting this study. Those are existentialism as the main theory whereas the new criticism is supporting one. Existentialism theory is needed to describe the process of the main character in his effort to find her freedom referencing to existentialism theory of Jean Paul Sartre.

2.1.1 Existentialism

Existentialism arises as a reaction to the view of materialism and idealism. Materialism, especially to the concept of Marx states that the real is matter. Matter is the determining factor of human behavior (consciousness), historical motion, and social change (Muzairi 14). According to Rene Le Senne states the mistake of materialism is "detotalization of totality", that is to deny the totality of "whole man" by reducing man only from the material element (Muzairi 45). It means the whole of humanity for materialism can be explained as matter only or as an object, and not a subject that has consciousness. Existentialism does not discuss the essence of human in abstract, but specifically examines the concrete reality of man as man himself is in his world and will reveal the human existence as experienced by him. Essence or substance refers to something common, abstract, and static. So, those things to deny something concrete, individual and dynamic.

Instead, existence refers to something concrete, individual and dynamic (Abidin 33).

In terminology, existentialism is a philosophical current which views all phenomena by their existence (Lorens Bagus 185). In etymologically, the word "existentialism" comes from Latin's word existere, ex means out, and sistere means making standing up which means exist or have an actual existence (Lorens Bagus 183). Thus, existence has a meaning as "something that is capable of getting out of existence" or "something that is able to transcend itself". In the reality of everyday life there is nothing that has characteristics existere, other than humans. Objects are not aware of their existence, and the contiguous objects are located without any relationship. It means the objects are not interacting with each other whereas human beings are aware of their existence because human beings are meaningful objects (Harun Hadiwijono 147). Besides, Humans also try not to be confined by all the limitations it has. Therefore, existentialists refer to humans as a process of "being" active and dynamic (Abidin 34).

Human existence means man stands as a self. Although in the process humans feel as if out of themselves and feel everything that is around them can be connected with him. Man realizes that he exists, and determines his existence by all his actions in the world (148). Those things explains that man will find himself as an individual by way of getting out of himself, and occupying himself with everything that is outside of him. Existentialists distinguish between existence and essence. Existence is an actual condition, it happens in space and time. Existentialists say that existence has a verb "to exist" (means outgoing, existing,

living, or existent), where it has a more positive and meaningful meaning than the verb "to live" because a person who lives only is empty and meaningless, it means the person is said to be "not alive" but "only exists" (Harold H Titus, 384).

All in all, through the explanation above, it can be clear that existentialism is a theory that makes the existence or human existence as fundamental aspect.

Existentialism Jean Paul Satre 2.1.2

Existentialism started through the existence of a premise precedes essence. Existentialism does not discuss about human essence in abstraction. Instead it discusses about the concrete reality of human in specification, through exist of human being in the world. Then, it will describe the existence of human being as it has been experienced by human being. An essence refers to general, abstract, static, so that it rejects to concrete, individual, and dynamic. On other hand, an existence refers to concrete, individual, and dynamic (Sartre via Abidin 34).

Sartre states that "existentialism is both a clarification of human existence and an appeal to each of us to live this existence fully, openly, decidedly, and authentically" (Sartre via Heter 2). The definition of existentialism above clarifies the importance of authentic existence. In Sartre's point of view, authentic existence is the self-authenticity of being a free and powerful to oneself. In addition, self-authenticity is also characterized by an awareness of the responsibility behind freedom rather than ignoring and denying such freedoms and responsibilities.

Sartre's existentialism is known as a dualism. This is confirmed by Spade (73) which states "thus, Sartre, unlike the latter Husserl, is a dualist". As a dualist, Sartre reveals the duality of the condition of human existence which is essentially free and bound. On the one side, human beings are free and have the possibility to exceed the facts that confine their freedom. On the other side, human existence is also accompanied by facts that cannot be changed and pretend to limit their freedom and existence. This is confirmed by Sartre (via Heter 1) state that "the human condition is expressed in the tension between the opposite that we live daily; we are both subjects and objects; we both shape our lives and we are subject to external force; and our self-identities are both created by us and yet dependent upon others". The human condition is, in short, the lived ambiguity between freedom and fact. In this research, the human possibility to exceed facticity that manifested through freedom can become a factor the emergence of a desire for authenticity. However, the facticity that accompanies of human existence can pull down any human possibility. As a result, all human actions based on freedom will end in failure. Failure as the final result in the achievement of authenticity in this research is interpreted as a tragedy in human existence. This is the alienation of the main character of the environment and itself. This theory has some stages:

a. Fredoom

"I am condemned to be free. This means that no limits to my freedom can be found except the freedom itself" (Sartre 567). Sartre resounds about the importance of freedom of man and creativity of free choice. It emphasizes to

individual absolute freedom. In existentialism, a freedom of man appears as a logical consequence of statement existence precedes essence. The meaning of existence precedes essence is affirmation subjectivism which are not preceded by something called human nature or the rational scheme about reality. The entire deterministic concept, both by the biological concept, physiological, social and histories are rejected by existentialists. Human determines his essence.

Barret says that Sartre's freedom is demoniacal. It is rootless freedom (264). It emphasizes Sartre to be the most radical in formulating the doctrine of freedom, man is free and man is freedom. There is no limit and bound man, both worldly and divinity. Principally, Human freedom is absolute with the consequence of individual responsibility toward behaviors, thoughts, and situations sendiri adalah juga absolute (Abidin 201).

Freedom is not a matter which has to prove or speak; freedom is a reality which has to accept through consciousness. Freedom of man is free to choose among possibilities, to decide among decides and responsible with all of it. Freedom has relation with consciousness. Sartre in Heter says that the primary ontological condition for humans is freedom. Our ontological freedom consists in the fact that so long as we are alive, we are conscious. Ontological freedom is the freedom of consciousness (2). It is explained that consciousness is a human potential to know all of the facticity, or anything to be a pretentious to limit his freedom. In this context, Sartre's view about the consciousness doctrine of freedom have a intentional character, so that human will not ever just a consciously but conscious of something. Sartre in Heterstates that freedom is the

freedom of consciousness. Consciousness is intentional. That is, consciousness always has a target or object; consciousness is always consciousness of something (8). Sartre's view about freedom is identical with consciousness. He tries to show about a consciousness suppose the capacity of human want to leave of the causality of world with a such a manner, so that the consciousness is avoided from causal relations which limit it. In the world situation, every shape of consciousness is indicated by missing of causal relation.

Sartre in Heter (10) argues that freedom of consciousness requires being free in and against one's situation (one's past, brute reality, others and history). The truly human being is a product of free own act. Being your self is possible if human independent to choose and determine the shape of his existence. In a principle, freedom is burdened to every man in specific situation in the world, and it is not his choice. Human is free in a very free situation to mean his situation through the deeds and efforts chosen and determined by himself. The world situation is burdened to every man (example in the form of bad environment, war and died), exactly it becomes a requirement of freedom. Principally, freedom is impossible to realize if there are no available situations, the stage does not choose itself in this world. (Abidin 201)

Sartre says situation in the world as the absurd. It is because the world has no reason to exist. Sartre says "I know that the world, the dirty world which suddenly raises itself, and I had become upset with the dirty life and absurdity" (180). The absurdity raises a pain and hatred feeling in the personality of human. Hatred feeling is a bad, because it means that there is a less of meaning in the life.

b. Facticity

Sartre argues that the human condition in its facticity is a condition where man will begin his view of his world. Without the facticity man cannot see his world and act in a conscious awareness to be in every possibility in his actuality. Facticity also can be described as a dependence of actuality on every possibility in human beings. The actuality of man depends on the possibility that is born of every action that begins from the transcendence of being through its projection, and that transcendence does not necessarily arise but arises from the factical conditions within the human being. If at first human beings have become something, it is not including an existence, but human existence will be achieved by an attempt to act exceed the beginning condition of man, that is, it through a conscious awareness of any projection produced in its beginning condition, i.e., in its facticity.

c. Responsibility

Sartre in *Existentialism and Humanism* says that who, then, can prove that I am the proper person to impose, by my own choice, my conception of man upon mankind? I shall never find any proof whatever; there will be no sign to convince me of it. If a voice speaks to me, it is still I myself who must decide whether the voice is or is not that of an angel (26). It explains that human has a consciousness to himself and cannot be changeable with others. Human being is different with goods being, which there is no a consciousness. Man is nothing, but he tries to create himself. Man creates himself with effort always. Then, man plans to

himself anything to face future as his existence. Man is nothing, but the important thing is planning. Human existence emphasizes that he can fulfill his own needs. He does not mean than his actions, no meaningful than life. It means that man is responsible for himself. There is no anyone responsible besides human itself in everywhere, and every human exist. In forming his self, human have a chance to choose both of good and bad. So, every choice is his choice, he cannot condemn others, even the lord. Sartre says "I am obliged to choose my attitude to it, and in every respect I bear the responsibility of the choice which, in committing myself, also commits the whole of humanity." It means that although human makes a decision based on independent control. Principe to choose is representatives of humanity as an individual dream.

"I say that man is condemned to be free. Condemned, because he did not create himself, yet is nevertheless at liberty, and from the moment that he is thrown into this world he is responsible for everything he does..." (Satre, 16) On his effort, man always creates his freedom. It is identification by choices which already chosen. Heter says that Sartre of being and nothingness identifies freedom with choice of action (14). Sartre's view emphasize that freedom is a foundation toward all of action that human choose. Human is free to direct himself to anywhere, human is free to act and human is free to be anything. However, human is not only free, but also is demanded to responsible for his freedom with choice of action

Man should not claim anyone else when man face problems. The truly man is responsible to himself. Man has a commitment and responsibility. He pays attention toward his satisfaction and feeling which is showed by his dream. There is no anything able to control everyone to face future. Human is feeling a freedom to make a choice, even anything of a risk and responsible come true (Barnes 256). Therefore, if someone is conscious to exist then at that time he is not only responsible to himself but also to every human. So a man is responsible to all of his existence, toward himself, others and nature. Therefore he studies from behaviors of others and nature. It affects his minds. Through his thoughts, he chooses a possibility which he faces and tries to realize it. Then it becomes his responsibility.

d. Choice

"...I am responsibe f<mark>or</mark> my<mark>self and for</mark> ever<mark>yo</mark>ne else. I am creating a certain image of man of my own choosing. In choosing myself, I choose man" (Sartre 61). Sartre says that man in deciding his choice experiences about three things, namely denial, suffering, and despair. The denial is human beings deny the existence of God, because if God does not exist so that there will be no restrictions, values or moral imperatives that legitimize human behavior. Man determines his own choice, because for him there are no values, universal moral rules that can show what to do, in other words, man is free.

A person in a particular situation must choose a choice between possibilities, which means that he hopes that the other person takes the same decision in a similar situation, but there is no certainty that the other person will make the same decision with him, but certainly is the decision that has taken it to

be his own responsibility. Man as an existence that precedes its essence. It means that man must be responsible for his life, man must be responsible for all actions or choices that have been taken, and the responsibility not only covers individuality itself, but includes responsibility for all human beings, because choosing it is related to the whole of human image.

2.1.3 New Criticism

In literary criticism, theory is the most significant approach, way, or point of view of a critic to criticize a literary work by interpreting, analyzing and evaluating the literary work (Gillespie 3). It means the both are interconnected in which literary criticism becomes a study to interpret, analyze and evaluate elements in a literary work.

The history of New Criticism theory. It is one of the features in literary criticism. New criticism is a literary criticism developed in United States between 1920-1960. New criticism was first popularized by John Crowe Ransom in his book The New Criticism (1940) and continued by I.A. Richard and T.S. Eliot. Another important new criticism writer is Allen Tate, R.P. Blackmur, and William K. Wimsatt, Jr. (Abrams 109-110). "Literary criticism is to show and preserve the specific, unique and complete knowledge that is offered to us by great literature" (Van Luxemburg et al. 52-54).

According to Guide, he explains that he agrees if the literary work has an autonomous nature which means that its unity and meaning are based on a formal and rhetorical character, free to reflect anything about the social world in which it is produced or in connection with the author when producing it (Guide 122). Meanwhile, Gillespie states that literary criticism involves a text to be thoroughly analyzed. Ignoring historical context, biographical information about a author, a philosophical or physiological issue, or even a moral and political message on a text, it also does not need to think about the background of the literary work (Gillespie 172). Therefore, a literary criticism will focus on understanding the text on its intrinsic structure consist of themes, settings, plots, characters, and so on. As the statement above, new criticism spends to analyze irony, paradox, image, and metaphor. It also includes settings, characters, symbols, and point of view (www.teacherweb.com).

Based on the statement above, new criticism can be applied to analyze an intrinsic element in a literary work. One of the intrinsic elements is character and characterization. It is done because this research tried to analyze the character of Mata Hari. Thus, it will focus on her character.

1.`Character

Character becomes one of the important elements in the literature (Nurgiyantoro 164). According to Bennett (73) the character can be said as part of the literary life. From the character a curiosity, attraction, likes and dislikes of readers in literary works will appear. As Abram says, character is a person represented in a dramatic or narrative work interpreted by the reader because it has certain moral, intellectual and emotional qualities that can be demonstrated through dialogue and action in a literary work (42). According Nurgiyantoro,

characters are divided into several types. Based on its important role in developing a story, characters can be divided into major and minor characters. Major or main character refers to characters that appear in almost every part of the whole story. He is a character that is mostly told and always related to other characters. Meanwhile, minor characters are characters that only appear in some parts of the whole story and he is told less than the main character. Minor characters may exist when they have a correlation with the main characters (176-177).

Character refers to the people created by the author to inhabit the commentary of their story (Mason 9). It means, the characters in the work of fiction are representations and descriptions in real life. Therefore, although the characters in the literary works are fictitious, they have a personal quality as a real person. Characters that are viewed from complexity are divided into two types that is round and flat characters. A round character is a character that changes attitudes due to several factors that give effect to character changes at the beginning and at the end of the story. While the flat character is a character that does not change attitude from the beginning to the end of the story is generally flat character played by the protagonist (Abrams: 31). While the character types based on good and bad characteristics are divided into three kinds; the first, protagonist character as the main character. The second, antagonists are opposite to the character of the protagonist. The third is a tritagonist figure to mediate between the protagonist and the antagonist (qtd in Alfizuma 7).

2. Characterization

Characterization is a description of the human character in the novel (qtd.in Qamariyah 21). Characterization also can be described by the author in literary works. Thus the author has the authority to fully control every characterization in the story. Characterization is important because the reader can explore the novel by taking note of the dialogue, actions and comments of one character with other characters to better understand the story idea (Holman 2).

According to Abrams, he states that there are two methods of characterization; showing and telling (33). Telling characters is when the author describes a character by giving directions through his physical appearance such as dress, age, how the character looks like, while showing characteristics with more complex than telling because the author tries to show his character by way of behaving and thinking. The author tries to get the reader's response to judge the character he or she creates, that is good or bad, or maybe each character has other traits by showing how characters behave and think in some conditions (Gill 134)

There are two ways that author usually use. It is a direct and indirect characterization. First, using a direct manner means the author directly describes the character. In fact, the indirect manner characterization the author does not tell the character, but the author shows the character to the reader through how the character looks like, what the character does, what the character says, what the character thinks, and how his character can affect other characters (Baldick 37). In other words, characterization can be said to be an important point in literature to

build a storyline and make the reader better understand how the story is interesting to read.

2.2 **Review of Related Studies**

As far as the researcher concerns, the researcher founded some researchers that have connection with the topic. The researcher finds out three researchers that has correlation with the topic.

Firstly, Muammar Hasan (2014). A sutudent in State Islamic University of Sunan Kalijaga Yogyakarta and the thesis's title is *An Existentialism Analysis*, The Joker's Resistance Found In The Solitaire Mystery Novel by Jostein Gaarder. The aim of this research is to find the causes that Joker's resistance to Frode in The Solitaire Mystery Novel. The analysis emphasize on the process of Joker's resistance to regain his existence and freedom. In this research, Muammar Hasan uses theory existentialism from Jean Paul Sartre. Meanwhile, the researcher and Muammar Hasan uses existentialism theory to analysis, but the researcher uses Mata Hari as an object.

Secondly, thesis by Fransiskus Xaverius Andaka Dewantara (2013). A student in Brawijaya University and the thesis's title is *Anna's Conflicts In* Gaining Her Existence In Jodi Picoult's Novel Entitled My Sister's Keeper. The aim of this research is find what was the meaning of Anna's existence in this world among people in her surrounding by pursuing her freedom to live a normal life through appealing herself to the court by the help of several people in My Sister's Keeper novel. The analysis emphasize on the struggle of Anna to gain

freedom for her existence since she did not want to be an organ donor for her sister. Meanwhile the researcher uses existentialism theory to analysis.

The last, thesis by Misbachul Munir (2016). A student in State Islamic University of Sunan Ampel Surabaya and the thesis's title is *A Study of* McCandless' Existence: A Freedom and Falsehood life in John Krakauer's Into the Wild Novel. In his thesis, he analyze about McCandless character to create his dream and finds his identity and decides the ending of his life. In this research, Misbachul Munir uses theory existentialism from Jean Paul Sartre. Meanwhile, the researcher uses existentialism theory to analysis.