

## CHAPTER II

### LITERATURE REVIEW

#### 2.1. Theoretical Framework

In this chapter, the description of the theory is explained more profoundly. The approach of the theory is existentialism as the main theory, while the existentialism of Soren Kierkegaard is used as a theory to analyze the problem in more advances. In addition, psychological approach, as the supporting theory, will be used to analyze how psychological aspects can affect the main character in taking a decision and the results achieved.

##### 2.1.1 Existentialism

Existentialism emerges as a way out between the two thoughts of materialism and idealism (Driyarkara 1282-1285). Materialism says that humans are same as other things. Human is only a material thing. Based on their shape, human form is superior than animal and plant but the essence is the same. Humans are only resultance from processes of chemical elements or in other words, humans are viewed only in terms of their body. It sees that human beings can only be viewed as an object (1283-1284). In fact, humans have souls and minds that can deal with such existential moments of decision-making or even giving meaning to the surrounding objects even in his own life.

If the materialism thoughts that human can only be viewed as an object, it differs from the idealism. Idealism views humans only as a subject due idealism

argues that human essence lies in his consciousness, in his idea. The emphasize of consciousness is exaggerated by the doctrine and as the result is, it only takes the human idea to understand human in unity (Driyarkara 1287). This thought tries to understand human nature by the logic thinking. However, Kierkegaard in his theory underscores that even when humans have knowledge, they are still in the predicament of having to make decision (Stumpf and Fieser 359).

In fact, existentialism assumes to choose the decision and be responsibility of human choice (Lavine 357). Here lies the importance of existentialism as a way to determine the decisions to be taken by humans. It differs from materialism and idealism that sees human as only a subject and object. It looks at human nature (Driyarkara 1288).

The word existentialism is derived from the word *ex* (outside) and stance (the way of standing) which refers to the way person stands outside him/herself, the way person presents in this world (1281). It means that in this life, a person does not merely present in this world but he also faces the world. He can learn and know about the function and meaning of the things around him. Moreover, human must understand that his life has the meaning (1283). So that, human must first exist and then he can define his life and other things. Thus, existentialism only deals with human being and not other things (1282). Since only human can give meaning to things around him, even to the meaning of his life.

In his theory, Kierkegaard says that human being is not simply as finished product and a kind of entity but as developing process. A self is not simply but

one must become (Evans 20). The term of existence is just for the individual human being. To exist, individual must strives, considers alternatives, chooses, decides and makes a commitment (Stumpf and Fieser 357). Human must face the personal choice that deals with his own personal situations and the crucial decisions that he invariably makes (358). In addition, existentialism has message that individuals must responsible for what they have done, for who they are, for how and in what way they face and deal with the world (Sanejani 15). So that, human is individual who freely make decision on choices and be responsibility of his choice.

In his theory, Kierkegaard in Stumpf and Fieser says that existence must refer to a quality in the individual, namely, his consciouss participation in an act. Human can be truly said to be exist when she/he is engaged in conscious activity of will and choice (359). As a conscious being, a man is not only as conscious being but a man is aware in order to do something to improve himself (Driyarkara 1295). So that, dealing with the consciousness, man is expected to make a decision of choice to enhance himself.

In going through the decision, humans will face different kinds of suffering and even they will be confronted with despair. Despair will stop the satisfaction and pleasure. Even, it eliminates moral principle. It will take humans to believe in God. So, humans believe that life has meaning to make religion as a way of life and abandon rational mind to believe that religion is a highest essence to determine human existence (Lavine 310-311).

Human might try to find some meaning for his life by losing himself in a crowd (Stumpf and Fieser 360). Although God creates humans as social beings who live with other human beings but human being as an individual creature itself is unique and cannot be equated with other human (Bertens 83). The best solution is to relate human to God, rather than to group of people. In the theory, Kierkegaard describes that anxiety will shift human orientation toward God through some process, which is in term of “Stages on life’s way” (Stumpf and Fieser 360). The first stage is the aesthetic, which gives way to the ethical, which gives way to the religious stage. The three stages describe the movement of the self from one level of existence to another through an act of choice (Stumpf and Fieser 360).

#### **2.1.1.1 The Aesthetic Stage**

The first stage in this dialectical movement is aesthetic stage. In this stage human is described as being more priority to his pleasure. Human will try with all his power to find and seek the pleasure and enjoyment in varied forms. Human at this stage is dominated by impulse and emotion. They do not have the religious beliefs as the standard to hold on life due it will limit human freedom of choice (360).

In this stage, Kierkegaard describes negative human nature more than the positive (Khuzai et al 281), due every humans’ choice is based on their pleasure. Individual acts based on instinctive impulse and feelings that are directly or spontaneous. It means human only does what he wants to do. So, this case leads

an individual to deny the universal moral principles (<http://leonardoansis.wordpress.com>). The problem with the aesthetic person is that he does not have a self, since his choices are determined by his environment, moods and impulses (Obinyan 5). His chief motivation is a desire to enjoy the widest variety of pleasures of the sense. His life does not have principle of limitation except his own taste (Stumpf and Fieser 360). He denies anything that would limit his vast freedom of choice.

The aesthetic person is done due two categories that matter in human life. Those are boring and interesting. The prime motivation for the aesthetic person is the transformation of the boring into the interesting. Life is an attempt to avoid boredom by filling one's life with new interesting experiences. However, boredom has two weapons. First, boredom is a threat because of the transitory nature of all experiences. When the aesthetic person thinks his life is full of pleasure, he is able to leave the boredom with the inner emptiness. The second weapon of boredom is repetition. Too much of any pleasure eventually becomes tiresome, stale, and dissatisfying. To overcome this problem human is driven to search for new experiences (Obinyan 4).

Although human can achieve some existence at 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 consists of more than this. Humans have to distinguish between spirituality and sensuousness. When person is aware of these two possibilities in himself, this triggers a dialectic movement within himself. The antithesis of the sensual drive is the lure of spirit. This experience produces



marriage: marriage is no longer motivated only by passion of love but the ethical person assumed that a marriage is an act of binding commitments to each other. However, to make a commitment requires 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 the aesthetic life (Obinyan 5).

In this existence-sphere, the individual makes choices. To exist at this stage does not mean the person suddenly makes all the right moral choices. The morality of one's choices is even considered at all. In this stage the world is divided into the two dichotomy of good or bad (Obinyan 5). Individual begins to take into account the universal standards that must be considered and implemented rather than obey the instinctive desire that only a moment or patterned momentous. Individual begins to use or live life with reference to the category of good and bad (evil) (<http://leonardoansis.wordpress.com>).

Although such a person has obviously gone far beyond the aesthetical life, his identity is summed up by the series of the universals that clothes him (Obinyan 5). When the dialectic process begins to work in the consciousness of the ethical person, he then begins to realize that he is involved in something more profound than an insufficient of the moral law. He does the true deed based on moral law. In fact, he sets aside God (Stumpf and Fieser 361). The ethical person does not have any relationship with God but rather than of moral conduct (Obinyan 5). Thus, ethical person becomes conscious of the guilt and sin. Now, human must either remain at the ethical level and try to fulfill the moral law or he must respond to his new awareness. However, the movement from the ethical to

the next stage cannot be achieved by thinking only, yet by an act of commitment that is by leap of faith (Stumpf and Fieser 361).

### **2.1.1.3. The Religious Stage**

It has been clear that both aesthetic and ethical stages are ended with despair that triggers an individual to commit with new awareness in his life. It is from the despair of aesthetic stage brings to the awareness of the ethical stage that accept the limitation of moral responsibility imposes on individual life. Otherwise, it brings to the new awareness to the religious as the top of human existence (Lavine 310). Basically, despair does bring suffering or pain for individual but despair can also lead individual to a new consciousness, the consciousness that human is limited and estranged from God is the source of strength. Simply, it can be said that the awareness of desperation make individual realizes that he cannot rely on himself and his own strength. Individual feels small and helpless while need help outside human strength (<http://leonardoansis.wordpress.com>).

The strength is from God. The relationship between God and each individual is a unique and subjective experience. There is no other way to get the knowledge about it except through an act of faith. Only an act of faith can assure individual relation to God (Stumpf and Fieser 362). Faith will bring people to the subject of God. God can only be found through the subjectivity or the inner depths of personal and not through the objective-rational. God cannot be explained by the human thought. None of the rational concept that can explain the relation of God and man that is unique and it is very subjective. For God, what is unthinkable and



what most unexpected could happen. This can only be understood through the lens of faith. Faith is not always rational and begins when the mind stops. (<http://leonardoansis.wordpress.com>).

In everyday life, man will face kinds of choice and decision-making but God is the absolute decision because all other decisions are only secondary when compared to the major and absolute decisions. That is life before God. So that, in the theory, Kierkegaard emphasizes that religion is not only as knowledge but it is also the guidance to live life. The previous guilt and sins make a man afraid and worried to do the same previous thing. So that, human must leave the concrete thinking (rational) to arrive at the absurdity by believing in faith (Martin 20-21).

From the statements above, it is concluded that human existence is as an active man to do, be able to work to change the world and to become better human beings and having faith in God and believing in the truth of His promises (Khuzai et al 282). This theory will be used to analyze how Crusoe is responsible for his choice to undertake a journey that leads him to the top of the stage of human existence which is the answer for the question regarding the identity and meaning of his life. In which, the journey of Crusoe must be confronted with various obstacles and struggles to be able to make a better human being.

Moreover, according to Sartre in Sanejani said that the experience possessed by humans will affect the life choices they choose and it can be used as guidance in their life but there are many obstacles that may occur as a consequence of decisions made by humans. Only those who are able to face the

obstacles will be the winner. In addition, the emotions such as anguish, anxiety and dread also will affect human in taking decision. People will feel miserable and loss caused by this emotions. they will feel that they have less power and control over his life but they believe that although life is not satisfying, it has meaning (16). However, emotion is part of human behaviour that deal with psychology. So that, psychoanalysis is useful ways in understanding human behaviour more profoundly (Tyson 11).

### **2.1.2 Psychological Approach**

Psychology is defined as the scientific study of thinking and behaviour. It is a science because psychologists use the same rigorous methods of research found in other areas of scientific investigation. Some of their research is more biological in nature and other research is more social in nature (Muchinsky 2). Alfred Adler is one of the psychologist that provides psychoanalytic theory that looks of social psychology. Adler is the first psychoanalyst to emphasize the fundamental social nature of humans (Hall and Lindzey 156).

Social context can influence the personality of children. In this case, besides parents, birth order of siblings also affects a child's personality (Sulloway 191). Each child is born in different circumstances. So, it affects parental differential treatment for each child. Children will be asked to give to the family in different ways as well. Due to these unique situations and different experiences, these children will develop different strengths and weaknesses that differ from their siblings (Helgeson 9). In his theory, Adler observed that the personalities of

the oldest, middle, youngest and only child in family were likely to be quite different (Hall and Lindzey 166).

Firstborn are usually well organized. It is common in firstborn children to feel that they must be perfect in everything they do (Murphy 16). They tend to be more sensitive, anxious, and want to know the rules, so they can follow them (Helgeson 11). Firstborns often try to help their parents by acting as caretaker or surrogate toward their younger siblings (Sulloway 191). They have spirit to love their younger, sometimes they are willing to keep their younger from interference of others. They take on the caretaker role as they learned growing up (Murphy 17). As a result, firstborns tend to be parent identified, conscientious, and respectful of authority (Sulloway 191). They have powerful and influence (Murphy 16). Moreover, firstborns are highly motivated and are known as achiever. So, they often fill profession positions of high authority and achievement. Firstborn children usually end up with professions in science, medicine, pastor, law, accountants, secretaries, engineers, computer specialists, astronauts, newscasters, or talk show hosts. These professions require precision, a strong power of concentration, and mental discipline (17).

The second or middle child is characterized by being ambitious (Hall and Lindzey 167). Even, they may set unrealistically high goals which will face many failures (Ryckman 84). It is constantly trying to surpass his older sibling. They also tend to be rebellious and envious to the older or younger sibling (Hall and Lindzey 167). Middleborns are more likely to compete for the firstborn's position, this happens because the middleborns want to have a special treatment as experienced





## 2.2 Review of Related Studies

This analysis is based on the previous analysis which has been done earlier. In the review of literature, this study will provide some previous research that discuss similar topic. The first is *A Psychological Analysis on the Main Character of Robinson Crusoe by Daniel Defoe (viewed from Karen Horney's Theory)*. It is the undergraduate thesis written by Diyah Puji Utari, the student of Islamic States University of Malang. The study is focusing on the main character of Robinson Crusoe. She uses Karen Horney's theory to analyze the character of Crusoe. In the research, Utari finds that Crusoe has neurotic needs for affection, neurotic needs for power and exploitation, and neurotic needs for self-sufficiency. Each need is divided into several needs. Neurotic needs for affection cover the neurotic need for a partner and for love. Neurotic need for power and exploitation consists of the neurotic need to restrict life, to control over others, to exploit others, to have social recognition, to get personal admiration and to reach personal achievement. Neurotic need for self-sufficiency consists of neurotic need for independence and for perfection.

For the second is *A Study of The main Character's Search For The Meaning of Life in Jean-Paul Sartre's Nausea* by Hedi Maureen, the student of Petra University. In his research, Maureen explained how a man who is described by the main character in the novel, Roquentin Antoin, who lives in modern times which at the age, one and other humans are required to compete in the world, they do not know day, night or afternoon, most important for them, they live only to work. So, it is difficult for human to socialize with other human beings. In a

situation like this, man consciously begins to feel lonely, bored and nothingness in his life. So that, Antoin is questioning the meaning of his life in the world. By using combination of existentialism and psycological theories, Maureen tries to decipher and analyze the problem issues that become the object of study. After doing research, Maureen concludes that in 20th century, humans have problem in their existence. The answer toward Antoin's question about meaning of his life is being exist because the feelings that he feels such as loneliness, isolation, nothingness and bored are part of individual existence.

Based on the two studies, there are similarities and differences that will be done in this study. This study and both of the previous study focus on main character in the novel. This research and the first study is focusing on Crusoe as main character in Robinson Crusoe novel. Although it will discuss the same novel and character but there are significant differences. If the first study only examines how psychological state of one character possessed by Crusoe, so this study will discuss how the character of Crusoe can formulate the identity and meaning of his life through the theory of existentialism and psychological approach. While the second study is focusing on Antoin as the main character in Nausea novel. It discusses how someone can make sense of his life after he realized that his life is full of emptiness, loneliness and boredom through existentialism theory approach was initiated by Jean Paul Sartre. While this study will focus on how Crusoe as the main character can make choices and take responsibility for what he chooses that leads him to formulate the meaning of himself and also his life through three stages of human existence that is initiated by Soren Kierkegaard.