

## ANALYSIS

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 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*

*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.

### 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.



*“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



*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, Siddhartha 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.

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 aesthetical 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 Brahmans, 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.



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 adheres to the words of Siddhartha, comes close to her and touches her forehead with his lips, something miraculous happens to him. While his mind is still contemplating the words wonderful, Siddhartha was still trying in vain and is 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.