

Existentialism is a philosophy that is concerned with discovering self and meaning in life through free will, choice and personal abilities to accept responsibility for our actions. We will become existential individuals (Senejani15). Man is looking for his true self through the choice and responsibility of what he had done. There is a certain tension, on the one hand, the human being "man" is part of the world, on the other hand, this is a form of consciousness of the world. It is the connection to the other side if the world and the world (Owen 337).

Sartre in *Existentialism Is A Humanism* says the presence of precedes essence (20) what he is simply their belief that existence precedes essence. So, essence is what you reveal when you define something. The essence of a thing limits it, determines what qualities it should possess and what properties it does not have, to be its kind. The human individual is constantly searching for his own self-worth, the viability and authenticity of his existence. It is true that man naturally desires the truth, even the truth for himself. Yet this truth is not the only truth of the world around him, but his own truth (Juliano132). All human beings have a desire to find the identity of being the primacy of humanity which is natural for all human beings. That is why humans are always looking and doing what humans want.

Everyone is responsible for everyone, from all the actions that can make oneself at will, there is no one who is not creative, at the same time, about the human image because he thinks it should be (Spade 22). Choosing between this and that at the same time is to confirm the value of what is selected, because we

“Man is nothing else but what he makes of himself is built upon this understanding. Such is the first principle of Existentialism” says Sartre in *Existentialism and Humanism* (28). The mood is one of enthusiasm, creativity, anguished self-analysis, and freedom. Modern Existentialism is confined to human existence. Existentialism cares more about the freedom of man and the free man in his choice and freedom to choose to create responsibility. He is the creator of his actions and the constructive way, in other words man determines and builds his life. Sartre said that the person was punished for freedom (Mozaffari and Jahanian23). What a man believes in his life, a man who can create the real life he wants. Humans can choose the choices that exist, and humans can also make their lives become constructive. With the choices available, the choice chosen by humans can make it a direction for him and do what he chooses.

Mozaffari and Jahanian says that everyone is required to create their life purpose (23). We can create our real life, the life we want and the free life. All humans can also make decisions for their lives as they see fit. That is our hidden desire or our true desire in this life.

Based on those explanations, Jean Paul Sartre’s existentialism will be used to analyze the object on the next chapter. The object in main character is Bilbo Baggins in the *The Hobbit* novel that emphasizes sartre’s existentialism. He believes that he has individual freedom. He also believes that human has a freedom to choose and is responsible for what has been done.

2.1.3 Freedom of Choice

Freedom is an important thing we can do in life. Sartre argues that it is the human choice that governs restrictions. There is no limit as we choose our own limitations (Bautista 23). The barrier is a natural thing, but the barrier is the one chosen by humans, they make it by choice. All options have no barrier in this world. The barrier is from the thinking that is in man.

Freedom is what all humans do, between choice and freedom of choice. All choices can make freedom better than ever, or get a better life than before. The idea in existentialism is that man spends his life to change his essence. There is no objective form of truth, but the truth consists of personal choice. What is important in existentialism is that man is free and his nature is made through his choice (Senejani 16). Through his choice of truth, it will be one of the essential essences that makes a man self and free. Man chooses what he wants according to the truth he has and the truth will help him get a free life.

Jean-Paul Sartre declares "the choice that everyone makes his personality", and that 'man is responsible for what he is' (Strawson 11). The personality of all human beings living in this world can make him more responsible. Every man has his own personality, If the personality can make it better or he can get worse. Of course personality is why all human beings should be responsible for everything he does. Define what he is means man must be the one, he can made his world and responsible of his choice and being his self.

People may believe that genes previously determined future actions and their birth, thus preventing them from changing and limit their choice to perform typical actions of their genetic predestination. People also can consider themselves to have free will if they believe that they are not able to control or overcome their internal drives, desires, or needs (Feldman 2). The fundamental choices of human beings create and provide direction for their lives, made by reflecting on previous lives up to now. In other words we've made our choices implicitly. The best individual is the one who fights for his life (Senejani 16). The choice he chooses is an important role that directs his life, and his life direction can be a reflection of his past whether the direction is bad either at the moment.

Past decisions do not limit a person's freedom or cause a person's current actions. Individuals are essentially active, perpetually projecting themselves into the future. Of course, their projections take place on the basis of their past. But the importance and meaning of one's past appears on the basis of one's current projects. The weight of past decisions is contingent upon my current values (Heter 9). The choice of the past he chose before he becomes a person today is an action of the project he did before. The past determines the future of man, but now the past becomes the important lesson whether what he did in the past is good or bad. But it makes it even better in an unlimited choice for future projects.

Humans are capable of obedience; they are able to know, intend and act for the good (Moll 216). The choice we choose begins with our personality, our personality can be good or bad depends on what we choose. Hence, man can be

obedient to one choice or choose another choice, because human obedience cannot be known. Like someone who was once a bad person or good old one can be evil even if he has a good personality he will remain good all the same because, the choice determines our personality and “Free will is one such a good thing” (King xxi).

2.1.4 Responsibility

E.H. Carr states that "normal adult human beings are morally responsible for their own personality" (Strawson 11). When a person gets his or her identity, from there he knows his or her individual personality. After knowing the personality then he has become a mature person, because he understands the moral right in him. A person chooses the way according to his personality and responsibility.

The emphasis on personal existence leads to an emphasis on human freedom and responsibility. Man is free to choose and to make decisions and these characteristics create responsibility for him. So, man is responsible and free because he has a responsibility (Mozaffari and Jahanian 25). In other ways, people make deliberate choices every day that affect the course of their lives. Life events are inconsistent, they cannot be planned or controlled, but consistently shape the character and personality of the people they influence (Pitchford 444).

Choice is a natural thing; even all human beings do so because the choice is a freedom from all the problems that appear. When we get into trouble, the only way is to choose the options that exist to fix the problem at hand. Humans also have

their respective characteristic with their abilities, how they are responsible for the freedom of choice. On the notions of “necessity”, “possibility”, “power”, “ability”, “can” and “could have done otherwise” (Frede 123). From this notion of those words can make the character will be responsible of the actions.

Existentialists believe that the existence moment rises when public being aware to their presence in the world as self and this occurs around puberty and its characteristic is person awareness to his presence among others and the emergence of the knowledge and insights on his own responsibility towards their action (Mozaffari and Jahanian 25). The knowledge of a person is different, one may know about all knowledge or he has such broad knowledge that the characteristics of a person who stands out will be recognized by his existence. Other examples such as someone famous, naughty and ridiculous can be acknowledged existence because of its existence is recognized his fame and naughtiness. Everyone has its own characteristics that come from his personality.

On the one hand, we revel in a culture of personal responsibility and choice. We believe people responsible for things that may or may not be their own doing, or that are due as much to the actions of others as to their own (Mozaffari and Jahanian22). One of the other things that is important in the responsible action, what someone does for the consequences later chosen. Being himself is a good thing to do without imitating or doing the same thing that other people do. Everything of what we have done, we must be responsible because every deed that we do is the consequence of what we have done before.

The central to this responsibility is respect for the freedom of others and willingness to struggle. This freedom will not be abused or destroyed. Everybody bears responsibility for making their lives through it (Mart 1). The freedom is an action, and responsibility is struggle, how we live with the many choices and we can get through the situation that happening maybe now or for the future.

In *Being and Nothingness* by Jean Paul-Sartre described connection with the emphasis on the individual, there is also an emphasis on individual responsibility. Individuals can not draw general principles or universal laws of human behaviour or social to shift the burden of responsibility for his actions on his own shoulders. Remember, this reactionary tradition of humbling all this public appeal. Sartre added in the following paragraphs; Along with the emphasis on individual responsibility, there is a correlative emphasis on human freedom. (13)

2.1.5 New Criticism

This term, which was compiled by John Crowe Ransom published by The New Criticism in 1941, began to be applied on the theory and practice of literary criticism were prominent in America until the late 1960s. This movement is largely derived from elements in I. A. Richards *Principles of Literary Criticism* (1924) and *Practical Criticism* (1929) and of critical essays T. S. Eliot. After publication, the movement occurred in the 19th century, such as human wealth books on literature critic. Orientation new theory's basic analysis of texts to be analyzed (Abrams 182). New critical theory is a theory forerunner of other

theories. This theory also makes the movement of literary theory that emerged after this theory was published.

New Criticism supports 'close reading' and is detailed in analysis of poetic texts rather than interests in the minds and personalities of poets, sources, historical ideas and political and social implications. The application of semantics to this criticism is also important (Cuddon 544). New Criticism examines the relationship between idea and form of text, between what the text says and the way it says it. New Criticism "may find tension, irony, or paradox in this relationship, but usually overcome it into a unity and coherence of meaning". Working with sound patterns, images, narrative structures, point of view, and other techniques that can be seen by reading the text closely, close reading which requires taking apart a text and looking at its individual elements, such as theme, setting, plot, and structure, for example. (Vigil)

2.1.6 Character

Characters have an important role in all of the stories in novels, plays, or short story. According to J. A. Cuddon of the book *The Penguin Dictionary of Literary Terms and Literary Theory* he said that "The Character is a literary genre that became popular in the early 17th century. At this time there is increased interest in the analysis of characters (maybe here is the beginning of the approach novelist

of the character) but the 'Character' has had a long history in one form or another, in European literature: in the example, Fables allegory, fable' (126).

Character is the name of the literary genre; This is a short sketch that is usually funny in different person type prose. This genre was inaugurated by Theophrastus, a second century BC Greek writer, who wrote the living book entitled *Character* (Abrams 33). Its character is the name of the literary genre. This is a short sketch that is usually funny in different person type prose. This genre was introduced by Theophrastus, a second century BC Greek writer.

Characters are people who are represented in dramatic works or narratives, interpreted by the reader as creatures with certain moral, intellectual and emotional qualities at the conclusion of what people say and their distinctive way of saying it as dialogue and from what they do base Actions in the character's temperament, desire, and moral nature to speak and their actions are called their motivations (Abrams 33). Characters may remain essentially "stable" or unchanged in views and dispositions, from beginning to end of a work, or may undergo radical changes, either through the gradual process of character development or as a result of the crisis. Characters remain stable or unstable, the traditional, realistic work of the reader expecting the character of "consistency" should not suddenly fall and act in an unreasonable way based on temperament as we know it (33).

2.2 Review of Related Studies

There are students who had used the theory of existentialism in different object. The first thesis is made by Rikky Yuliana with the title of “*The Courage of Bilbo Baggins in J. R. R. Tolkien (The Hobbit or There And Back Again)*”. In Rikky’s thesis, has the same object that is analyzing the character of Bilbo Baggins. Rikky Yuliana is from Gunadarma University. The study is *The Existentialism Studies on Daniel Defoe’s Robinson Crusoe’s Freedom Life* by Umar Wirahadi from State Islamic University Malang. In his thesis he explain about the way of Robinson Crusoe’s to defend his existence and describe the relationship between existence and freedom of choosing Robinson Crusoe’s way of life that related to the existentialism aspect on his thesis.

From those two studies that had been done in different University, I can conclude that this study has both similarities and differences from that what they done. The first thesis, Rikky that analyze his object he uses psychological theory. Rikky explains the emotion of Bilbo Baggins and the courage that is in Bilbo, Rikky also mentions human emotions to explain about the emotions Bilbo Baggins. The second Umar Wirahadi explains about the way of Robinson Crusoe’s to defend his existence and describe the relationship between existence and freedom of choosing *Robinson Crusoe’s way of life*. So, the writer will analyze this Tolkien’s *The Hobbit* to reveal Bilbo’s choice.