

According to Mayer in Saifullah, existentialism is originated from a Danish melancholy thinker, SorenAabey 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 certainly 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 be 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.

- 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

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 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

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.

C. Review of Related Studies

[illegible]

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.