

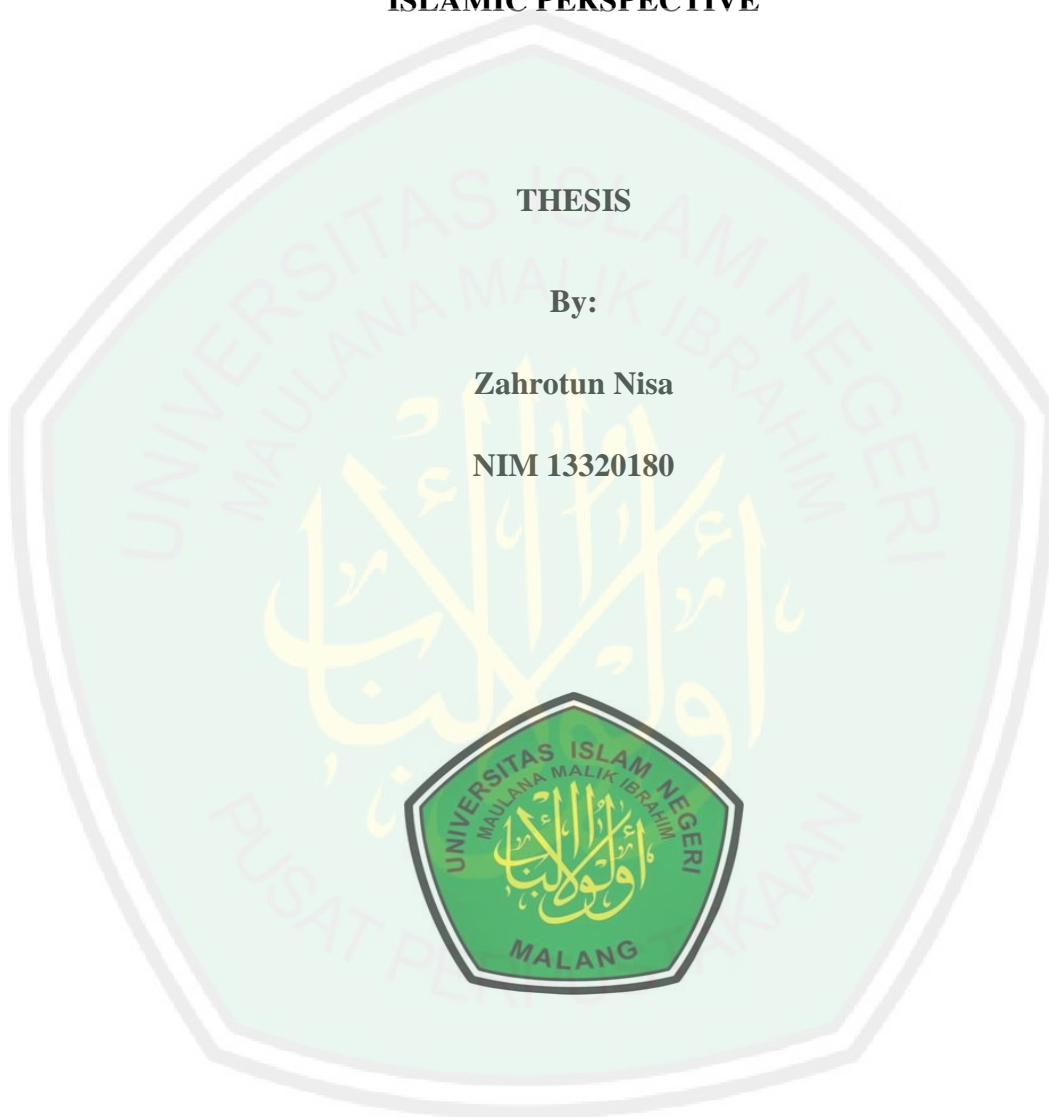
**THE MORAL BEHAVIORS OF ANDREAS TANGEN IN KNUT
HAMSUN'S *HUNGER* BASED ON THE UTILITARIAN THEORY AND
ISLAMIC PERSPECTIVE**

THESIS

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ENGLISH LETTERS DEPARTMENT

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

MALANG

2017

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ISLAMIC PERSPECTIVE**

THESIS

Presented to

Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang
in partial fulfillment of the requirements for the degree of *Sarjana Sastra*

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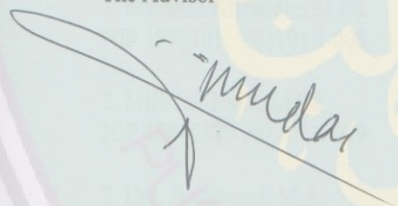
2017

APPROVAL SHEET

This is to certify that Zahrotun Nisa's thesis entitled *The Moral Behaviors of Andreas Tengen in Knut Hamsun's Hunger Based on the Utilitarian Theory and Islamic Perspective* has been approved by the thesis advisor for further approval by the Board of Examiners.

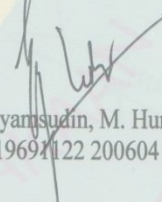
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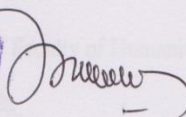
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STATEMENT OF AUTENTICITY

I stated that the thesis entitled *The Moral Behaviors of Andreas Tangen in Knut Hamsun's Hunger Based on the Utilitarian Theory and Islamic Perspective* is my original work to fulfill the requirement for the degree of *Sarjana Sastra* (S.S.) in English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. It does not interpolate any other people's idea or thought written or published in advance, except for those pointed in quotations and bibliography. Due to the fact, I am the only person who will be responsible for this thesis if there is any objection or requirement from others.

Malang, July 06, 2017



Zahrotun Nisa

MOTTO

I never worry about the future. It comes soon enough – Albert

Einstein



DEDICATION

This thesis is dedicated to:

My parents and my sister who have been so good to me



ACKNOWLEDGMENTS

All praises due to Allah, the God of the universe, who has given us his blessing, especially for me to finish my thesis entitled *The Moral Behaviors of Andreas Tengen in Knut Hamsun's Hunger Based on the Utilitarian Theory and Islamic Perspective*. *Salawat* and *salam* are given to our prophet Muhammad SAW, who has become our guidance in our life.

I would say thank to the people who help me finish this thesis especially to my advisor, Dra. Andarwati, M.A, who corrects me sincerely and helps me to finish the thesis. Then, I would like to say thanks to all lectures of English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, who have taught us many things which are useful for our life after this.

Next gratitude is for my family and all of my friends who have helped and supported me through night and noon, tight and thin. For my family, thanks for supporting me through in everything I do mentally and financially. For all my only seven friends who gave their ears and their times to listen to my complaints and thanks for replying my random messages asking everything about thesis and others.

At last, the researcher is aware of the imperfection of this thesis. Hence, the researcher accepts any suggestion concerning to the thesis. Finally, I hope this research can be useful for the readers in the future.

ABSTRACT

Nisa, Zahrotun. 2017. *The Moral Behaviors of Andreas Tangen in Knut Hamsun's Hunger Based on the Utilitarian Theory and Islamic Perspective*. Thesis, English Letters Department. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dra. Andarwati, M.A.

Keywords : Moral analysis, Utilitarian, Knut Hamsun, Jeremy Bentham, *Maslahah Mursalah*

This study examines moral behaviors of the main character in Knut Hamsun's *Hunger* and finds out the effects of the main characters' actions. The research is established using the Utilitarian theory and Islamic perspective, *Maslahah Mursalah* which the main character's deeds, behavior, and attitudes will be measured by producing advantages to the public.

This study aims to analyze moral behaviors which are portrayed by the main character and the effects of the main character's action in *Hunger*. The issue is taken to understand the character's situation in considering the main character's reasons in doing such actions to face hunger.

In this study, the researcher uses moral approach to analyze the data. This approach discussed about the relation of literary work with moral norms in the society. This approach used to analyze moral through behaviors which can be seen in human's everyday life practice. However, the main study of this research is the main character's behaviors which portrayed in the novel.

The result of this study showed that the main character of the novel portrayed the moral behaviors through the action which caused the advantages for the public which was divided into the bad and good behavior such as self-conception, sense of helpful, sense of merciful, lying and distrust, stealing, and sense of getting offended.

ABSTRAK

Nisa, Zahrotun. 2017. *Perilaku Moral Karakter Utama Novel Hunger Karya Knut Hamsun, Andreas Tangen Berdasarkan Teori Utilitarian dan Perspektif Islam*. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dra, Andarwati, M.A.

Kata Kunci : Analisis moral, Utilitarian, Knut Hamsun, Jeremy Bentham, *Maslahah Mursalah*

Penelitian ini bertujuan untuk menganalisa perilaku moral karakter utama novel *Hunger* serta pengaruh dari perilaku karakter utama. Teori yang digunakan yaitu Utilitarian dan berdasarkan teori Perspektif Islam *Maslahah Mursalah* yang mana perilaku karakter utama akan diukur berdasarkan keuntungan dan kerugian yang ditimbulkan serta yang mempengaruhi kehidupan karakter utama.

Penelitian ini bertujuan untuk menganalisa perilaku moral karakter utama novel serta pengaruh dari perilaku karakter utama dalam novel. Masalah ini diangkat untuk memahami sebuah situasi dengan mempertimbangkan alasan-alasan karakter utama dalam melakukan tindakan untuk menghadapi rasa lapar.

Penelitian ini menggunakan pendekatan moral. Pendekatan ini digunakan untuk meneliti hubungan antara karya sastra dengan moral yang terdapat dalam masyarakat. Pendekatan moral digunakan untuk menganalisis perilaku manusia yang terlihat setiap hari. Oleh karena itu, bahasan utama dari penelitian ini yaitu tentang perilaku karakter utama yang terdapat dalam novel.

Hasil penelitian ini menunjukkan bahwa karakter utama novel merefleksikan perilaku moral melalui sikap dengan mendatangkan manfaat untuk orang banyak. Perilaku moral tersebut yaitu harga diri, sikap menolong, sikap belas kasihan, berbohong dan ketidakpercayaan, dan mudah tersinggung.

مستخلص البحث

نساء، زهرة. 2017. سلوك أخلاق الطبيعة الرئيسية في قصة "الجوع، *Hunger*" لـ كنوت همسون "*Knut Hamsun*"، أندرياس تانغين "*Andreas Tangen*" علي نظرية نفعية ومنظور إسلامي. قسم اللغة الإنجليزية وأدبها. كلية الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانق. المشرفة: دكتوراندا أندارواتي الماجستير. الكلمة الأساسية: تحليل أخلاقي، النفعية، كنوت همسون، جيرمي بنثام "*Jeremy Bentham*"، مصلحة مرسله.

إنّ الأهداف من هذا البحث هي لتحليل سلوك أخلاق الطبيعة الرئيسية الرئيسية في قصة "الجوع" وتأثير من سلوك الطبيعة الرئيسية. أما النظرية التي تستخدم فهي النظرية النفعية وتعتمد هذه النظرية على منظور إسلامي المصلحة المرسله حيث كان سلوك أخلاق الطبيعة الرئيسية يقاس حسب الفضيلة والخسارة التي تأثر علي حياة الطبيعة الرئيسية.

والأهداف من هذا البحث هي لتحليل أخلاقي الطبيعة الرئيسية وتأثير من سلوك الطبيعة الرئيسية الموجودة في القصة. واختارت الباحثة هذا الموضوع لفهم الحالة بتقدير أسباب الطبيعة الرئيسية عند تنفيذ الأعمال لمواجهة الجوع.

المدخل المستخدم في هذا البحث هو المدخل الأخلاقي. يستخدم هذا المدخل لتحليل العلاقة بين الأدبي والاخلاقية الواردة في المجتمع. ويستخدم المدخل الاخلاقي لتحليل السلوك البشري الذي ينظر اليه كل يوم. وعلى هذا فإنّ المناقشة الأولى لهذا البحث هي عن سلوك الطبيعة الرئيسية الموجودة في القصة.

وتدل نتائج هذا البحث على أن الطبيعة الرئيسية الموجودة في القصة تعكس سلوك أخلاقي حسب الموقف بتحضير الفوائد لكثير من الناس. ومن سلوك أخلاقي يعني احترام الذات والمعاونة واللفظ و الكذب و الشاؤم وشديد الحساسية.



TABLE OF CONTENTS

APPROVAL SHEET	iii
LEGITIMATION SHEET	iv
STATEMENT OF AUTENTICITY	v
MOTTO	vi
DEDICATION	vii
ACKNOWLEDGMENTS	viii
ABSTRACTS	ix
TABLE OF CONTENTS	xiii
CHAPTER I: INTRODUCTION	
1.1 Background of the Study	1
1.2 Statements of the Problems	7
1.3 Objectives of the Study	7
1.4 Scope and Limitation	8
1.5 Significance of the Study	8
1.6 Research Method	9
1.6.1 Research Design	9
1.6.2 Data Sources	10
1.6.3 Data Collection	10
1.6.4 Data Analysis	11
1.7 Definition of the Key Terms	11
CHAPTER II: REVIEW OF THE RELATED LITERATURE	
2.1 General Concept of Character	13
2.2 Literature and Moral	18
2.3 Moral and Ethics	19

2.3.1 Moral	19
2.3.2 Ethics	21
2.4 Utilitarian	21
2.5 Utilitarian Morality Standard	25
2.6 <i>Maslahah Mursalah</i>	26
2.7 Previous Studies	28
CHAPTER III: ANALYSIS	
3.1 The Main Character's Good Moral Behaviors	31
3.1.1 Self-conception	31
3.1.2 Sense of Helpful	35
3.1.3 Sense of Merciful	37
3.2 The Main Character's Bad Moral Behaviors	38
3.2.1 Lying and Distrust	38
3.2.2 Stealing	42
3.2.3 Sense of Getting Offended	43
3.3 The Effects of the Actions Done by Andreas Tangen	45
3.4 Islamic Perspective: <i>Maslahah Mursalah</i>	48
CHAPTER IV: CONCLUSION AND SUGGESTION	
4.1 Conclusion	51
4.2 Suggestion	52
BIBLIOGRAPGHY	

CHAPTER I

INTRODUCTION

This chapter conducts an introduction that consists of background of the study, statements of the problems, objectives of the study, scope and limitation, significance of the study, research method, and definition of the key terms.

1.1 Background of the Study

Literature is written for many purposes. Conveying positive moral inside of story considered as the main purpose in writing literary work. Nurgiyantoro (1998: 321) stated that moral becomes the underlying idea of literary works' creation which is based on the consideration that the moral messages are conveyed through fiction has different effect than through nonfiction. Literary works such as fiction used to put moralities which relates to humanity supreme behavior, struggling for rights and humanities.

The writer of *The Book of Virtues: A Treasury of Great Moral Stories*, William Bennett promotes the idea that literature should be judged from its moral inside to inspire people. Aesop, the ancient Greek storyteller, wrote fable with direct moral lessons conveyed at the end. However, moral value inside literature is always not as simple as Aesop's fable moral. "Literature is an experiential art form, dramatizing complex moral dilemmas" (Tim Gillespie, 2010: 88).

Moral, according to Hurlock (1990), is manners, habits, customs, and behavior rules in accordance with the moral code of a social group and it has

customarily become habit for the members of culture. Moral is people's viewpoints about values, tendencies and used to being affected by the way of their nation's life (Nurgiyantoro, 1998: 321). Henry Hazlitt (2003: 9) explains that everyone has a personal moral standard which is not exactly the same even when we have the same nation but we will find out there are no such a big difference. Furthermore, when it comes to different nation, we will find out big differences. We will find out more big differences when it compared to the moral standards of nation in the distant past. Although there are differences, but we seem to find the same core that we condemn for bad attitude such as killing, deceiving, stealing, robbing, and etc.

Moral in literary works is usually regarded as the reflection of its author own life viewpoints. Those viewpoints are about the values of truth which the author wants to convey to its reader (Nurgiyantoro, 1998: 321). Moral in the story is generally associated with the certain moral teachings of practical tendency that can be interpreted by the reader. Practical means that the model can be found in the real life (Kenny, 1966: 89).

Moral can be delivered into different platforms. One of the ways to deliver is through literary works. Literary works itself is divided in three major genres. Those are drama, fiction, and poetry. Novel is the form of long version from prose fiction. A fiction which is written by the author offers the life design that the author is dreaming of.

Prose fiction has some elements of the story including character. Character in prose fiction has important role and intended as the person in the story (Pujiharto, 2012: 43). Character in fiction brings moral practice through character's attitudes and behavior in accordance with the character's moral viewpoints. Through the character's attitudes and behaviors, the reader should be able to take lessons as moral message which is conveyed (Nurgiyantoro, 1998: 321). The main character is one of type of character instead of peripheral character. The main character is the figure which is the most widely being told, from the start to the end of the story, either as the actor of the event or the people as an object of the incident (Wahyuningtyas and Santoso, 2011: 3).

Based on the explanation above, it gives an inspiration to the author to put morality into certain of social group to their work through character's action and behavior. The author purposes in putting morality into their literary works could be as the message or lesson to their readers.

The work which the researcher assumed as reflecting some moral behaviors is the novel by Knut Hamsun entitled *Hunger*. Knut Hamsun (August 4, 1859 – February 19, 1952) who was born as Knut Pedersen is a famous Norwegian writer. He was awarded a Nobel Prize in Literature in 1920 and published more than 20 novels, poetry collection, some short stories and plays, a travelogue, and essays. *Hunger* or *Sult* (in Norwegian) is one of his novels published in 1888 by *Ny Jord* (New World) magazine and considered as his masterpiece. This magazine was included as the most influential literary magazine

in the northern continent at the time. It caused a huge uproar among the men of letters, not only for Scandinavian literature but also for the world of literature. They claimed that *Hunger's* language style, language use, and story presentation was truly astonishing. Hamsun wrote *Hunger* based on his own life experience. He suffered after he was forced to work for his uncle as an accountant because of his family inability to pay for a debt to his uncle. He went through a lot of hardship because his uncle did not treat him well. *Hunger* also has been adapted into three different movies. Knut Hamsun's others works include *Mysteries* (1892), *Pan* (1894), and *Victoria* (1898).

This novel tells about a character named Andreas Tangen (not his real name) who moved to a new city called Cristiana (now Oslo). He was rejected in some jobs that he had applied. Because of those rejections, he changed the job. He worked as writer but working as writer did not make his life better. The indistinctness whether his writing would be published or not or even it was received by the editor, the salary was limited made him lived in hunger and poverty. To survive his life, he had to pawn his belongings. He often passed the days in horrible starvation. In that place, he did not have any close friends who could help him or just lent him money. He only had a few acquaintances whom he did not have courage to borrow the money from. Tangen also had to leave from his room because he had no money to extend his room's leasehold. It forced him to walk around Cristiana to find what kind of job he could do to earn money to eat. In surviving from hunger and poverty, the character's attitudes, and behaviors were tested. Because of the reason above, analyzing the moral of the main

character in this novel was carried out. The book which has four chapters tells about the twist and turns of the character “I” in facing of starvation and depression.

In this study, the researcher uses moral approach which focuses on the moral behaviors of the main character, find out the effects of the main character’s moral behavior. The moral theory which is used to analyze the main character’s moral behaviors is based on the Utilitarian theory by Jeremy Bentham which measures actions or behaviors based on the advantages or profits which it can be given to people. Another theory is used by the researcher to judge Tange’s moral behavior is Islamic perspective. Thus, the main character’s moral behaviors will be measured based on the advantages or welfare for the main character based on Utilitarian theory and Islamic perspective.

Some reasons why the topic related is chosen. Firstly, the researcher considers that what is taking attention in *Hunger* is about moral behaviors of the main character. The main character who does not have money should overcome his hunger by doing something such as borrowing money from his acquaintances, stealing money from the store, and etc. The side of morality is shown through the main character’s behaviors and attitudes who struggles toward hunger. Secondly, in *Hunger*, the researcher considers that is able to discover some moral behaviors which can make people take advantages to improve the viewpoints of the moral behaviors that they have already understood. In the consequence, the researcher attempts to disclose the moral behaviors in *Hunger* by Jeremy Bentham.

In fact, some research previously has been conducted. Kaniati Zega (2014) students of USU (Universitas Sumatera Utara) wrote a thesis entitled "Analysis of Morality in the Main Character Forrest Gump's Winston Groom". She reveals some moralities which are reflected by the main character, they are Forrest Gump, Jenny Curran and Dan. The previous study has similarity to this research that attempts to reveal the main character's morality through attitudes and behaviors. The differences of these two researches are on how many main characters which are being analyzed and the Islamic perspective is added in this thesis.

Other thesis which is used as the reference is from Ninik Ispriyani (2008), a student of UIN Malang wrote a thesis entitled "Social Problems and Moral Values in Jane Austen's *Pride and Prejudice*". This research focused on analyzing social problems and moral values reflected in the novel *Pride and Prejudice*. The similarity of both researches was on the moral aspect, the difference was on the moral which was being analyzed, moral values and moral qualities. Another differences found that was on the social problems that are analyzed in Ispriyani's thesis while for this thesis added moral behaviors viewed based on the Islamic perspective.

Michaela Luminita Levarda (2014) wrote a journal entitled "A Victorian Utilitarian Education in *Hard Times*". This journal aims to analyze the consequences of utilitarian education taught by Mr. Gradgrind in Charles Dickens's *Hard Times*. Utilitarian is used in both of this research, in this research was analyzing moral behaviors in Knut Hamsun's *Hunger* and also examined moral behaviors use Islamic perspective.

Another previous study used is from Rina Puspa R (2008), a student of UIN Malang, she wrote thesis entitled “Moral Qualities of the Main Character Emma in Madame Bovary Novel”. The thesis focused on analyzing moral qualities of the main character in Madame Bovary novel, the factors which influenced the main characters moral qualities, and the effect of the main character’s action while the writer’s thesis is taking two problems of the study above, they are moral behaviors of the main character in *Hunger*, the effect of the main character moral behaviors in *Hunger*, and added the moral behaviors of the main character which is viewed based on the Islamic perspective.

1.2 Statements of the Problems

Regarding to the explanation of the background of the study above, there are three research questions which should be analyzed in this article:

1. What moral behaviors are portrayed by the main character in Knut Hamsun’s *Hunger*?
2. What are the effects of the main character’s behaviors?
3. How is the main character’s moral behaviors viewed based on the Islamic perspective?

1.3 Objectives of the Study

The aims of this research are:

1. To find out moral behaviors which are portrayed by the main character through his attitudes and behaviors in *Hunger*.
2. To find out the effects of the main character’s moral behaviors.

3. The last aim is analyzing the main character's moral behaviors based on the Islamic perspective.

1.4 Scope and Limitation

In this thesis, the researcher only focuses on analyzing moral behaviors of the main character in *Hunger*, the effects of the main character's moral behaviors, the main character's moral is viewed based on the Islamic perspective. The researcher analyzes the main character's moral which are reflected through his attitudes and behaviors which is being told in the story. The main character's name in *Hunger* is not mentioned, the main character used a fake name as Andreas Tangen or the character uses "I". The theory which is used to analyze moral behaviors in *Hunger* is the Utilitarian theory by Jeremy Bentham and Islamic perspective which is used to be viewed based on Islamic jurisprudence or *Maslahah* (interest) and *Madllarat* (harm). The Islamic perspective which is used in this research is *Maslahah Mursalah*.

1.5 Significance of the Study

Theoretically, the research is expected to increase the literary understanding in literary works and character in the novel, and to enrich knowledge especially about moral analysis, the effects of the main character's behaviors in the novel and the moral behavior which is judged based on the Islamic perspective.

Practically, the result of this research can provide some precious information for another researcher who has the same topic in finding out moral

through the main character's behaviors, the effects of the main character's behaviors in the novel and moral which is viewed based on the Islamic perspective.

1.6 Research Method

Creswell (2008) stated that research methodology is a set of laws, rules, and procedures which are regulated and decided based on scientific principles in conducting a research for a particular scientific field which the results can be scientifically accounted for.

In this passage, the researcher of the study will conduct the aspect of research method. They are research design, data sources, and data analysis.

1.6.1 Research Design

This research is included into literary criticism which uses moral literary criticism as an approach to deal with the data. The researcher uses morality criticism because this theory involves morality of the main the character in *Hunger* by Knut Hamsun. Moral approach considers that the writer of the novel puts moral of certain social group into their literary works. Thus, the moral criticism attempts to find out the moral in the novel. The particular moral theory is used in this research is utilitarian from Jeremy Bentham and moral theory is viewed based on Islamic perspective, *Maslahah Mursalah*. Those theories are used to analyze the main character's moral behaviors which are reflected by the main character's behaviors and attitudes in *Hunger* written by Knut Hamsun.

Utilitarian is the principle that measures an action based on the advantages that have been produced for many people who did the actions or get the impacts of the actions and *Maslahah Mursalah* makes benefit for the public as well.

1.6.2 Data Source

All of the data are taken from *Hunger* which is written by Knut Hamsun. This novel is in the form of e-book produced by Eric Eldred, Robert Connal and translated from Norwegian by George Egerton. This novel was first posted at July 6, 2003. The data in the novel is in the forms of words, phrases, sentences, paragraphs, or dialogues with link to the topic that is the main character moral behaviors, the effects of the main character's actions and moral behaviors of the main character in *Hunger* by Knut Hamsun which is judged based on the Islamic perspective.

1.6.3 Data Collection

In collecting the data, there are some steps that the researcher has done. First, reading and understanding the novel that is being analyzed, the novel is *Hunger* written by Knut Hamsun. Then, choosing, selecting and grouping the data which have relation to the topic being investigated that is moral behaviors of the main character, the effects of the main character's behaviors and the main character's moral behaviors being viewed based on Islamic perspective then dividing moral behaviors of the main character into bad and good, listing and analyzing the effects of the main character's behaviors into several parts, and the

last analyzing the main character's moral behavior based on the Islamic perspective.

1.6.4 Data Analysis

After the data has been accumulated, there are few steps that the researcher does to analysis the data:

1. Considering the data that has been collected.
2. Deciding the component of each part.
3. Explaining and analyzing moral behaviors based on the Utilitarian theory, the effects of the main character's moral behaviors and judging the main character's moral behavior based on the Islamic perspective, *Maslahah Mursalah*.
4. Summing up based on the result of data analysis.

1.7 Definition of the Key Terms

Moral : moral always refers to the goodness and the badness of human's behaviors (Magniz-Suseno, 1987: 19).

Character : character in fiction might be defined as the verbal representation of human being. The character is created from the author's imagination to be active the story and through the character the author can convey a message to the readers (Robert and Jacob, 1985: 131).

Main character : the most important figure, they are displayed continuously to dominate most of the story, even in

certain novels, the main character is always present in every event and can be found in every page of the story book (Nurgiyantoro, 1998: 17)

Utilitarian

: a common term used for any actions that should be evaluated on the basis of the benefits which gives good impact on the society. Utilitarian argues that a behavior is right when it gives the greatest utilities than any other actions (Sturgeon: 2009).

Maslahah Mursalah

: the deliberation to obtain the benefit or prevent harm but is in harmony with the aims and the objectives of the Shariah (Al Ghazali : d. 505/111 CE).

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter discusses about the review of related literature which is used by the researcher to complete this thesis. The researcher provides theories and some explanations which are related to the topic of the thesis.

2.1 General Concept of Character

Character is one of significant elements in prose fiction. Character is assumed as imaginative person who lives and acts in the story. This simple definition of character admits an exception, for instance, in George Stewart's *Storm*, the protagonist is the wind and in Richard Adams's *Watership Down*, the main character is rabbits (Kennedy and Gioia, 2007:74). The character's name examples which is usually found out in the real life are such as, Samsul Bahri, Zainudin, Kori, Tom Jones, Anna Karenina, and Zainab (Aziez and Hasim, 2010: 61).

According to Abrams cited from Nurgiyantoro (2002: 165), character is figures of people shown in the narrative works or dramas. The reader assumes that these figures are interpreted to have a moral reflected through their words and actions. Wahyuningtiyas and santoso (2011:3) considered that character in the story has a good position as messenger. The author is willing to convey messages relates to moral to the reader.

Characterization is used to appear instead of character's explanation. Character is always related to the people or things in the story while characterization is the author's presentation and development of fictional character. Characterization commonly relates to characters' personalities in the story (Schirova, 2006:22). Stanton (1965: 17) stated that characterization is about attitude, interest, emotion, and moral principle owned by the character.

Nurgiyantoro (1998: 176) stated that character in the story can be divided into several kinds of naming based on which side the name is taken. The first is based on the role or the importance of figures: central character or main character and peripheral character. The main character is the character who is preferred or dominates in the story of the novel and becomes the most figure that is discussed and has a strong influence on the overall plot development, for instance is the character I (Sri) as the main character in *Pada Sebuah Kapal* part I and the character I (Michel) part II in the same novel. Peripheral character is character that is often neglected, part less, unimportant character, and his presence only for the main character's relation.

The second is based on the function of the character's appearance, protagonist character and antagonist character. The protagonist character is a figure that draws our empathy and sympathy, engaging our feeling through the character emotionally (Altenbernd & Lewis cited from Nurgiyantoro, 1998: 178). Antagonist is a character who is against the protagonist directly or indirectly,

physically or mentally. Fuyuko in *Gairah untuk Hidup dan untuk Mati* is a protagonist and Fuyuko's boyfriend is the antagonist.

The next is based on the characterization. There is flat and round character (Foster, 1970: 75). Flat character is character who only owns one certain of personal quality or one certain personality. Siti Nurbaya, Samsul Bahri and Datuk Maringgih in *Siti Nurbaya* are flat characters. Round character is a character that owns or shows several kinds of personality or resembles to the real human life (Abrams, 1981: 20-1). Teto in *Burung-burung Manyar* is round character. Teto shows some different personality like at first, he loves Indonesia then hates Indonesia. He changes his attitude into love again and looks after it.

The last is based on the character's development, static and developing character. Static character is a character that does not change the attitude through the events happened (Altenbernd & Lewis, 1966: 58) while developing character is a character that always changes along with the development of the plot in the story.

Altenbernd dan Lewis cited from (Nurgiyantoro, 1998: 178), stated that there are two techniques in presenting character of figures:

1. Expository. Defining characteristic, attitude, behavior and physical feature of the character in the story is carried out by giving detail description directly and usually placed in introductory phase.

2. Dramatic. The author in describing the character's attitude and behaviors is indirectly or explicitly. The author allows the figures in the story to show their self through their activities they did, either verbally through words or non-verbally from the activities and events happened in the story. Here, some techniques which are included in dramatic techniques:

1. Dialogue. The conversation among the characters are usually to depict some characters that relate. Good, effective and more functional conversation usually shows the plot development and portrays the behavior of the character.
2. Behavior. Behavior technique suggests a nonverbal or physical action. Those actions and behaviors may exhibit reactions, responses, traits, and attitudes that reflect their attributes and selfhood.
3. Thought and feeling. From the character's thoughts and feelings are reflected their attributes and selfhood. In fact, deeds and words are the concrete manifestations of feelings and thoughts. In addition, physical and verbal behavior allow people to pretend whereas through the thoughts and feelings, people can not do the same.
4. Stream of consciousness. This technique closely relates to thought and feeling technique because they both portray the inner personality of the character. Stream consciousness technique seeks

to capture the views and the flow of mental processes of the character, in which the sensory response is mixed with the consciousness and unconsciousness of thoughts and feelings.

5. Character's reaction. Character's reaction identifies how the character reacts towards problems, circumstances, words and attitudes of other people's behavior or a stimulus from outside of the character.
6. Other character's reaction. The reaction of other figures is given to the main character, or another figure that is being studied of their personality is in the form of views, opinions, traits and comments.
7. Portraying setting. Setting is often used to describe the personality of the character. For instance, a clean and tidy home will give the impression that the owner of the house loves the cleanness.
8. Physical defining. Portraying of the character physical appearance relates to the characterization is sometimes crucial things. It helps the reader to draw the character imaginatively. For example, people have thin lips showing the talkativeness.

In identifying a character in the story, that character does not show their self suddenly as the whole, but it will be shown along with the needs and development of the story (Nurgiyantoro, 1998: 211). These are two stages to know character specially in analyzing the main character's morality in *hunger* by Knut Hamsun.

2.2 Literature and Moral

Literature and moral has a relation so close. Roman poet Horace stated that literature should incorporate both “the sweet and the useful,” blending pleasure at reading with moral conceived through the story (Tim Gillespie, 2010: 88). The same notion also stated by Withla (2010: 6), the values and the cultural systems in literature has become way to face the present age from generation to generation with its beauty and morality inside the works.

Literature is not characteristically straightaway in delivering moral principle sometimes the readers should read the contrary story to understand moral (Azis, 2011: 143). The other characteristic of literature is included as an *experiential art* form than a preachy one (Tim Gillespie, 2010: 98). Nurgiyantoro (1998: 321) also stated that the moral which the author wants to convey to the reader reflecting the author’s viewpoints and a life that the author is dreaming of.

Various kinds of narratives art has tendency in conveying moral dilemmas. An American writer Robert Stone stated it, “I believe that it is impossible for any novelist to find a subject other than the transitory nature of moral perception. The most important thing about people is the difficulty they have in identifying and acting upon what’s right” (Tim Gillespie, 1988: 75). Thus, literary work can be judged toward moral.

In analyzing literary work which uses moral approach usually has the center. It relates to the issue or problem that is being discussed in the literary works or used to become the theme of the story (Tim Gillespie, 2010: 89).

Wiyatmi (2006: 112) stated that moral approach is used to analyze moral ethics which can be seen through society in the story. Djojuroto also stated that moral approach has a pretension that wants literature goes through with a mediator to move society up in a right way (2006: 20).

The problem commonly appear in moral approach which relates to apply the simple formula of literary works in portraying positive morals considered as good and negatives morals as bad. That statement lives with us for long time. The literary works with negative morals used to called “immoral” text which in some country those texts are banned or forbidden (Tim Gillespie, 2010: 89).

2.3 Moral and Ethics

2.3.1 Moral

Morality is the system of a value on how we should live as human beings. The system of value is in the form of advice, discourses, admonition, rules, and commands which are hereditary inherited through religions and cultures on how humans should have live well (Salam, 1997: 3). The direct source of moral teaching comes from people who have social status such as parents, teachers, community, religious leaders or books which contains wise advices such as *Wulangreh* written by Sri Sunan Paku buwana IV (Kanisius, 1987: 14).

The example of moral judgment, Robby is a dentist but he is a mercenary. He is mercenary is moral judgment. As stated by Kanisius (1987: 18-19), moral judgment in human life can be seen in terms of kindness as human being. Any kind of professions that human has such as doctor, chef, teacher, lecturer and

others, moral judgment is not limited to a particular profession but in deciding whether good or not of human's deed follows the norms where they lived.

In life, we can find many norms that we used to do. Those norms guide our lives on how we should live and behave well and for the basis for judgment of the goodness or badness of our behaviors. Those norms are generally divided into two, specific and general norm (Salam, 1997: 4). The example of specific norm is such as the rules in playing football should not be touched by the hand, once we stop playing football, we can forget the rule (Kanisius, 1987: 19). Three kinds of the general norm, those are:

1. The norm of manner. This norm regulates attitude and patterns which relate to daily social life. It settles for instance, sitting, eating, drinking and so forth. This attitude outwardly has moral qualities but it is not included as moral (Salam, 1997: 5). If person breaks the norms of decency because he/she does not know the norm of the place, this case is understandable (Kanisius 1987: 19).
2. Legal norm. Legal norm is norm that is strictly demanded by the society for the sake of safety and public welfare. The legal norm is firm and definite because they relate to the punishment and the offender. Legal norm is not the same as the moral norm. Sometimes a person breaks the law for moral conscience for some reasons (Kanisius, 1987: 19).

3. Moral norm. This norm connect to people's behavior and attitude as human beings. This norm does not have relation for people's certain job, positions or in terms of social status. Moral judgment is not primarily based on job or profession that people have but it is based on how people do those certain job or profession.

2.3.2 Ethics

Morality is not the same as ethics. Ethics is a critical and fundamental thought of moral teachings and insights. The consideration on how we should live is a moral not ethics. Ethics is asking about why we follow those moral teachings and what basic fundamental which is said that we must live according to those certain norms. Ethics essentially observes moral reality on values, norms and insights in critical way. Ethics demands that the moral opinions expressed are accounted (Kanisius, 1987: 14).

2.4 Utilitarian

Utilitarian is derived from Latin '*utilis*' which means worthwhile. Thus, the teachings or actions admitted right if it provides benefits and advantages (Salam, 1997: 76). According to the Utilitarian, people should produce the good results as much as possible and minimize the bad consequences (Kanisius, 1987: 123). Utilitarian should offer the benefits to the people that are affected by the actions, individually or universally.

Utilitarian tends to be critical and rational. This theory provides that the action at first has neutral judgment and what give the moral value to the actions is the purposes and the consequences that can be calculated in advance (Kanisius 1987: 124). For instance, lying is allowed if it gives more benefits. Utilitarian is considered really important in taking decision in politics to give many advantages to many people.

Kant strongly opposed the theory of utilitarian. He assumed that utilitarian corrupts human's personality. Kant argued that if this means is justified, one day there could be lying or robbery for something useful but it is admitted as good to say, then over time it will become common habit for people. According to Kant, robbery always means robbery and lying as well. The basic idea of Utilitarian actually originates from the idea that an action is considered good or right if it brings the greatest good effect (compared with other actions). The theory goals for moral action are to minimize harm and enlarge the benefits (Salam, 1997: 77).

The figures of this theory are Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873). Jeremy Bentham (1748-1832) was an English philosopher and political radical. His utilitarian called *the greatest happiness for the greatest number* which evaluates based on the overall happiness created for everyone and perceiving at the effect of the action and consequences. He was influenced by many enlightenment thinkers, such as John Locke and David Hume.

Bentham's idea about utilitarian in his introduction of his book "Principles of Morals and Legislation":

“Nature has placed mankind under the governance of two sovereign masters, *pain* and *pleasure*. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire: but in reality he will remain. Subject to it all the while. The *principle of utility* recognizes this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light.” (Jeremy Bentham, 2000: 15)

Bentham stated that human’s nature to divine what is right or wrong is based on the pain and pleasure. The things which cause much pain supposed not to do while the things which lead to much pleasure are supposed to do. Hazlitt (2003: 22) stated that the above explanation about pain and pleasure is slight confusing, Hazlitt suggests perceiving on seeing Bentham’s forth explanation.

The principle of utility is the foundation of the present work: it will be proper therefore at the outset to give an explicit and determinate account of what is meant by it. By the principle of utility is meant that principle which approves or disapproves of every action whatsoever. According to the tendency it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words to promote or to oppose that happiness. I say of every action whatsoever, and therefore not only of every action of a private individual, but of every measure of government.

By utility is meant that property in any object, whereby it tends to produce benefit, advantage, pleasure, good, or happiness, (all this in the present case comes to the same thing) or (what comes again to the same thing) to prevent the happening of mischief, pain, evil, or unhappiness to the party whose interest is considered: if that party be the community in general, then the happiness of the community: if a particular individual, then the happiness of that individual. (Jeremy Bentham, 2000: 15)

The concept of utility becomes the basic idea on how the action is accepted or declined. The action is received when it can produce bliss, profit and advantages to the people who do the action or people who are involved to the action.

In Bentham's book, he attempted to elaborate simple pain and pleasure into several kinds. In Bentham's book, fifteen simple pains are mentioned but here it is mentioned some such as, the pleasures of sense, the pleasures of wealth, the pleasures of skill, the pleasures of amity, the pleasures of a good name, the pleasures of power, the pleasures of piety, the pleasures of benevolence, and etc. The several simple pains are such as, the pains of privation, the pains of the senses, the pains of awkwardness, the pains of enmity, the pains of an ill name, the pains of piety, and etc (Jeremy Bentham, 2000: 35).

Salam (1997: 76) classified Utilitarian into two forms. Individual utilitarian is an idea that assumes people do an action to get the advantages only for the people who do that action. For instance, people pretend respecting others in order to gain an advantage for themselves. Social utilitarian is the notion which an action should have contribution to obtain the profits as much as to many people. A politician often utilizes this theory to make a policy which has the advantage for the nation and the people which could become a good thing for both of them.

Salam stated some positive things which relate to utilitarian as well, those are the rationality and the universality. The rationality relates to the calculation or

the consideration in the decision-making to the action to be chosen or considered as good because it brings the good results than other action. In the field of business, a debate, discussion and argumentation are held to achieve maximum advantages of decision-making. Then, the universality is the consequences or results of the action could give benefit to many people who get the effect of the decision making related (1997: 78).

2.5 Utilitarian Morality Standard

In this part discussing about how to measure the action if the action has the advantages or causing harm, right or wrong based on the utilitarian moral theory. Jeremy Bentham attempted to measure the action is based on the "value of pleasure" of various human activities in order to be able to compare one another to get the best result.

The calculation provided by Jeremy Bentham's Utilitarian to measure the pain and pleasure are:

1. Its intensity
2. Its duration
3. Its certainty
4. Its proximity
5. Its productivity
6. Its purity
7. Its number

To calculate the pleasure which has the relation to personal pleasure, the calculation will use those forth above. The number of five, six and seven are for judging the action which produces pain and pleasure at the same time and the amount of people who is assumed of being affected by the action (Jeremy Bentham, 2000: 31)

Bentham (2000: 32) stated that in doing moral judgment, people should be careful in doing the calculation of the seven steps to measure right or wrong about an action. Although this calculation is not clearly in doing the action but in our daily life we used to make a consideration in decision-making.

John Stuart Mill (1808-1873), the figure of utilitarian as well argued that in doing this kind of calculation about the right amount of good or bad consequence is impossible. In the theory, it is difficult to compare but our daily life's practicing can be more or less sure of what is good and bad for us or others or what at any given moment better (Salam, 1997: 77).

2.6 *Maslahah Mursalah*

Maslahah Mursalah is a method used by the Muslims to solve the problem when can not be found such clear guidance in the Quran and the *Sunnah* for the problems have found. *Maslahah*, literally means benefit, advantages or interest. In the correlation with this, means the actions or something that has benefits or good impacts to the society (Lahsasna, 2011).

Public interest is viewed as the legal basis in the *Shari'ah*. However, the scholars used some different terms to address *Maslahah Mursalah*. Shafi'i rejected the use of *Maslahah Mursalah* as the source of the law but Shafi'i used other source of law such as personal opinion (*ra'y*) to qiyas (analogy) as the independent legal evidence (*dalil*). Imam Shafi'i stated that if *Maslahah Mursalah* is allowed, it can be mistakenly used by the people because there is no such clear limitation about the rules (Doi, 2002: 111).

Al Ghazali stated that *Maslahah Mursalah* should consist of these five essential values and principles of the *Shari'ah*. Those are the right to religion, the right to live (life), the right to property, the right into intellect and the right to community (lineage). According to Al Ghazali, any action or measure taken to secure these five values as well as any action taken with the aim of preventing evil (*Mafsadah*) in terms of *Maslahah*.

Doi (112: 2002) provide some examples of *Maslahah Mursalah*:

1. *Bay 'bi al-Wafa* or selling goods with future redemption or called as mortgage, this kind of transaction is allowed because of practical needs and for the sake of public interest.
2. Islam teaches us how important the clothes for women, nobody is allowed to see the certain parts of the women's body except for their husband. However, based on the medical needs, a doctor is allowed to do the medication and diagnosis to save the women's life.

3. The Islamic rules are allowed people to eat meat that has not already been slaughtered if there is no halal food which can not be found.

Some of the verses from the Qur'an which is used as basis concept the usage of *Maslahah Mursalah* as the source in Islamic law which is cited from Abdulmalik (2012):

"And We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinns and all that exists)." – (Surat Al-Ambiya/27: 107)

"Allah never intends to impose hardship upon people." – (Surat Al-Ma'idah/5: 6)

"..He has not laid upon you in religion any hardship..." – (Surat Al-Hajj/22: 78)

"..Allah intends for you ease, and He does not want to make things difficult for you...." – (Surat Al-Baqarah/2: 128)

2.7 Previous Studies

In this study, the researcher provided three previous researches that the topics are related to this study which are used as the references by the author. Kaniati Zega (2014) wrote a thesis entitled "Analysis of Morality in the Main Character *Forrest Gump*'s Winston Groom". The thesis aims to reveal the morality in several of the main characters of the novel. Those several characters who reflected some moralities are such as Forrest Gump, Jenny Curran, and Dan. The theory used to examine the main character Forrest Gump morality that is utilitarian theory by Jeremy Bentham which measures the action from the pain

and pleasure and attempted to provide the happiness to many people. The author of the thesis stated, explained, and analyzed the good and the bad attitude of the main character's Gump, Curran, and Dan. The good and the bad actions which is found in the novel Winston Groom are benevolence and courage, and friendship found in Forrest Gump's, disloyalty reflected by Jenny Curran, and the last behavior is despair found in Dan.

A journal written by Mihaela Luminița Levarda (2014) is also used entitled "A Victorian Utilitarian Education in Charles Dickens *Hard Times*". This study aims to explain the consequences of utilitarian education taught by Mr. Gradgrind in Charles Dickens's *Hard Times* and provides the solution to improve of the effect of utilitarian education. The theory to analysis this research is utilitarian which examines the effects of utilitarian education found in *Hard Time*'s Charles Dickens that Mr. Gradgrind taught students about the facts and in the absence of the class singing and having fun and gave no room for imagination, he also assumed that his teaching methods and his students were the best. In this novel found the wisdom of head and the wisdom of heart. The solution is provided to solve the problem in the story by giving chance to create fun through the performance and festival and letting the imagination exist.

The last previous study used to understand this research is a thesis written by Rina Puspa R (2008) entitled "Moral Qualities of the Main Character Emma in *Madame Bovary*". The goals of this thesis are to find out moral qualities of Emma in *Madame Bovary*, what factor which is influenced the moral qualities and the

effects of the main character's act. The approach used is moral approach which assumed that moral can be found in the society through their behavior, attitudes and thoughts. The result of this study was Emma provided some moral behaviors which were reflected by her actions and behaviors, the researcher also found out that there was some factors and the effects from the action that the main character's shown.

Based on the above studies, the author used three previous studies are to increase and develop this research. Three of the above studies have similarities with this study that is analyzing morality of the main character using utilitarian theory. The author choses *Hunger* that talks about morality of the main character in the novel and carries out a research by the title "The Moral Behaviors of Andreas Tangen in Knut Hamsun's *Hunger* Based on the Utilitarian Theory and Islamic Perspective".

CHAPTER III

ANALYSIS

This chapter presents a discussion about moral behaviors which is reflected by the main character in *Hunger*, the effects of the main character's actions and the main character behaviors viewed based on the Islamic perspective, *Maslahah Mursalah*. Tangen reflects some bad and good moral through his behaviors and actions. Those good and bad behaviors which are found in Tangen include self-conception, sense of helpful, sense of merciful, lying and distrust, stealing, and sense of getting offended. The researcher analysis uses Utilitarian by Jeremy Bentham which the actions are measured by the advantages that it gives for the public and another theory is used is *Maslahah Mursalah* which measures the action based on the public welfare which contains of five principles, those are the right to religion, the right to live (life), the right to property, the right into intellect and the right to community (lineage).

3.1 The Main Character's Good Moral Behaviors

3.1.1 Self-conception

In Knut Hamsun's *Hunger*, the moral behaviors are showed by the main character, Andreas Tangen. All of problems that Tangen faces begin when he becomes the new resident in Cristiana, Norwegia. In that place, Tangen suffers from financial issue. In that situation, Tangen is forced to mortgage some of his belongings. It can be seen in the sentences, "I had been somewhat hard-up lately,

and one after the other of my belongings had been taken to my "Uncle" (Hunger, page 9).

To fulfill his daily needs, Tangen attempts to apply some jobs such as debt collector, Fire Brigade, and writer. Tangen gets rejection when Tangen applies for Fire Brigade. The reason is because of his lack of sight and his weak appearance. It is shown in the paragraph below.

I had even offered to enlist in the Fire Brigade. There we stood and waited in the vestibule, some half-hundred men trusting our chests out to give an idea of strength and bravery, whilst and inspector walked up and down and scanned the applicants, felt their arms, and put one question or another to them. Me, he passed by, merely shaking his head, saying I was rejected on account of my sight. I applied again without my glasses, stood there with knitted brows, and made my eyes as sharp as needles, but the man passed me by again with a smile: he had recognized me. And, worse than all, I could no longer apply for situation in the garb of respectable man. (Hunger, page 10)

Because he just moves to Christiana, Tangen only has few acquaintances. Tangen rarely asks for their help straightforwardly because Tangen has much self-conception and he feels that it can hurt his self-pride for doing that.

The following event shows how Tangen has set his own pride. Tangen goes to the yarn shop after he is failed in borrowing money from his acquaintance. Tangen attempts to indebt the shopkeeper and promises the shopkeeper to give it back double amount of money that he has borrowed. In fact, the shopkeeper does not have money as well. Then, Tangen suggests taking money from the cashier but the shopkeeper rejects Tangen's suggestion. After a while, Tangen realizes that what he has done is wrong and it hurts his own pride. It is shown in the

sentences, “I had held myself up many years, stood erect through so many hard hours, and now, all at once, I had sunk to the lowest from begging”. This sentence implies that Tangen has successfully managed his pride well for years but how can he change his attitude into somebody that he feels ashamed of. Tangen regrets about what he has done.

After that, Tangen tries other thing to survive his life. Tangen remembers that he has buttons so he goes to the pawn shop to mortgage it. Unfortunately, Tangen’s buttons is refused by the owner of the pawn shop. The owner said that the buttons are not worth. Tangen offers his glasses as well but the owner of the pawn shop still refuses his belongings. Tangen goes to the pawn shop and thinks why his belongings are worthless. Somebody comes to the pawn shop and they seem known each other. That person is Tangen’s acquaintance. The person wants to help Tangen but as usual Tangen rejects other’s people help by saying that he shall go to Bernt Ankerstage. But Tangen is caught by his lying. In the end, Tangen just follows his friend to enter the pawn shop and receives his friend’s help. It can be seen in the paragraph below.

I understand what he meant, suddenly felt a little spark of pride, and answered:

“I can’t; I promised to be I Bernt Akers Street at half-past seven, and...”

“Half-past seven, quite so; but it’s eight now. Here I am, standing with the watch in my hand that I’m going to pawn. So, in with you, you hungry inner! I’ll get you five shillings anyhow,” and he pushed me in. (Hunger, page 93)

Other situation in *Hunger* shows how Tangen manages not to degrade his self-pride is when Tangen sends his article for newspaper. In that day, Tangen

comes to the office to check if his writing has been read by the editor. Therefore, Tangen can get the payment. Unfortunately, Tangen's article is rejected for being published. The editor offers Tangen to lend him money and Tangen is still able to send his article to the editor. But Tangen feels so ashamed and hurts about the deal. It makes Tangen feel like he is not capable writer.

Tangen's kind-hearted editor makes him thankful and feels that he shall not go too far. He shall know himself. So, he promises to himself to bring a good writing to his editor so his editor can give him shillings without any hesitation.

Now, as he had just seen that I was not capable writing, this offer humiliated me somewhat, and I answered:

"No thanks; I can pull through yet a while, thinking you very much. All the same. Good-day!

He had none the less treated me with underserved kindness, and I was grateful to him for it—and I would know how to appreciate it too. I made a resolution not to return to him until I could take something with me, that satisfied me perfectly; something that would astonish the "commandor" a bit, and make him order me to be paid half-a-sovereign without a moment hesitation. I went home, and tackled my writing once more. (Hunger, page 96)

In conclusion, Tangen is a type of person who keeps his self-pride because it is his life principle. Tangen does not want his presence give few of acquaintances troubles and burden. Tangen is used to stand in its own hand in every situation. But, his uncertain condition about receiving money from his writing makes Tangen asking help to his friends. Then, Tangen feels guilty and bashful when he ends up asking for help to other people. Tangen does not any other choices except surviving his life.

3.1.2 Sense of Helpful

In *Hunger*, Tengen is described as the person who likes helping other people but sometimes his intention does not work as he wants because Tengen does not have money to give. The event which points out that above situation is when Tengen wants to help a street musician girl who asks him for shillings. Tengen searches for shilling in his pocket but Tengen finds nothing. It makes the girl think that Tengen is only making fun of her. Tengen intends to help the girl the next day when he has money but surely the girl will not believe him.

But I understood quite well that she did not believe me, although she never said one word; and I cried with despair because this little street wench would not believe in me. (*Hunger*, page 78)

Then, Tengen calls the girl to give the vest that Tengen wears so the girl can give it to her dad. Unfortunately, Tengen forgets that he has pawned his waistcoat a week ago. People who know what is happening to Tengen are laughing aloud at Tengen's action. Tengen is a good person with the goodwill to help others even in his hard time. Tengen still wants to share what he has with other people. But other people are underestimated Tengen's goodwill. That situation can be seen in below paragraphs.

“.....The astonished child waited no longer, but withdrew fearsomely, and I was compelled to let her go. People throng round me, laugh aloud; a policeman thrusts his way through to me, and wants to know what is the row.

"Nothing!" I reply, "nothing at all; I only wanted to give the little girl over there my waistcoat ... for her father ... you needn't stand there and laugh at that ... I have only to go home and put on another." (*Hunger*, page 79)

Another person that receives Tengen kindness is an old man who asks for a help to Tengen directly when Tengen is strolling around the city. But, Tengen as usual has nothing to give to the old man. Therefore, Tengen goes to the pawn shop to mortgage his belonging and gives the money to the old man. Tengen states that he feels happy that the old man comes and asks for his help so Tengen can help the old man. Tengen statement can be seen in the below sentences.

“There it is,” said I. “I am glad you applied to me first.”
(Hunger, page 14)

But Tengen’s intention in helping the old man is not well replied. That old man scans Tengen’s appearance after receiving the money. Tengen’s appearance indeed shows that he is like a poor person. Tengen feels hurt and made because of the old man’s action. They both end up fighting. In the end, Tengen uses that money to eat steak for himself because he feels extremely starving. Tengen’s anger toward that old man can be found in below paragraphs.

The man took the money and scrutinized me closely. At what was he standing there staring? I had a feeling that he particularly examined the knees of my trousers, and his shameless effrontery bored me. Did the scoundrel imagine that I really was as poor as I looked? Had I not as good as begun to write an article for half-a-sovereign? Besides, I had no fear whatever for the future. I had many irons in the fire. What on earth business was it of an utter stranger if I chose to stand him a drink on such a lovely day? The man's look annoyed me, and I made up my mind to give him a good dressing-down before I left him. I threw back my shoulders, and said:

"My good fellow, you have adopted a most unpleasant habit of staring at a man's knees when he gives you a shilling." (Hunger, page 14)

The two examples which have been mentioned show that Tengen is a kind-hearted man who likes helping other people. Tengen still wants to help other people who needs for a help even during his tough time. In that situation, Tengen also needs money to eat but he makes other people his priority to help event though his goodwill does not go well because he is easily hurt by other people's action that he wants to help.

3.1.3 Sense of Merciful

Another good attitude that is represented by Tengen in *Hunger* is being merciful. After moving to Cristiana, Tengen once applies a job as a debt collector but Tengen admits that he is the type of person who does not demand other people for fives shillings. Here, it can be found about his confession.

As a last resource, I had applied for a place as debt collector, but I was too late, and, besides, I could not have found the fifty shillings demanded as security. There was always something or another in my way. (Hunger, page 10)

Tengen shows his sense of merciful when Tengen can not pay for his room therefore. Tengen shall sleep together with other members' of his landlady family because his room has been rent to another people and Tengen does not have other place to go. In that night when Tengen is with them, Tengen has to concentrate in writing but he can not do that because the room is crowded. The father of the house is playing card with some people and the grandchildren of Tengen's landlord interfere the grandfather who also lives in that house. But the landlady does not do anything. In the contrary, the landlady stands by the grandchildren's

side. It makes Tangen upset and he acts to defend the grandfather but he is afraid that the landlady may drive him out when he has nowhere to go. The sentences which show Tangen's feeling about what happens at that night can be seen below.

I got more and more irritated at this sight, and could not keep my eyes away from it. The father looked up from his cards, and laughed at the youngsters; he also drew the attention of his comrades at play to what was going on. Why didn't the old fellow move? Why didn't he fling the children aside with his arms? I took a stride, and approached the bed. (Hunger, page 167)

3.2 The Main Character's Bad Moral Behaviors

3.2.1 Lying and Distrust

Beside those good attitudes, Tangen is also portrayed some bad attitudes such as lying and distrusting, stealing and sense of getting offended. Bentham's explanation related to this, he states that considering other people happiness is the best and wisest action we shall do, doing bad things to other people are supposed not to do except it may be necessary to achieve the greater kindness (Hazlitt, 2003: 112)

In *Hunger* by Knut Hamsun, lying is perceived through the whole story which is reflected by the main character, Andreas Tangen. Tangen's condition which he is a new resident in that place makes him does not have friends but only some acquaintances that can not be asked for help. That situation makes Tangen not easily trust other people therefore it changes Tangen's attitude to lie.

Tangen's action in lying can be found in almost the whole story. Tangen is used to lie to the person whom he has already met. First lying that Tangen does when Tangen applies for a job as Fire Brigade but Tangen is rejected because of his lack of sight by finding him wearing glasses. Then, Tangen is back to the place and does not wear his glasses but the examiner has already recognized him. The purpose of Tangen's lying is because Tangen is frustrated getting a lot of rejection when Tangen shall survive for his life to eat.

Other lying action that Tangen has done is when he lies to the owner of the pawnshop. Tangen leaves his pencil in his jacket which he has pawned before. Tangen exaggerates about what the pencil means for him to the owner of the pawnshop. Tangen's purpose in lying is because Tangen does not want other people look down at him as silly and poor person because of his action in asking for a cheap pencil. Tangen wants other people to keep respecting him. Tangen boasts about his pencil by saying that his pencil has already created the philosophy book which is famous but in fact Tangen has not written anything yet. The paragraphs below show above situation.

It would never have entered my head to come such a long way for any and every bit of pencil, but with this one it was quite a different matter; there was another reason, a special reason. Insignificant as it looked, this stump of pencil had simply made me what I was in the world, so to say, placed me in life." I said no more. The man had come right over the counter.

"Indeed!" said he, and he looked inquiringly at me.

"It was with this pencil," I continue, in cold blood, that I wrote my dissertation on 'Philosophical Cognition, 'in three volumes, "Had he never heard mention of it?

Well, he did seem to remember having heard the name, rather the title. (Hunger, page 20)

Other event in *Hunger* which portrays Tangen lying is when he is annoyed because he gets rejection after applying the job as accountant. Tangen is walking through the unknown street, stops at somebody's house and rings the doorbell. A lady comes to open the door. That lady thinks that Tangen is a beggar because she sees Tangen's messy appearance. By any chance, Tangen makes an attack to disgrace that lady by lying about his name using the name which is being honored in Norwegian. Tangen uses that name to gain respect from other people because other people may think and misunderstand him as a beggar.

Ah! In that case, I again ask pardon, " said I. "It is perhaps on the first floor. I only wanted, in any case, to recommend a man I know, in whom I am interested: my name is Wedel-Jarlsberg." (Footnote; The last family bearing little of nobility in Norway.) and I bowed again and drew back. The young lady blushed crimson, and in her embarrassment could not stir from the spot, but stood and stared after me as I descended the stairs. (Hunger, page 51)

Tangen does lying to the policeman as well. It happens when Tangen forgets to bring his key's gate and asks the policeman what he shall do when Tangen has no money to pay for room. The policeman suggests Tangen to follow his advice to stay in the police office because the weather at that night is so cold. The policeman asks for everyone identity who lodges in police office. As usual, Tangen lies about his name and his work. That lying can be found in below paragraphs.

"Your name?" inquired the guard.

"Tangen—Andreas Tangen!"

I don't know why I lied; my thoughts fluttered about disconnectedly and inspired me with many singular whims, more than I knew what to do with. I hit upon this out-of-the-way name on the spur of the moment, and blurted it out without any calculation. I lied without any occasion for doing so.

“Occupation?”

This was driving me into a corner with a vengeance. Occupation! what was my occupation? I thought first of turning myself into a thinker—but I dared not; firstly, I had given myself a name that was not common to every and any thinker—besides, I wore prince-nez. It suddenly entered my head to be foolhardy. I took a step forward and said firmly, almost solemnly:

“A journalist.” (Hunger, page 64)

The following day in the police office, Tangen keeps his acting as he is truly person who has that an honorable name and job. This statement can be found in the following paragraph.

I amused myself acting Cabinet Minister; called myself Von Tangen, and clothed my speech in a dress of red-tape. (Hunger, page 70)

When Tangen is in the line for getting coupon for breakfast, Tangen keeps answering their question the same as before that he is a journalist. Tangen does perfect lying in the police office about his name and his work. Here, the paragraphs below show Tangen’s feeling in lying about his job and his name.

I explained the whole state of the case, repeatedly the same story as last night, lied without winking, lied with frankness—had been out rather late, worse luck ... café ... lost door-key (Hunger, page 71)

In that night when Tangen is walking around the city, Tangen meets a woman, her name is Marry. Tangen introduces himself using a pastor name because Marry keeps thinking that Tangen is a bad man. Tangen’s statement can be found in the below paragraphs.

“What is your name?” I inquired. “Mary, eh? Well, listen to me now, Mary!” and I set about explaining my behavior. The girl grew more and more astonished in measure as I proceeded. Had she then believed that I, too, was one of those who went about the street at night and ran after little girls? Did she really think so

badly of me? Had I perhaps said anything rude to her from the beginning? Did one behave as I had done when one was actuated by any bad motive? Briefly, in so many words, I had accosted her, and accompanied her those few paces, to see how far she would go on with it. For the rest, my name was So-and-so—Pastor So-and-so. “Good-night; depart, and sin no more!” With these words I left her. (Hunger, page 101)

Tangen has done all of the lying above such as lying about his job, his name and etc. His purposes in lying are to save his face to the people Tangen that has met. Tangen realizes that this action is not allowed to do. But people keep suspecting him as a beggar or bad person that they find through Tangen’s messy appearance. It happens because Tangen is busy taking care of his hunger and his belly business. So, Tangen has to do such lying to make everything easier for him and to make people do not underrate him by his appearance.

3.2.2 Stealing

Other bad attitude that is shown by Tangen is stealing. Tangen ever steals money from the cashier and gives that money to a grandmother. At the first stealing, Tangen feels so worried and hurt his pride. His deepest heart begins questioning and reflecting to his attitude and behavior. Tangen explains that he wants to help grandmother so she will give it to her children so they do not feel hungry anymore. The paragraphs which point out that situation can be seen below.

But all the same, this money weighed in my pocket sinfully, and gave me no peace. I began to question myself, and I became clearly convinced that I had been happier before, during the period in which I had suffered in all honour.

When I weighed the whole matter thoroughly, this money had in reality cost me much secret anguish; I had really thought about it with dread and shuddering time upon time. I was no hardened soul;

my honourable nature rebelled against such a low action. (Hunger, page 120)

God be praised, I had raised myself in my own estimation again! “Do as I have done!” I said to myself, looking across the thronged market-place—“only just do as I have done!” I had gladdened a poor old cake vendor to such good purpose that she was perfectly dumbfounded. Tonight her children wouldn’t go hungry to bed.... I buoyed myself up with these reflections and considered that I had behaved in most exemplary manner. God be praised! The money was out of my hands now!. (Hunger, page 121)

The next few days Tangen comes to the shop and confesses to the shopkeeper that he steals some shillings from the cashier. The shopkeeper is not aware of what he has done. The following paragraphs show the situation when Tangen comes to the shop to explain what he has stolen.

“Don’t you know, then, that I have swindled you?” I query impatiently, and I breathe quickly with the excitement; I tremble and am ready to use force if he doesn’t come to the point. (Hunger, page 126)

From the sentences ‘I was no hardened soul; my honorable nature rebelled against such a low action’, Tangen admits that he is not kind of thief with the hardened soul doing such bad action so Tangen comes and makes a confession about his bad behavior.

3.2.3 Sense of Getting Offended

Another bad action which is portrayed by Tangen’s is the sense of getting offended. Tangen is so sensitive which made him easily getting annoyed. It is because of the effect of hunger that he suffers every time. Tangen is annoyed with some people that he meets in the street whom ask about what Tangen brings. Tangen’s honest answer that he brings a blanket makes those people laugh at him.

Their action makes Tangen deeply annoyed. Here, the paragraphs which show that situation.

Whereupon they both laughed and drove on. I felt at the same moment the lash of a whip curl round one of my ears, and my hat was jerked off. They couldn't let me pass without playing me a trick. I raised my hand to my head more or less confusedly, picked my hat out of the ditch, and continued on my way. (Hunger, page 41)

Other event refers to Tangen's action when he is getting offended. It happens when Tangen's writing is rejected by the editor. Several days before, Tangen's life is all good and full of joyful but his life has changed. Tangen becomes poor again after his writing is not received by the editor. The situation can be found below.

The last article with which I had raced about so much, and upon which I had built such hopes, had already been returned to me by the editor; and, angry and wounded as I was, I had destroyed it immediately, without even re-reading it again. In future, I would try another paper in order to open up more fields for my work. (Hunger, page 93)

That above situation makes Tangen easily getting mad. Tangen is walking in the city. He is jealous to the people who fill the street because they were reflecting their happiness through their face. Tangen manages himself to feel better by making an excuse about the people that he has met in the street. Tangen thinks about other people's bad and obstacles to turn him into the good mood. It can be seen in the below paragraphs.

In order to console myself--to indemnify myself in some measure--I take to picking all possible faults in the people who glide by. I shrug my shoulders contemptuously, and look slightly at them according as they pass. These easily-pleased,

confectionery-eating students, who fancy they are sowing their wild oats in truly Continental style if they tickle a sempstress under the ribs! These young bucks, bank clerks, merchants, flâneurs--who would not disdain a sailor's wife; blowsy Molls, ready to fall down in the first doorway for a glass of beer! What sirens! (Hunger, page 99)

3.3 The Effects of the Actions Done by Andreas Tangen

Every action or behavior that people have done always has its own risk which influences other people in the surrounding. The results or effects of the actions can produce either the advantages or harmful to other people such the main character of this novel, Andreas Tangen gets the consequences which are the result all of his actions.

In the story, it can be found the effects that are produced by Tangen's actions. After Tangen moves to Cristiana, he starts applying for some jobs to fill out his stomach that he does not starve. Tangen is through all of his bad days. Tangen becomes sensitive person and gets angry easily. His belongings end up at the pawn shop for him to survive his life. Sometimes, Tangen receives money from writing but it is not easily cover his daily needs. The paragraphs show about Tangen starts to pawn his stuff.

I had been somewhat hard-up lately, and one after the other of my belongings had been taken to my "Uncle." I had grown nervous and irritable. A few times I had kept my bed for the day with vertigo. Now and then, when luck had favoured me, I had managed to get five shillings for a feuilletton from some newspaper or other. (Hunger, page 9)

Tangen admits that he gets a lot rejection when he applies for some jobs. It happens because Tangen has extremely messy appearance and looks so weak

which is impossible to do work with his strength. His condition makes him frustrated because he does not what he shall do to make living. In the end, Tangen changes his concern in working, he becomes a writer. Then, Tangen writes an article. But working as writer does not give him the clarity for financial matters as well. For instance, today Tangen has such luxurious life but the other day he has money to eat and just wondering around the city, expecting that he can do something which is able to produce money or just borrowing his acquaintance's shilling. While Tangen walks around the city, he waits for the ideas to write it on. His ideas are coming from everywhere which is passing in his mind. The paragraphs point out about above situation.

“All through the summer, up in the churchyards or parks, where I used to sit and write my articles for the newspapers, I had thought out column after column on the most miscellaneous subjects. Strange ideas, quaint fancies, conceits of my restless brain; in despair I had often chosen the most remote themes, that cost me long hours of intense effort, and never were accepted (Hunger, page 10)”.

Those events which happen in the novel are around the corner of Cristiana which the character tells about the city and the streets' name in detail. In the below paragraphs are several events which has the relation towards the section discussion about the effects of Tangen actions.

Tangen is a man with high pride, he is rarely asking for a help to his some acquaintances directly. Tangen never tells his true life condition about his sufferings to other people. Tangen covers his worst condition towards lying he creates. Tangen lies to protect his self-pride. Tangen ever meets a policeman when he loses his key garage and asks the policeman an advice what he shall do. The

policeman suggests Tangen that he shall go and stay at police station where the homeless goes there to stay over the night. Tangen does what he has told about. When Tangen stays at that place, he lies about his name. He fakes his name as Andreas Tangen and the job as journalist. People in the police station believe him and he feels so great about that because nobody looks down on him.

Because Tangen is rejected when applying for some jobs for his weak appearance, Tangen ends up being a writer. While Tangen sends his article and waits for a payment, he is actually dying because of hunger. Because of that, Tangen has intention to ask for shilling to the editor but he does not have any courage for doing that. For Tangen, his editor has treated him so well. When Tangen is out of the office, he regrets for not asking money because he is extremely in hunger.

Similar event happens to Tangen. After Tangen is rejected from applying a job as accountant, to discharge his anger and disappointment, Tangen knocks at other people house that he passes randomly. The woman comes to open the door but Tangen is doubted as beggar because his appearance shows that he is. Tangen feels hurt and revenge for the lady. He lies that he tries to find an address and Tangen introduces himself using fake name as well. Tangen successfully takes revenge that the woman does not doubt him as beggar anymore.

Tangen is strange man. Sometimes, he expects that other people can offer a help to him but when there is a chance, he refuses his acquaintance's help. It happens when he feels desperate about his life condition but he does not want to

go to stay the night at police station like he has done before. Therefore, Tangen decides to go to the pawn shop to mortgage his buttons but the pawn shop owner does not receive his stuff to mortgage even he adds his glasses. In the end, he steps outside from the place. But after few steps he goes to the pawn stop, Tangen is surprised because he meets person that he knows who is going to mortgage his stuff too. That person offers him a help but Tangen always feels like he hurts his pride so much when he receives his acquaintance's help. He even makes an excuse to refuse his acquaintance's help by lying that he has appointment at other place but finally he is surrender for accepting his acquaintance's help.

Tangen is a helpful and kind-hearted man who still gives his best to help during his hard time when he needs for help as well. But, mostly his attitude in helping in the end made him suffers. For instance, when he helps that old man by pawning his jacket but they both fight because Tangen hurts by the old man action, staring at Tangen appearance.

Tangen gives up and goes to other place because he thinks that he may not change his life when he stays in the same place. From above explanation, Tangen decisions through his actions most makes him suffer because of all of rejection he does towards other people's help, Tangen thinks he does not want burden other people because of himself.

3.4 Islamic Perspective: *Maslahah Mursalah*

Some events, actions, and practices in *Hunger* which portray the principle of *Maslahah Mursalah* which is found in Andreas Tangen's actions and

behaviors. *Maslahah Mursalah* means the benefits for the public, in the correlation to this is Tengen's actions which produces and gives benefits for the public.

The practices which are depicted in the novel, for instance is the mortgage which has done by Tengen. It is clearly explained in the book by Doi (2002) that the presence of mortgage or any organizations which has the same function as mortgage and follows the principle of *Maslahah Mursalah* that is for the benefits of the public. In *Hunger*, the pawn shop plays the important role for Tengen's poor life. The existence of the pawn shop is very helpful for Tengen. During his hard time when he has nothing, he goes to the pawn shop to mortgage his belongings to eat. That condition can be found through Tengen's statement in the beginning of this story.

“The instant I opened my eyes I began, from sheer force of habit, to think if I had anything to rejoice over that day. I had been somewhat hard-up lately, and one after the other of my belongings had been taken to my "Uncle" (Hunger, page 9).

In the story, Tengen is described as the person who does lying many times to other people. Tengen's lying fulfills in the whole story. But his lying does not use for something bad like to fraud, his purpose in lying is to makes his life easier. The sentences above are reflecting the principle of *Maslahah Mursalah*. It happens when Tengen meets his acquaintance. His acquaintance asks about the girl whom Tengen has met at the night before. These sentences below are clearly states Tengen's thought about the purpose of his lying “This nonplussed him completely. He believed me implicitly. I lied in the most accomplished manner to get rid of him. We ordered the beer, drank it, and left” (Hunger, page 119).

Other lying action which is done by Tangen is when he leaves his garage key that he can not turn back to his room. Tangen is in the Town Hall at late night and realizes that he has lost his key garage then the policeman that he has met suggests him to stay over the night at the jail so he does not sleep in the street. At that night, the city is extremely cold. Tangen is truly going there. In the police station, he is asked about his name, job, and address. But he does lying about giving his personal identity. In this case, Tangen action can be accepted and understandable because his action does not make someone loss and he does that action to protect his high self-pride which according to him it is very important matter for Tangen. If he does not lie, the researcher thinks that he will not sleep at the police station and may feel cold outside because he has nowhere to go to ask a help to stay at his friend's house.

Another event happen which points out as the example of *Maslahah Mursalah* is when he can not pay for his room so his room is rent to other people and he has nowhere to go, he is forced to stay at his landlord's house together with other member of the house. At one night in his landlord's living room, gathered with a grandfather and two grandchildren. Those two grandchildren spoil and make Tangen annoyed but he can not help the grandfather because he knows he has no right. Moreover, he has been given his dinner and place to stay for free by his landlord. If he stands up at grandfather's side, Tangen may be driven out by his landlord. Tangen has no choice. In the end, he is just quiet and does nothing. He moves to terrace to calm himself down.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter discusses the result of analysis that is consisted of conclusion and suggestion. The conclusion will enclose the result on how utilitarian moral behaviors reflected by the main character, the effects of the main character's action and moral behaviors viewed based on the Islamic perspective: *Maslahah Mursalah*.

4.1 Conclusion

Moral behaviors of the main character in Knut Hamsun's *Hunger*, the effects of the main character's action and the main character's moral behaviors viewed based on the Islamic perspective are provided as the main problem in this research. The Utilitarian theory is used to analysis moral behaviors of the main character which is divided into two forms, those are bad and good behavior and the Islamic perspective used to analyzed moral behaviors of the main character's Andreas Tangen is *Maslahah Mursalah*.

Here, some good behaviors which can be found in *Hunger* are reflected by the main character Andreas Tangen. Those are having high self-conception, sense of helpful, and sense of merciful. These good behaviors is done by the main character willing that other people and the main character itself can get the advantages and the use for them.

Some bad behavior is discovered in *Hunger* as well. Those bad behaviors are such as lying and distrust, stealing, and the sense of getting offended. These

bad behaviors are done by the main character as some reason caused why the main character should do that.

This researcher also has find out the effects of the main character's behaviors which gives both good and bad impacts for the main character after that action. Some actions which have done by Tangen also follow the principle of *Maslahah Mursalah* that has the goals for the public welfare such when he helps the street musician girl.

4.2. Suggestion

The researcher is aware that this analysis is not that perfect thus the other researcher can conduct the same research in deeper analysis in conducting moral behaviors. The last note that is in analyzing moral behaviors could use any other theory which provides other perspective in moral judgment in people attitude and behaviors.

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