

**FREEDOM OF MIND PORTRAYED IN EMILY DICKINSON'S  
SELECTED POEMS**

**THESIS**

By:

Farida Alviyani

NIM: 14320092



**DEPARTMENT OF ENGLISH LITERATURE**

**FACULTY OF HUMANITIES**

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
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**FREEDOM OF MIND PORTRAYED IN EMILY DICKINSON'S  
SELECTED POEMS**

**THESIS**

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In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra (S.S)*

By:

Farida Alviyani

NIM 14320092

Advisor:

**Dr. Hj. Isti'adah, M.A**

NIP. 196703131992032002



**DEPARTMENT OF ENGLISH LITERATURE**

**FACULTY OF HUMANITIES**

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG**

**2018**

## STATEMENT OF THESIS AUTHORSHIP

Name : Farida Alviyani

NIM : 14320092

Address : Pringgoboyo, Maduran, Lamongan

Hereby, I certify that the thesis entitled "*Freedom of Mind portrayed in Emily Dickinson's Selected Poems*" is my original work. It does not incorporate any material previously written or published by another person, except those indicated in quotations and bibliography. Therefore, I am the only person who is responsible for this thesis if there is any objection or claim from others.

Malang, December 26, 2018



  
Farida Alviyani

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This is to certify that thesis of Farida Alviyani entitled **Freedom of Mind portrayed in Emily Dickinson's Selected Poems** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.)

Malang, December 26, 2018

Approved by

The Advisor,



Dr. Hj. Isti'adah, M.A.  
NIP. 196703131992032002

Head of Department of English  
Literature,



Rina Sari, M.Pd  
NIP. 197506102006042002

Acknowledged by  
Dean,



Dr. Hj. Syafiyah, M.A.  
NIP. 1966091019910322002

## LEGITIMATION SHEET

This is to certify that Farida Alviyani's thesis entitled **Freedom of Mind portrayed in Emily Dickinson's Selected Poems** has been approved by the Board of Examiners as the requirement for the degree of *Sarjana Sastra* (S.S) in Department of English Literature.

Malang, December 26, 2018

### The board of examiners

1. Miftahul Huda, M.Pd. (main examiner)  
NIP. 198403292011011009
2. M. Edy Thoyib, M.A. (Chair)  
NIP. 198410282015031007
3. Dr. Hj. Isti'adah, M.A. (advisor)  
NIP. 196703131992032002

Signatures



Approved by  
Dean of the Faculty of Humanities



Dr. Hj. Syafiah, M.A.  
196609101991032002



## MOTTO

There are two freedoms – the false. Where a man is free to do what he likes, the true, where he is free to do what he ought

*Charles Kingsley*



## DEDICATION

I dedicate this minor thesis to my beloved father in heaven, Akejab.

And also the strongest woman in the world, my beloved Mother, Mulikah.



## ACKNOWLEDGEMENTS

In the name of Allah, the Lord of the World, who has been giving me the mercies and blesses. Praise and gratitude be to Him. Because of his gift and power this thesis can be completely accomplished. *Shalawat* and *salam* always be presented to our prophet Muhammad SAW, who has guided us from the dark way to the light way and full of blessings.

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In the end, researcher expects for constructive criticism and suggestion from all of the readers to improve the thesis. Hopefully, this research is very helpful to give new understanding and advantages for anyone who concern on similar research.

Malang, December 26, 2018

Farida Alviyani

## ABSTRACT

Alviyani, Farida.2018. *Freedom of Mind Portrayed in Emily Dickinson's Selected Poems*. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Hj. Isti'adah, M.A.

Keywords : Freedom, Existentialism, Poems

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Every single living creatures in this world has their own independency, both mind and physic. Freedom of mind related to independent thinking that cannot be interrupted by anyone else. This freedom has relationship with the human existance. The essence of being existent is being free to choose without a binding law or anything.

This research attempts to analyze Emily Dickinson's three selected poems entitled, "*If ever the lid gets off my Head*", "*The brain is wider than the sky*", and "*Hope*". The focus of this research is to know how Emily Dickinson shows freedom of mind through her poems.

In this thesis, researcher uses semantic theory to support in analyzing the meaning of the three poems of Emily Dickinson and Existentialism theory by Jean Paul Sartre as the main theory to analyze freedom of mind in Emily Dickinson's selected poems.

As the result, researcher found that Emily Dickinson illustrate freedom of mind in the different way. Human have freedom to think and make a choice in their life, human also have the extraordinary ability to get knowledge and learn from anything around them. Besides, there is a thing in human soul to make them free, it is called hope. However, Emily described that freedom of mind is something that cannot be restrained.

## ABSTRAK

Alviyani, Farida.2018. *Freedom of Mind Portrayed in Emily Dickinson's Selected Poems*. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Penasihat : Dr. Hj. Isti'adah, M.A.

Kata kunci : Kebebasan, Eksistensialisme, Puisi

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Setiap makhluk hidup di dunia ini memiliki kebebasan mereka sendiri, baik pikiran maupun fisik. Kebebasan pikiran terkait dengan pemikiran independen yang tidak dapat diinterupsi oleh orang lain. Kebebasan ini memiliki hubungan dengan keberadaan manusia. Inti dari keberadaan adalah kebebasan untuk memilih tanpa hukum yang mengikat atau apapun.

Penelitian ini mencoba menganalisis tiga puisi pilihan Emily Dickinson berjudul, "Jika tutupnya lepas dari kepalaku, otaknya lebih luas daripada langit, dan Hope" Fokus penelitian ini adalah untuk mengetahui bagaimana Emily Dickinson menunjukkan kebebasan pikiran melalui puisinya.

Dalam penelitian ini, peneliti menggunakan teori semantik untuk mendukung dalam menganalisis makna tiga puisi Emily Dickinson dan teori Eksistensialisme oleh Jean Paul Sartre sebagai teori utama untuk menganalisis kebebasan pikiran di dalamnya.

Sebagai hasilnya, peneliti menemukan bahwa Emily Dickinson menggambarkan kebebasan pikiran dengan cara yang berbeda. Manusia memiliki kebebasan untuk berpikir dan membuat pilihan dalam hidup mereka, manusia juga memiliki kemampuan luar biasa untuk mendapatkan pengetahuan dan belajar dari apa pun di sekitar mereka. Selain itu, ada sesuatu dalam jiwa manusia untuk membebaskan mereka, itu disebut harapan. Namun, Emily menggambarkan bahwa kebebasan pikiran adalah sesuatu yang tidak dapat dikekang.

## المُلخَص

فريضة الفيان. 2018. تصور حرية العقل في قصائد من إميلي ديكنسون. البحث الجامعي. قسم أدب الإنجليزية، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. تحت الإشراف : الدكتورة استعادة. الكلمة الأساسية: حرية، وجودية، قصيدة.

كل مخلوق في هذا العالم له حرية الخاصة، كل من العقل والجسدية. ترتبط حرية العقل بالتفكير المستقل ولا يمكن مقاطعة من الآخرين. هذه الحرية عندها علاقة بين الوجود الإنساني. صميم الوجود حرية لإختيار دون قانون الملزم أو أي شيء.

تختبر الباحثة لتحليل ثلاثة قصائد من إميلي ديكنسون وهي، "If ever the lid gets off my Head", "The brain is wider than the sky", and "Hope" البحث لتعرف أن تُظهر إميلي ديكنسون حرية العقل من خلال قصيدتها.

في هذا البحث، تستخدم الباحثة نظرية دلالة لتحليل المعنى من ثلاثة قصائد إميلي ديكنسون و نظرية وجودية جان بول سارتر باعتبار نظرية الرئيسية لتحليل حرية العقل في ثلاثة قصائد لإميلي ديكنسون.

وجد من نتيجة هذا البحث هي تصور إميلي ديكنسون بطريق المختلفة. كان الإنسان عندهم حرية التفكير واتخاذ الخيارات في حياتهم. وكان الإنسان عندهم أيضا قدرة الاستثنائية لإكتساب المعرفة من كل شئ من حولهم. آخر، عندهم في نفس الإنسان لتحريرهم، وهذا يسمى الأمل. ولكن، تصور إميلي أن حرية التفكير لا يمكن لكبح.

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## CHAPTER I

### INTRODUCTION

This chapter provides the background of the study, the problem and objective of the study, significance, scope and research design. This chapter is the beginning chapter before continuing the study in the next chapter.

#### A. Background of the Study

Everyone is born free, both physical and mind freedom. Freedom of mind is something that cannot be bound by anyone. According to Stuart Hampshire (1971:33) “no matter what causes beliefs that are accumulated, that which a man believes, and also that which he and he sets themselves to achieve, will remain up to him to decide on the light of argument”. Secondly, Stuart want to point to a generally unrecognized consequence of asserting the doctrine that the physical states of the organism determine uniquely corresponding states of mind. The states of mind become dependent, in virtue of the knowledge of the dependence, a form of perception, a form of perception. Or be contradicted, be proper anything that could be called a thesis of determinism. How free you are can be directly related to how free your mind is from being sucked into the drama, circumstance and issues. Freedom of mind has a close relationship with human existence. Human existence begins with free thoughts and then becomes an action.

Existentialism has a basic word derived from the Latin *ex* which means to come out and *sistere* which means standing. So, existence is standing by getting out of yourself. The essence of being existent is being free to choose without a binding law or anything that calls someone.

According to Jean Paul Sartre (1946:29), existentialism is a philosophy concerned with finding self and the meaning of life through free will, choice, and personal responsibility. The belief is that people are searching to find out who and what they are throughout life as they make choices based on their experiences, beliefs, and outlook. And personal choices become unique without the necessity of an objective form of truth. An existentialist believes that a person should be forced to choose and be responsible without the help of laws, ethnic rules, or traditions.

Existentialism is rebellion against some traits of traditional philosophy and conditions of modernity. Existentialism is also a rebellion against impersonal nature and modern industrial age (Nietzsche: 1886). Existence is a critique of the tendency of contemporary movements in modern times, which was a protest against totalitarian movements, both fascist, communist, etc., which tended to destroy people in collectivity.

The beginning of the emergence of existentialism originated from criticism of the humanitarian crisis as an implication of world war 1 and world war two. The reality of the crisis makes existentialism begin to speak of anxiety, anxiety, destruction and the sensation of utility.

The basis of existentialism thinking is that philosophy must depart from concrete society; Human existence is a central point of thought; existence precedes essence. Between existence and essence there is a difference that is existence is an actual state that actually occurs in space and time refers to an object that is here and now. While the essence is something that distinguishes between an object and other objects; essence makes the thing as it is, or something that is generally owned by various objects; essence is common for some individuals.

The central point of the study of Existentialism, namely the center of human reflection is a concrete human, local and not abstract, conceptual, and universal human, existentialism emphasizes the uniqueness and first position of existence, deepening deep and direct consciousness. The driver is the desire to 'live' and be recognized as 'individual'. The meaning and meaning of human life are only recognized in the context above. The place for human inquiry is direct awareness that is not contained in the system or in abstraction but in concrete experience.

Emily Dickinson is one the America's great and most original poets of all time. Emily has a tendency to shut herself out of her society and spent her time to write the work in her private room. However, she was a genius women, she can capture the deep philosophy in few short work. Some of her work were published when she was alive and more when she died. Emily was born in Amherst, Massachusetts on December 10, 1830. Her family has deep roots in New England. The paternal grandfather, Samuel Dickinson, was known as founder of Amherst



College. His father worked at Amherst and served as a state legislator. Dickinson entered an exclusive private school, Amherst Academy, and studied at Mount Holyoke Female Seminary, now called Mount Holyoke College.

Dickinson began writing as a teenager. Her early influences include Leonard Humphrey, principal of Amherst Academy, and a family friend named Benjamin Franklin Newton, who sent Dickinson a book of poetry by Ralph Waldo Emerson. In 1855, Dickinson ventured outside of Amherst, as far as Philadelphia, Pennsylvania. There, she befriended a minister named Charles Wadsworth, who would also become a cherished correspondent.

Dickinson did then choose physical isolation, but it was wrong to think that shame or closing was the basis of that choice. While it is true that he withdrew from society, she was also very connected to the world through her family, friendship, literary mentor and editors. She also read very much and was aware of the political realities, including the US Civil War, which happened around her. Emily died at the age of 55 years on May 15, 1886, due to kidney disease called nephritis.

During her life, Emily Dickinson was not really known as a poet. Only ten of her poems were published when she was still alive. After Dickinson's death, her sister, Lavinia Dickinson discovered hundreds of poems that Emily had crafted over the years. The first volume of these works was published in 1890.

Most of Emily's works are about death, religion, and social problems around her. see from the background of Emily's life, most of the researchers discussed emily's work with the themes of death, religion, and romance. No one

has examined Emily's freedom in producing her works. therefore, researcher is interested in analyzing existentialism in Emily Dickinson's selected poems entitled "*if ever the lid gets off my head*", *the brain is wider than the sky*", and "*hope*". Those three poems represent a picture of Emily's freedom in producing works even with an isolated body.

The research about Emily Dickinson has been used many researcher. First, Tri Wulan Ambarwati (2006) the student of State University of Semarang, entitled *The influence of Emily Dickinson's life background on the concept of death found in her poem entitled "because I could not stop for death"*. The researcher has focused on the life experience of Emily Dickinson that influences her perception of death portrayed in her poem. The result of the analysis shows that there are two factors that influence Emily Dickinson's poem; they are her religious background and her past experience.

Next is *Hope in Emily Dickinson poetry* by Aphriliانا Dian Sadhewi (2017). This research focused on the meaning of Emily Dickinson's poems *Hope is the thing with feathers* and *This is my letter to the world* and the correlation between the poems with the poet while she wrote the poems. This research used qualitative methods and expressive theory. The result of the analysis founds in two Dickinson's poems have the same concept of hope, and it has also correlation between the poems with its personality background. She emphasizes people that she hopes for existent of her literary works to be everlasting life, especially her poetry, so that the world knows her.

The study of existentialism that almost same with researcher's topic was written by Fajar Purnomo Adi (2016) entitled "An Analysis of Freedom on Anthony Burgess' A Clockwork Orange. The focus of this research is to investigate the issues of freedom in the novel. This study aims to define the way Antony Burgess' novel define the freedom. Existentialism Sartre is used by the researcher to analyze the freedom in the novel. The findings show that this novel defines freedom through the actions of the main character, Alex who is driven by two factors in three stages of freedom and also questions about freedom that are repeated throughout the novel.

#### **B. Problem of the Study**

The problem explored in this study based on the background. The problem is:

How does Emily Dickinson show the freedom of mind in her poems?

#### **C. Objective of the Study**

Based on the problem of study, the objective of the study is:

To analyze how Emily shows the freedom of mind in her poems.

#### **D. Significance of the study**

In this research, researcher has some expectation of this research significance. This research is significance to conduct due to the theoretical and practical.

Theoretically, this research is expected to enrich the researcher about literature development.

Practically, the result of this research is gives the influence to the reader and researcher itself. Researcher hopes that the research can enrich the researcher knowledge about existentialism from analyzing the Emily Dickinson poems.

#### **E. Scope of the Study**

This research focus on analysis the freedom of mind reflected in Emily Dickinson's three selected poems entitled "if ever the lid gets off my head", "I hide myself within a flower", and "hope". Also this research is going to talk about how Emily Dickinson described the freedom of mind in her poem. The research is examined by existentialism theory of freedom by Jean Paul Sartre.

#### **F. Research Method**

The research design of the study is the aspect in three selected poems of Emily Dickinson. In this part consist of data sources, data collection, and data analysis.

##### **1. Research Design**

This research is a literary criticism because it deals directly with literary work. The researcher used the descriptive qualitative method as the research design. It was considered as a qualitative study because this research attempted to explore and understand the meanings of individuals or groups ascribe to the social or human problem.

##### **2. Data sources**

The main data source of this study is from the three selected poems of Emily Dickinson, "if ever the lid gets off my head", "I hide myself within

a flower”, and “hope” from the book the complete poems of Emily Dickinson edited by Thomas H. Johnson and published in 1960 in Boston. The secondary sources are any relevant references that support the researcher in this analysis.

### **3. Data collection**

There are some techniques that researcher does to get the data.

1. The researcher reads and understands the three selected poems.
2. The researcher finds the meaning of the poems using semantic theory to help researcher analyze the object. Then,
3. Learn more about existentialism analysis as the tool to analyze the object.

### **4. Data analysis**

After the data being collected, the researcher begin to analyze the poems one by one and selecting the part that relevant with the theory of the study, in this case, the data were analyzed based on the theory of literature and existentialism in order to achieve a conclusion. Researcher also uses the other information from other sources to support the analysis.

### **5. Definition of key Terms**

To build the reader knowledge and understanding of this study, researcher provides some definition of key terms as follows:

1. Freedom of mind : human freedom to think that underlies human behavior and life.



2. Existentialism : a study that emphasize the existence of human being, a freedom of choices in human's life.
3. Poem : a piece of writing in which the words are arranged in separate lines, often ending in rhyme, and are chosen for their sound and for the images and ideas the suggest.



## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter provides the specific definition of the theories related with the study, those are in order to enrich knowledge and information related to the research focus. It consists of the deep definitions of semantic theory and existentialism theory, also the previous studies of the related study.

#### **A. Theoretical Framework**

##### **1. Theory of Semantic**

Semantic is the study of meaning through language. The term of semantic comes from from Greek, namely '*sema*' in the form of noun meaning 'sign' or 'symbol' and '*samaino*' (verb) which have the meaning of 'mark' or 'symbolize'. While semantic understanding in terminology is the science that examines symbols or signs that express meaning, meaning relationships with one another, and the relationship between the word and the concept or meaning of the word.

Palmer (1981) defines semantics as a term that is usually used to direct a study or science of meaning, and because eating is part of the language so we can conclude that semantics is one branch of linguistics or linguistics.

According to Kridalaksana (2001: 1993) that semantics is part of the structure of language that is related to the meaning of expressions and to the structure of meaning of speech. The point is the purpose of the conversation, the

influence of the unit of language in understanding perceptions, as well as human or group behavior.

In the other hand, According to Charles W. Kreidler (1998: 3) semantics is a systematic study of the meaning and semantics of linguistics is the study of how language regulates and expresses meaning. That is, the meaning in semantic linguistics is very necessary for us to limit ourselves to the expression of meaning in one language.

Charles said there are three disciplines related to the systematic study of meaning, in itself: psychology, philosophy and linguistics. This means that, psychologists are interested in how individuals learn, how they store, remember or lose information. Language philosophy deals with how we know, how certain facts that we know or accept as truth are related to other possible facts. And then, the last systematic study of meaning is about linguistics, linguistics wants to understand how language works.

In this century the study of meaning has expanded to include not only the symbols referent relationship (traditional 'semantics') but also the behavior that result from our language habit. Alfred Korzbski (1877-1950) believes that" (general semantics) language influenced not only our thinking, but also all human behavior".

Gleason in Chaer (1990: 16). According to him the language consists of two layers, namely layers and expressions of content. Formatting layer becomes the material of phonological, morphological, syntactic, and discourse studies, even though the content layer becomes semantic study material. The concept of Gleason is similar to the significant concept and *signifie* proposed by Saussure. In addition, there is another opinion that strengthens the existence of this third semantic understanding, is the assumption put forward by Chaer (1990: 3). According to him, semantics only assess meaning related to language as an oral communication tool. He further assumed that the semantics did not analyze the meaning of the language of interest, color language, and the language of stamps because the meanings contained in these languages were merely symbols which were not derived from linguistic guidelines.

Semantics has an important role in communication, it is because language has functions and objectives to be used in communicating in conveying a meaning (Sutedi, 2003: 111). Like someone who conveys an idea and thought to the other person, then the other person is able to understand what is being said.

Semantics are distinguished according to the level or part of the language of investigation which is the lexicon of that language, then the type of the semantics is called the lexical semantic. This lexical semantics investigated the meaning that existed in the lexemes of the language. By that, the meaning contained in such lexemes is called lexical meaning. Lexeme is a term commonly used in an Islamic standard which mentions meaningful language units.

### **a. Importance of Semantics**

Semantics are important subjects at least when viewed from two aspects; they teach language and communication. Dealing with teaching, Wahab (1997: 20) states:

Students, teachers, and scholars who are interested in linguistic studies realize that semantics is an important aspect of language studies as two siblings - phonology and syntax. Logically, semantics should not be ignored in language studies. Apart from important status in linguistic studies, in addition to the other two, semantics are subjects that do not have a place in the current TEFL curriculum at the level of the higher Indonesian education system. As a result, semantic negligence can lead to inaccuracies in teaching lexical meanings and sentences. One level of lexical meaning, semantic ignorance in TEFL can make a false concept of synonyms, antonyms, and ambiguity. At the level of themes, grammar and acceptance problems can appear.

Related to the meaning of sentences and some grammatical problems including learning the agreed meanings of certain sound sequences and learning how to combine these meanings or practical semantics, it is also needed for those who want to be better speakers, writers, or communication in daily life activities their day. The description shows that Semantic as a branch of Linguistics dedicated to this study is quite important not only for language teachers and for students but also for those who want to communicate better in society.

### **b. Elements of Semantics**

There are three elements of semantics. That are sign and symbols, lexical meanings and reference relationships, also naming. The definition of each will be presented below:



### **(1) Signs and Symbols**

Signs and symbols are developed into a theory called semiotics. Semiotics have three aspects that are closely related to the science of language, namely; syntactic aspects, semantic aspects, and pragmatic aspects.

Signs and symbols (symbols) are two elements contained in language. Signs developed into a theory called semiotics. Semiotics has three aspects related to linguistics, namely syntactic aspects, pragmatic aspects, semantic aspects.

### **(2) Lexical Meanings and Reference Relationships**

The lexical element is a unit used in a meaning system that can be used and distinguished from other units. Lexical meanings can be in the form of categories and synchronization, namely all words and illustrations, scientific groups with structural meanings that must be defined in units of construction. Whereas, referential relationships are relationships that exist between different words and languages referred to by the conversation.

The lexical element is the smallest unit in a system of linguistic meanings in which the smallest unit is distinguished. The lexical meaning is in the form of a categorial and syncategorematic in which all words and implications are scientific groups with structural meanings that must be defined in units of construction. Whereas in referential relations is the relationship that exists between a word and a world that is outside the language referred to by the conversation.

### **(3) Naming**

The term naming, interpreted Kridalaksana (1993), as a process of finding language symbols to describe concept objects, processes and so on; usually by utilizing the existing treasury; among others, with possible changes in meaning or with the creation of words or groups of words.

The term naming is interpreted by Kridalaksanan that the process of searching for a language symbol serves to describe objects, concepts, processes and so on. In addition, naming is used for the existing treasury, among others, by changing possible meanings or by creating words or groups of words.

#### **c. Kinds of meaning**

The role of a meaning, there are some linguistic experts or experts who have described the types of semantics or meanings that are in accordance with their respective views. This was revealed by Leech (in Chaer, 1994: 290) which provides 7 types or types of semantics.

Before classifying semantic variations, we must observe the object of semantic study. Because we already have the belief that semantics is the science that examines the meaning of language, which is a semantic object is the meaning of language or the meaning of units of language, such as words, phrases, clauses, sentences, and discourses.

Semantics is concerned with aspect of meaning in language, work in Semantic deals with the description of word-and sentence meaning. There are certain kinds of meaning or certain aspects of meaning in Linguistics (Lyon, 1983:139). Semantic as the study of the linguistic meaning of the words, phrases, and sentence, is not only concerned with meaning of lexeme but also the relationship between language and culture. We can directly guess what intended messages of an utterance are, because we have already known the specific culture of the speaker. As the result, the diversity of lexeme meaning is varied and categorize.

The following chart shows the position and object of semantic study, namely the meaning in the whole systematic language.

**(1) Narrow meaning**

Kridalaksana (1993: 133), states that narrow meanings (specialized meaning, narrowed meaning) are speech meanings that are narrower than the central meaning; for example, head in stone head.

**(2) Broad meaning**

According to Djajasudarman (1993: 8), broad meaning (widened meaning or extended meaning) is the meaning contained in a word wider than expected

**(3) Cognitive Meanings**

Djajasudarman (1993: 9) said cognitive meaning also called deskritif or denotative meaning is the meaning that shows the existence of a conceptual relationship with the world of reality. Cognitive meaning is

straightforward meaning, meaning as it is. Cognitive meaning is not only possessed by words that designate real objects, but also refer to forms with special cognitive meaning.

#### **(4) Conotative and Emotive Meanings**

The connotative meaning is the meaning that arises from cognitive meaning (through cognitive meaning), into the cognitive meaning is added another meaning component. Meaning emotive is a meaning that involves feeling (speaker, listener; writer and reader) towards a positive direction.

#### **(5) Reference Meaning**

Referential meaning is the meaning of elements of language that are very closely related to the world outside of language (objects or ideas), and which can be explained by component analysis; also called denotation; the opposite of connotation.

#### **(6) The meaning of construction**

The meaning of construction is the meaning contained in construction, for example 'milk' which in Indonesian is expressed in the order of words.

#### **(7) Lexical Meanings and Grammatical Meanings**

Lexical meaning is the meaning of elements of language as symbols of objects, events, and others. Meanwhile, the grammatical meaning is the meaning that involves intra-language relations, or the meaning that appears as a result of the functioning of a word in a sentence. In semantics grammatical meanings are distinguished from lexical meanings. Lexical meanings can change into grammatical meaning operationally.

Lexical meaning covers among other things the discussion about, those are: denotation, connotation, ambiguity, synonymy, hyponymy, polysemy, homophony, and homonymy.

Contribution to Semantics has essentially two sources, namely, Linguistics and Philosophy. Linguists have contributed primary to the study of the core meaning or sense of individual words whereas philosopher have especially contributed to the study of both sentential and discursual meaning. (Mains et al., 1987) and (Brown et al., 1996).

#### **(8) Proposition meaning**

The meaning of a proposition is the meaning that arises when we limit the notion of something. We can see words with the meaning of propositions in the field of mathematics, or the field of extra. The meaning of propositions also contains the meaning of suggestions, things, plans, which can be understood through context.

#### **(9) Central Meanings**

The central meaning is the word meaning which is generally understood when the word is given without context. The central meaning is also called the meaning of irrelevance.

#### **(10) Pictorial meaning**

The pictorial meaning is the meaning of a word that relates to the feelings of the listener or reader.



### (11) Idiomatic meaning

An idiomatic meaning is or figuratively is the use of words with meaning that is not true.

### 2. Theory of existentialism

Etymologically existence originates from *ex* words that mean beyond and *sistere* which means to stand up or place, so broadly existence can be interpreted as having one's own mind as well as out of him. Existentialism is a flow in philosophy that emphasizes human beings, where humans are seen as a being who must exist, examining the way humans are in the world with consciousness. So it can be said that the center of existentialism reflection is a concrete human being. Graham said that existentialism is a process of being than state of being condition (238)

Marcel Gabriel (1889-1973) was who coined the term “existentialism”, although he was reluctant to be a Christian existentialist (Craig 211). Existentialism is associated with the family of philosophers, Simon de Beauvoir and Jean Paul Sartre, who gathered in Paris at the end of World War II, after the liberation of Paris. The mood is one of enthusiasm, creativity, anguished self-analysis, and freedom. It is linked with the problems of the day, and invites the subsequent generation to view them as having the currency of yesterday news. It is as old as philosophy itself, because it addresses the issues that matter most in people’s lives. It is also as current as the human condition it examines.

The beginning of the emergence of existentialism originated from criticism of the humanitarian crisis as an implication of World War 1 and world war two. the reality of the crisis makes existentialism begin to speak of anxiety, anxiety, destruction and the sensation of utility. There are several features of existentialism, that is, always seeing the way humans are, existence is interpreted dynamically so that there is an element of acting and being, humans are seen as an open and unfinished reality, and based on concrete experience.

There are several life themes that existentialists try to uncover. According to them, these themes are always experienced by humans and underlie human behavior. These themes include freedom (free choice), anxiety, death, authentic life (being authentic self), nothingness, etc. The issue of authentic freedom and life by existentialism is considered as two fundamental problems in human life. Humans are believed to be free and freedom creatures that are the basic capital to live as authentic and responsible individuals.

The intrinsic element of existentialism according to Heidegger is freedom. One of human values which aspired poets, politicians, spiritual leaders and philosophers is freedom. Freedom is absolute thing. Humans are responsible to build their own experiences and reality, choices and actions, because life is a game without rules. Everybody can do anything with their life and responsible for what they did.

The basis of existentialism thinking is that philosophy must depart from concrete society; Human existence is a central point of thought; existence precedes essence. Sartre states that existentialism is a doctrine which makes human life possible, that every truth and every action implies a human setting and a human subjectivity, the doctrine that “existence precedes essence, or if you prefer, that subjectivity must be starting point.

Between existence and essence there is a difference that is existence is an actual state that actually occurs in space and time refers to an object that is here and now. While the essence is something that distinguishes between an object and other objects; essence makes the thing as it is, or something that is generally owned by various objects; essence is common for some individuals.

Plato says in his book Republic, a free man is the man who attitude of the philosopher. A philosopher is concerned with freedom of the will or the power to choose between choices. He is in full control of his life using his own judgement in its conduct. He is an expert at pleasure, knows how to organize his life and is able to cope with certain sorts of situation (Gosling 89).

Freedom is totally of human existence in one’s environment, involving both choices and responsibilities, for man is always free within his situation to choose the meaning in his life, free to reconstruct his interpretation of experience, free to reassess and alter them if he chooses (Spinelli 116).

The central point of the study of Existentialism, namely the center of human reflection is a concrete human, local and not abstract, conceptual, and universal human; existentialism emphasizes the uniqueness and first position of existence, deepening deep and direct consciousness. The driver is the desire to 'live' and be recognized as 'individual'. The meaning and meaning of human life are only recognized in the context above. The place for human inquiry is direct awareness that is not contained in the system or in abstraction but in concrete experience.

**a. Existentialism Soren Kierkegaard**

Kierkegaard with his existentialism teaches us how to become a knight of faith that exists according to its essence. Someone who is going to exist in accordance essence must take a leap of the existence of even a leap of faith. There are three areas of existence: the aesthetic realm, the realm of ethical and religious sphere. A person who is aesthetically pleasing is the worst person. He never realized what life was. A fat sitting on the couch, eating popcorn and drinking bottles of beer while watching television is an example of people who live aesthetically. Another example is Don Juan; he never had a commitment with a girl, but made love to many girls. In general, they are aesthetically life is controlled by what was later called by Sigmund Freud as the id (the pleasure principle).

People who live aesthetically will one day feel bored. If a person realizes that he is bored because of the aesthetic life he had, he had to take a leap of

existence. He must choose and commit with one way of life. After 'jumping', he will live ethically. With the 'jump' someone remove her-that-old-and-not-true and automatically gets himself-the-new-and-true. Someone chooses his life, how someone will live his life. Someone is responsible for the life he chooses.

There is a leap that is difficult for others to understand even if he believes it. Kierkegaard called it a leap of faith. When a person ethically chooses his own calling, God's calling, he lives religiously. He lives in faith. He lived his life only for God. Sometimes other people cannot understand it. However, he believed what he lived was right. When a person lives religiously, he becomes a knight of faith.

Kierkegaard states that there are 3 stages of existence, the stage of life, namely: the aesthetic stage, the ethical stage, the religious stage. According to him, this is how humans are in the world.

Aesthetic is the effort of and live life without freedom in good (good) or evil (evil). When taking certain actions, do not do good actions or not. Which is based on the fulfillment of immediate and spontaneous desires.

In the ethical stage, humans begin to consider the category of good or evil. When not, there is no desire that is possible and spontaneous, and makes concrete choices based on ratios.

Humans tend to want to reach objective reality, while human knowledge is only able to approach objective reality, and will never fully master it. Humans experience uncertainty because they cannot fully reach objective reality. However,



it is precisely this limitation that is an opportunity for humans. Uncertainty makes it intensify its unlimited inner desires. He enters objective truth with his unlimited desires. This is faith. Humans embrace the truth about what exceeds the limitations of their knowledge. That's when humans enter the religious stage. Live his life passionately

**b. Existentialism Jean Paul Sartre**

Sartre's ontology is explained in his philosophical work, *Being and Nothingness*, in which he defines two types of reality which are beyond our conscious experience: the existence of objects of consciousness and consciousness itself. The object of consciousness exists as "in itself", that is, in an independent and non-relational way. However, consciousness is always an awareness of "something," so that it is defined in relation to something else, and it is impossible to understand it in conscious experience: it exists as "for itself." An important feature of consciousness is its negative power, with which we can experience "nothingness". This power also works inside, where it creates a lack of intrinsic self-identity. So unity of self is understood as a task for self rather than as given.

"Existentialism says that even though God exists, it means nothing to an existentialist," he said, "Not that we believe that God exists, but we think the main problem is not in His existence."

What people need is to give meaning to themselves with every choice they make and understand that nothing can prevent it from that. Existence precedes essence. Existentialism is a doctrine of real action. Existentialism is how a person lives without lying to himself. For life someone must choose and take the consequences.

A person's anxiety is knows that he is alive. And, he must live in fullness. For fullness it is impossible for God to exist. If God exists, someone will never be himself. It doesn't matter to live religiously. Living religiously is a sign that someone lives in a lie. He lied to himself.

Someone is responsible for his own life. He created himself. To exist someone is not only responsible for himself as an individual, but also for everyone. If someone believes in God, he runs away from his responsibilities. Who is responsible for his actions is no longer himself, but God.

Phenomenology occupies an urgent, even "central" position in Jean Paul Sartre's existentialist philosophy. Sartre acknowledged the magnitude of the influence of phenomenology Edmund Husserl in his philosophical thinking, he said, "Husserl's phenomenology brilliantly paved the way for studies of consciousness by going from zero, without assumptions, without hypotheses and without prafenomenological theory." Firm and clear, phenomenology is "method" or "technique" in Jean Paul Sartre's existentialism philosophy, Sartre mentions several important meanings in Husserl's phenomenon. First, the need to lay awareness as the basis of philosophical inquiry. second, the importance of philosophy to return to its reality.

On the one hand, we also need to examine the concept of Bertrand Russell's existence, which further clarifies Sartre's understanding of existence. According to Russell, we often incorrectly use the words "there" or "be". When we say that the pencil exists "in essence we have just arrived at" the stage of thinking that the pencil exists "However, if one day we find the object as we mean it as a pencil, it can only be said that: the pencil really exists" also with Lord. When we say that "God exists", in essence we are only at the "stage of having that" God exists ".

But because we have not met or proved that God exists, it can be said that "God really does exist". When further investigations are carried out, it is found that the various concepts regarding existence above are Sartre's existentialism "atheism" theses. Sartre asserted "existentialism is nothing else than to draw all the consequences of a coherent atheistic position" (Existentialism is an attempt to continue the consequences of a coherent atheistic position).

Sartre has three concept of existentialism in his book Existentialism and Humanism, they are existence precedes essence, freedom and choices, and responsibility.

#### **(1) Existentialism precedes essence**

Sartre argues on "existence precedes essence," that is, all new things can be interpreted when he "exists" or "exists" first. Existence as meant by Sartre and philosophy in general, fulfills the dimensions of space and time. What is meant is that everything that exists is definitely real. As has been emphasized and explained earlier that the grounding argument for the main basis of existentialism

is "existence precedes essence". In other words, according to Sartre, existentialist are those who believe in the validity of the arguments above.

Essence means the essence of an object, the definition of something, an idea of something, the nature or nature, function, and program. This means that in artificial objects, essence really precedes existence (Palmer, 2007: 21).

## **(2) Freedom and choices**

The first principle of existentialism according to Sartre in his book *Man Makes Himself* is subjectivity. Man is nothing but what he makes of himself (4). Humans are simply. Not that he only wants what he wants. But he is what he wants, and when he thinks of himself after being there. Freedom cannot be distinguished from the existence of human reality. Humans do not exist first in order to be free later. There is no difference between human existence and freedom.

Sartre also state that every human being is condemned to be free, it was because man does not create himself, but from the moment he entered the world, he is free to choose every choice and be responsible for everything he does. Freedom can be found except freedom itself. Sartre does not believe in the power of passion. He would never regard a great passion as a destructive stream in which a man is swept away by certain actions by destiny, and therefore, is the reason for them.

For Sartre, human beings exist with consciousness as themselves. And as such, it cannot be exchanged. Thus also the existence of humans is different from the existence of other things without awareness of their own existence. Another

word for human existence is openness; different from other objects where there is both essence and essence, then for human existence precedes essence.

Thus Sartre emphasized the first principle of his teaching. This also means that for Sartre the first principle as a basis for understanding man must approach him as subjectivity. Humans as creators themselves will not be finished with that idea. As an existence marked by openness towards the future, then humans plan everything for themselves.

### **(3) Responsibility**

Humans are not only free, but are also required to be responsible for their freedom with a choice of actions. Man is responsible for all his existence, against himself, others and nature. Therefore he learns from the behavior of others and nature. It affects his mind. Through his thoughts, he chose the possibilities he faced and tried to make it happen. Then it is his responsibility. Sartre said, “thus existentialism” first move is to make every man aware of what he is and to make the full responsibility of his existence rest on him. And we say that a man is responsible for himself, we do not only mean that he is responsible for his own individuality, but he is responsible for all men”.

Man is responsible for himself, whatever his existence may be, whatever meaning he wants to give to his existence, no one else is responsible himself. Because in shaping itself, humans get the opportunity to choose what is good and what is not good for them every time. Every choice made against the alternatives



he encounters is his own choice; he cannot blame others, nor can he depend on God (Hassan, 1976: 103).

## **Sartre's Philosophy Foundation: Existence and Absence**

### ***1. L etre-en-soi***

From a book written by Sartre *Being and Nothingness*, we can see Sartre's ontological foundation in building a philosophy that uses phenomenological methods. With the same basics, Sartre got quite different conclusions from Husserl and Heidegger as the teacher of phenomenology.

As its ontological foundation, Sartre first presented the concept of *L etre-en-soi*, what is *L etre-en-soi*? in a sense, *L etre-en-soi* means being-in-itself or being in itself. To find out, we should surgical the term one by one. First etre, Driyarkara explained what etre meant:

“ Now that we approach Sartre's mind follow the following exposure, we understand trees, we understand animals, we understand humans and so on. Everything is different ... So we call with different names or words because what is called also different ... however, among the terms we use there are general ones, meaning we use it to refer to goods goods that are completely different, for example the word item ... in addition there are other common words also «exist». Anything we meet can be called something or something that is there. Well, there is something or something that is, in Sartre's language called Etre. '(Driyarkara, 2006a: 1304)

*L etre-en-soi* points to a closed way of existence, what is completely identical to himself. He is tightly closed, without holes, without gaps, and without the slightest movement to get out of him. there are no subject-objects, they have

no relation at all. By Sartre *L'etre-en-soi* it is called 'there is an unconscious'. It can be said that this type is the existence of objects, which are just like that (Siswanto, 1998: 140).

More details about *etre-en-soi* must be said: it is what it is. *Etre-en-soi* is not active, not passive, not affirmative, not negative: those kinds of categories only have meaning in relation to humans. *Etre-en-soi* has no past, no future; has no possibility or purpose. *Etre-en-soi* is a contingent at all. Meaning: just like that, without fundamentalism, without being created, without being able to be played from something else (Bertens, 2001: 92). According to Sartre, everything in this way, everything that is *L'etre-en-soi*, is sickening. Why? Tables, chairs, trees, and so on, are nothing. If we see these objects as *de-facto*, as they are for no reason whatsoever, apart from all the meanings that we give to them in daily life it will look sickening (Hadiwijono, 2011: 159).

## 2. *L'etre-pour-soi*

*L'etre-pour-soi* or 'exists for oneself' points to the way human beings exist, namely in human consciousness; it is extensive with the world of consciousness and the nature of consciousness which is outside of something or someone. In consciousness, the subject and object appear. Some are conscious of being subjects, but they can also be objects. So as if there were two things there; subject to the object. What is in the form of a 'conscious mindfulness'. What is in the form of an object is he himself, just realized. But that awareness is not identical with him because he only stands as 'another subject' and is inseparable from himself.

Between subjects who are aware and objects that are aware of there is always distance, distance between me and me, this is what is called 'nothingness' (Siswanto, 1998: 141).

This difficult concept can be facilitated by example. Now let us assume there is a human being. Unlike other objects that are not aware of their existence. Man is there, it means he is aware of his existence. Whereas humans who are aware of their existence mean that they know something. knowing something this is what Sartre calls a process of negating something. Or from 'Ada' to 'Nothing'. How can?

Notice now, if humans are and in doing, are aware of themselves, that means that humans are consciously in transition. He was diverting, he was moving, he was on his way. Once again he consciously carried out the transition. He switched, he diverted, because he was aware of himself. He was aware of himself as this, but instead jointly denied by diverting it. So, he said this and also denied, I did not want and therefore he turned. For example, someone acknowledges that I am a thief. Being aware and precisely because of his awareness that he hates the nature of the thief, so he doesn't want the theft.

In fact, the elimination occurs continuously, there is no stopping, because the man never stops. He keeps on doing. Every action is in the form of movement. Transfer of change, because humans cannot want determination and it is precisely because of their awareness. Look now like this: the human being is every action changing, shifting, moving to. Because he was changing, because he was diverting to, because he was moving to, so he wasn't as he was wanted. He is in an

undesirable state and the desired state does not yet exist. So he doesn't exist yet. So, what you want doesn't exist and what you don't want is not desired. That is human in every second. So he always negates (Driyarkara, 2006a: 1309). That is what is meant. There is always going to nothing.

### **B. Previous studies**

Some researchers have carried out studies about existentialism. The following are the result of previous studies, which are relevant to existentialism study

One of the study that related to the current research is undergraduate thesis conducted by Vivi Priyanawati (2017) the student of State Islamic University (UIN) Sunan Ampel Surabaya, entitled *Existentialism Study on Strayed's Self-Discovery in Wild by Cheryl Strayed*. This study focused on the characteristic of the main character and how she shows her existence to find her truly identity. Strayed doing journey across pacific crest trail by himself after his mom's death. By using new criticism to describe the characterization of Strayed and Soren Kierkegaard's existentialism theory to describe Strayed's existence stage by stage, researcher found that Strayed has found her inner peace and herself as she used to be. Strayed also has been back into her own self as she is.

Although this thesis used the same theory with the researcher's thesis, it has the difference object and the focus. This research analyzed a novel by Cheryl Strayed, but researcher analyzes selected poems of Emily Dickinson. Moreover, this research focused on the existence of the main character to find her truly identity, but this thesis more focuses on the freedom of mind of the character.

The study of existentialism that almost same with researcher's topic was written by Fajar Purnomo Adi (2016) entitled "*An Analysis of Freedom on Anthony Burgess' A Clockwork Orange*". The focus of this research is to investigate the issues of freedom in the novel. This study aims to define the way Antony Burgess' novel define the freedom. Existentialism Sartre is used by the researcher to analyze the freedom in the novel. The findings show that this novel defines freedom through the actions of the main character, Alex who is driven by two factors in three stages of freedom and also questions about freedom that are repeated throughout the novel. In addition, this study also found that according to the novel, freedom is a special treat for humans and thus becomes a characteristic of being human and differentiating between humans and other creatures. When humans lose their freedom, they cannot choose and those who cannot choose to stop being human

The next research has conducted by Filda Hilmia Adibah (2018) entitled *The Existence of Will Traynor in Jojo Moyes's Novel Me Before You That Lead His Essence*. This research focused on the freedom of the main character to determine his life choices. *Me before you* novel tells about Will Traynor who feels his life is not according to what he wants and decides to end his life. He rejects determination in life through his choices. Humans have provisions that must be passed in the history of their lives. We are also have the freedom to desire and choose how to overcome the existing situation with the provisions implemented in the formation of the soul. Will Traynor is a strong and courageous figure. It is shown through life choices and accountability in realizing their own existence. In



his life, he chose to isolate himself and then decided to commit suicide, which made him have to sacrifice his relationship and love. Then he felt he had the full right to die, which meant that Will was a brave figure who became the essence of his life.

Similar to previous research, this study uses the theory of New Criticism as the basic theory to analyze the character of Will Traynor, while to explore more about existence and essence, the author uses existentialism theory by Jean Paul Sartre. By using Sartre's existentialism theory, Will Traynor's phases in showing its existence will be explained in detail so that the right to die, ultimately defines the essence of his life.

This thesis and the researcher's thesis have the similarity in using Sartre's theory of freedom existentialism. But, this thesis focused on the freedom of choices of the main character in the novel, and the researcher's focuses on the freedom of mind in the poems.

In addition, researcher also provides the previous studies of Emily Dickinson to enrich the knowledge and find the gap between this research and other research. The first thesis that analyze about Emily Dickinson has conducted in undergraduate thesis by Tri Wulan Ambarwati (2006) the student of State University of Semarang entitled *The influence of Emily Dickinson's life background on the concept of death found in her poem entitled "because I could not stop for death"*. This poem tells us about Emily Dickinson's perception of death. She expressed death as a pleasure journey and a nice experience. This study

focused on the influence of Emily Dickinson's life background on the concept of death. This thesis used biographical approach and the concept of death to analyze the poem. As the result, there are two factors that influence the concept of death in Emily Dickinson's poem; they are her religious background and her past experience.

Emily Dickinson's poems always become interesting to analyze. In this research focused on the concept of death and how Emily's life experience influences her poems, but researcher's focus on the freedom in Emily Dickinson's poem. Although those research uses the poems of Emily Dickinson, but the two researchers choose the different theme of poems.

The next study that used Emily Dickinson's poem as her object is the undergraduate thesis by Aphrilliana Dian Sadhewi (2017) entitled *Hope in Emily Dickinson poetry*. This thesis used two Emily Dickinson's poems "hope is the thing with feature" and "my letter to the world". The aims of this research are to understand the meaning of two poems of Emily Dickinson and to describe the correlation between the poet and her condition in that time when she wrote the poems by using qualitative method and expressive theory.

As the result, it is found that the first poem tells about hope of life that the poet depicted through the symbol "bird". It is pointing the experiences of the speaker even when toughest temptation; she has hope to her live or his life. In the second poem portrayed about hope that trough the word "letter". As the

conclusion, the writer finds in two Dickinson's poems have the same concept of hope, and it has also correlation between the poems with its personality background. She emphasizes people that she hopes for existent of her literary works to be everlasting life, especially her poetry, so that the world knows her.

This thesis and the researcher's thesis have the difference focus and the object of poems. This research choose hope as the theme of research and used expressive theory, but researcher choose freedom as the focus and uses existentialism theory by Jean Paul Sartre to analyze the poems.



## CHAPTER III

### ANALYSIS

This chapter presents the analysis of Emily Dickinson's poem. The analysis will be divided into two parts. The first is the analysis of the meaning of three selected poems of Emily Dickinson entitled "*If ever the lid gets off my head*", "*The brain is wider than the sky*", and "*Hope*". The next will be the analysis of the freedom in Emily Dickinson's poems by using Sartre's existentialism theory.

#### A. Analysis of the Meaning of the Poems

The three poems chosen by the researcher are "*If ever the lid gets off my head*", "*The brain is wider than the sky*", and "*Hope*".

##### a. If ever the Lid Gets off My Head

The first poem is if ever the lid gets off my head, the poem consists of two stanzas. Every stanza has four lines. There are many lexical meanings extended over that poem. The analysis is to describe the lexical meaning. It is because sentence is combination of words

*If ever the lid gets off my head*

*And lets the brain away*

*The fellow will go where he belonged*

*Without a hint from me*

*And the world – if the world be looking on –*

*Will see how far from home*

*It is possible for sense to live*

*The soul there – all the time*

The classification of words in the poem “*If ever the lid gets off my head*”:

NO	WORDS		
	VERB	NOUN	ADJECTIVE
1	Gets off	Lid	Wider
2	Lets	Head	Ever
3	Go	Brain	Away
4	Looking on	Fellow	Where
5	Live	Me	Belonged
6	See	World	Far
7	Is	Soul	Possible
8		Hint	
9		Live	
10		Sense	
11		Soul	
12		Time	



The poem begins with “*if ever the lid gets off my head*”. The first line becomes the title of the poem because this poem does not have any title. The word “lid (n)” is the top of something, also known as a cover, is part of a container, and serves as the closure or seal, usually one that completely closes the object. After the word lid followed by “gets off (v)” that has meaning “opened”. The meaning of “head (n)” is the anatomy at the top of the human body. It supports the face and is maintained by the skull, which itself encloses the brain. The *brain itself* is the central organ of the human nervous system. The word “brain (n)” is mentioned in the second line after the word “lets” the meaning is to allow something to happen or someone to do something by not doing anything to stop an action or by giving your permission.

The first line gives an illustration that the cover is open from Dickinson’s head. The brain is described as a thought locked in Dickinson’s head and if the cover is removed, it will “escape” as the animal is released from the cage. Followed by *and lets the brain away*, the brain replaces the word ‘mind’ or imagination. Means, she lets her mind be free even though her body is confined in the room. She feels that her brain belongs somewhere else, perhaps in a higher realm than where she exists physically.

The next line, “*The fellow will go where he belonged*”. The word “fellow (n)” is less likely to be used for a man in general in comparison to other words that have the same purpose. The fellow and he in this line refer to the brain or the Dickinson’s mind. We knew it from the following words, there are words “go” move from one place to another. “belonged” is to be in the right place or a

suitable place. Her mind made a journey as wild as it wants. Followed by next line, “*Without a hint from me*”, the word ‘hint’ is the synonym of ‘guidance’, it shows that Emily cannot control her mind or her brain. Her mind and her body such in a different world. Her mind is in a place that is higher than her body.

The second stanza opened with the sentence “*And the world – if the world be looking on*”, the meaning of “world (n)” is the planet Earth and all life on it, including human civilization. But in this poem, “The world” is described as the readers or human who lived around Emily. “looking on” is to watch something happen but not become involved in it.

The phrase “looking on” is reinforced by the word “see (v)” in the second line of the poem. “see (v)” is to be conscious of what is around you by using your eyes. “far” is at, to, or from a great distance in space or time used to indicate the extent to which one thing is distant from another. The word “far” is the adverb to indicate the distance of the brain or the author’s mind that has been described in the first stanza.

Next, “home (n)” is a word meaning something different to each person who uses it. A person's home can be the place where they live, the place they grew up, or the place where the people they care about live. For some people, home is a variable concept, changing dependence on the placement of another person or object, or a person may even consider his or her own body the only 'true' home.

From the analysis, the meaning of the second stanza is if the readers or other people can feel how wild or how far the brain could go as long the body stuck in one place. With the freedom of mind we can feel truly life, not confined by anything.

#### **b. The Brain is Wider than the Sky**

The second poem is entitled “*The Brain is wider than the sky*”. This poem consists of three stanzas with four lines in each stanza.

*The Brain— is wider than the Sky—*

*For— put them side by side—*

*The one the other will contain*

*With ease— and You— beside—*

*The Brain is deeper than the sea—*

*For— hold them— Blue to Blue—*

*The one the other will absorb—*

*As Sponges— Buckets— do—*

*The Brain is just the weight of God—*

*For— Heft them— Pound for Pound—*

*And they will differ— if they do—*

*As Syllable from Sound—*

The classification of words in the poem “*The Brain is wider than the sky*”:

NO	WORDS		
	VERB	NOUN	ADJECTIVE
1	Put	Brain	Deeper
2	Contain	Sky	Blue
3	Hold	You	Wider
4	Absorb	Sea	
5	Heft	Sponges	
6	Is	Buckets	
7	Do	Weight	
8	Differ	God	
9		Syllable	
10		Sound	
11		Ease	
12		Pound	
13		Side	
14		One	
15		Other	

The first sentence “*The Brain is wider than the sky*” becomes the title of the poem. The word “Brain (n)” as mentioned in the first poem is the central organ of the human nervous system. Then followed by adjective “wider” that has meaning having considerable or great extent from side to side, and the word “sky (n)” the upper atmosphere or expanse of space that constitutes an apparent great vault or arch over the earth.

The opening sentence is very interesting, Emily mentioned that the brain is wider than the sky. Emily is depicted the human organ with the part of space. It is impossible that the brain is wider than the sky if we look from its physical and size. But if we attempt to look brain in abstract way, then we see that this is true.

The next line “*For put them side by side*”, the word “put (v)” is to move something or someone into the stated place, position, or direction. The word “them” is refers to the brain and the sky. The phrase “side by side” means two or more (people or things) close together and facing the same way. So in this stanza Emily seems want to compare the brain with the sky physically because he mentions the word 'side by side', where side by side can mean something that is aligned or placed close together.

After followed by next two lines, we can infer that the meaning of this stanza is the brain is wider than the sky even though the size of the sky is infinite. This is because the brain's ability is so extraordinary that it can combine the universe with itself. Clearly the sky contains the brain, because the sky is the larger space where the brain exists. However, figuratively, the brain is wider than



the sky because it has the ability to learn and access all information, physically, our brains don't develop very much throughout our lives, however, it continues to grow in the sense that we learn more and more every day.

The first sentence in the second stanza is a bit similar to the first stanza where Emily depicted the brain as the sky. In the second stanza, Emily said that "*The Brain is deeper than the sea*". The adjective word "deeper" means extending far down from the top or surface. And the word "sea (n)" means the salty water that covers a large part of the surface of the earth. Emily then portrayed the brain or the part of human's organ with the sea. The deepest depth of the sea cannot be detected. In this case, Emily wanted to say that the human's mind is infinite. She said that the brain is deeper than the ocean. This further reinforces the statement that the brain's ability is very extraordinary to absorb, and think.

The sentence "*the one the other will absorb, as sponges bucket do*", the word "absorb (v)" has the meaning take in or soak up (energy or a liquid or other substance) by chemical or physical action. The word "sponges bucket (n)" is a piece of a soft, light, porous substance originally consisting of the fibrous skeleton of an invertebrate but now usually made of synthetic material. Sponges absorb liquid and uses for washing and cleaning. This part explains that the "brain" that is deeper than the sea which can absorb something like how the sponges bucket do.

In the second stanza, Emily shows that the brain can absorb the knowledge in this world with its ability. She is portrayed the brain as the sponge and the ocean to the bucket. Anyone would argue that the sponge is smaller than a bucket, but the bucket does not have the same ability as a sponge to absorb. The brain in the ocean will enable humans to explore the environment and learn about its surroundings. This information intake is very similar to the way the sponge reacts when it is soaked in a bucket of water and squeezed.

The third stanza shows that "*The brain is just weight of god*". The word "weight (n)" has the meaning a body's relative mass or the quantity of matter contained by it, giving rise to a downward force; the heaviness of a person or thing. The synonyms of the word "weight" are load or burden the meaning is something difficult or unpleasant that you have to deal with or worry about.

The next line "*For Heft them Pound for Pound*", the word "heft (v)" has the meaning to lift, hold, or carry something heavy using hands. The word "them" is refer to the brain or the human's mind. The word "pound" a unit for measuring weight.

In this stanza, Dickinson states that the brain which will differ from the weight of God is only in the way that syllable differs from sound. She is quite confident in her words and was seen slamming religious texts. The poet likes to read. She referred to herself and other curious brains in this matter, that they can transcend the boundaries of every element of space. Therefore, people have to trust their brains to expand with greater knowledge and content. The poet said that

if there is a difference, it must be similar to "syllables of sound." There are various interpretations of this phrase. In this point, poet means to say that as a tribe, the human brain is well structured and informed. Though sound can be anything and anywhere, like God, it is raw and impure.

### c. Hope

The next poem is entitled "*Hope*" consists of three stanzas and each stanza consists of four lines.

*"Hope" is the thing with feathers -  
That perches in the soul -  
And sings the tune without the words -  
And never stops - at all -  
And sweetest - in the Gale - is heard -  
And sore must be the storm -  
That could abash the little Bird  
That kept so many warm -  
I've heard it in the chillest land -  
And on the strangest Sea -  
Yet - never - in Extremity,  
It asked a crumb - of me.*

The classification of words in the poem *Hope*:

NO	WORDS		
	VERB	NOUN	ADJECTIVE
1	Perches	Hope	Warm
2	Sings	Thing	Chillest
3	Stops	Feathers	Never
4	Abash	Soul	Sweetest
5	Kept	Tune	Little
6	Asked	Words	Many
7	Is	Gale	Strangest
8	Heard	Little bird	Extrimity
9		Land	
10		Sea	
11		Crumb	
12		Sore	
13		Storm	

In the first stanza, the first line begins with metaphor, the poet gave emphasizes in the word “*hope*” and describe it as a thing that has a feathers. The word “hope (v)” has the meaning a feeling of expectation and desire for a certain

thing to happen. The meaning of the word “feather (n)” is any of the flat appendages growing from a bird's skin and forming its plumage, consisting of a partly hollow horny shaft fringed with vanes of barbs. Hope is something that does not exist physically, while fur is something that is tangible and physically present. Therefore, it is impossible if hope has any feather.

The second line “*That perches in the soul*”, the meaning of the word “perches (v)” is to sit on or near the edge of something or thing on which a bird alights or roosts, typically a branch or a horizontal rod or bar in a birdcage. The word “soul (n)” has the meaning the spiritual part of a person that some people believe continues to exist in some form after their body has died. the second line in this poem reinforces the assumption that Emily equates hope with something furry and perched, the characteristics mentioned can be found in birds.

The next line “*And sings the tune without the words*”, the word “sing (v)” to make musical sounds with the voice, usually a tune with words. In this line, hope which is also mentioned can sing. Hope sings the tune without the word and never stops. Bird also sing the tune without any words. It is as if Hope is a pure song, pure feeling, deep longing that can fly anytime. The song is endless. Note the double dash emphasis on - at all - and the stanza break which brings extra attention to these two little words.



Followed by the second stanza, the sentence “*And sweetest - in the gale - is heard*”, the synonym of the word “gale (n)” is storm that has meaning a violent disturbance of the atmosphere with strong winds and usually rain, thunder, lightning, or snow. There is only a small possibility that singing sounds could be heard in a storm. Hope always sings the sweetest song as describe in the previous line even though the gale started exploding and the things got rough

The sentence “*And sore must be the storm*”, the synonym of the word “sore” is painful or sickness. In the next line, “*That could abash the little Bird*” Emily directly mentioned “bird” as described in the previous stanza. The storm that could abash the little bird is the worst thing. Great and bad trials can shake hope whenever and make it weak, but hope will continue to sing and warm the human soul.

The last stanza “*I’ve heard it in the chillest land*”, Emily changes the pronoun become “I”, she reflects hope in her soul became a little bird. Emily heard the bird in the hardest and coldest moments when emotions were stirred and real life. Even though when things are extreme, Hope is still there and never asks for anything. Hope gives us a lot but never asks for crumb in return. Everything is inspirational, but a little mysterious. You expect it rests in your heart and soul, but nobody knows where it comes from. Philosophy, religion, psychology and even metaphors are not enough - there is an abstract nature for Hope. It can give us the strength to continue in the worst conditions. His voice can be heard, despite noise at the height of the storm.

## B. Analysis of existentialism in the poem

After the poem analyzed, in this part researcher will analyze the freedom of existentialism by Sartre in the poems.

The three Emily Dickinson's poems above discussed about the freedom of mind illustrate in some object. Those three poems have the different object to illustrate freedom, so researcher will analyze the poem one by one.

The first poem is entitled "*if ever the lid gets off my head*" tells about the freedom of mind reflected in the word brain and it will be free if the lid gets off from the writer head as presented below:

*if ever the lid gets off my head*  
*And lets the brain away*  
*The fellow will go where he belonged*  
*Without a hint from me*

In the first stanza, it is portrayed very clear about the existence of mind. According to Sartre, the man is commended to be free, as the first and second line mentioned when a human is born into the world, he has a brain in his head, then he uses it to think, this is what is called a lid on his head that has been opened. Then the writer mentioned lets the brain away, it means everyone has a freedom of mind, freedom to think and make a choice.

In the third line, the fellow illustrates a mind or a freedom, the fellow will go where he belongs, without a hint from the writer. The word "*me*" also can

conclude as a god. Sartre said that "Existentialism says that even though God exists, it means nothing to an existentialist," he said, "Not that we believe that God exists, but we think the main problem is not in His existence."

The second stanza tells about how the freedom of mind could be.

*And the world – if the world be looking on –*

*Will see how far from home*

*It is possible for sense to live*

*The soul there – all the time*

The second stanza was emphasized the previous stanza about freedom. In his book *Man Makes Himself*, Sartre said that Humans are simply. Human is not he only wants what he wants, but he is what he wants, and when he thinks of himself after being there. Freedom cannot be distinguished from the existence of human reality. Humans do not exist first in order to be free later. There is no difference between human existence and freedom. Humans as creators themselves will not be finished with that idea. As existence is marked by openness towards the future, then the humans plan everything for themselves. Emily describe in this poem that freedom is not only about what her body can do, but also how her brain or her mind think and her imagination made a journey. Emily is well-known as a social closure poet. But on the other hand he has several pen pals and often sends his work to them.

The second poem has the different illustration of existence in it. Similar to the title, this poem portrayed the existence of brain with the sky and the sea. It told about the ability of the brain of human mind to exist in this world.

*The Brain—is wider than the Sky—*

*For—put them side by side—*

*The one the other will contain*

*With ease—and You—beside—*

This stanza, in the first line the writer compares the brain with the sky, Emily believed that the existence of human's brain is very extraordinary. No one can expect the human's imagination because of its freedom. The third line mentioning "no one the other will contain" means the freedom of human's mind is influenced by the conscious of the human itself. For Sartre, human beings exist with consciousness as themselves. It cannot be exchanged. Thus there is also an awareness of their own existences. Another word for human existence is openness; different from other objects where there are both essence and essence, then for the human existence precedes essence.

In the next stanza, Emily is depicted the brain with the sea. This part is just same as the first stanza while Dickinson portrayed the existence of the brain with the wide of the sky.

*The Brain is deeper than the sea—*

*For—hold them—Blue to Blue—*

*The one the other will absorb—*

*As Sponges—Buckets—do—*

Emily is depicted the human's mind as the sea. Human has the freedom to think and to get the knowledge as many as they wants. Knowledge in the world is infinite and humans have an extraordinary ability to access that knowledge everywhere and every time as illustrate in the third and fourth line. In this stanza, freedom that described by Emily is freedom to get knowledge, freedom to think and freedom to learn anything we want. The way to access knowledge is unlimited,

In the last stanza of the second poem Emily began to mention God in the existence of human thought. She told that the brain is just the weight of God as mentioned bellow.

*The Brain is just the weight of God—*

*For—Heft them—Pound for Pound—*

*And they will differ—if they do—*

*As Syllable from Sound—*

Dickinson states that the brain will differ from the weight of God only in the way that syllable differ from sound. He was quite confident in his words and was seen slamming religious texts. The poet seemed to like reading. He referred himself and other curious brains in this matter, that they can transcend the boundaries of every element of space. Therefore, people have to trust their brains



to expand with greater knowledge and content. In this point, poet intended to say that as a tribe, the human brain is well structured and informed. Though sound can be anything and anywhere, like God, it is raw and impure. "Existentialism says that even though God exists, it means nothing to an existentialist," Sartre said, "Not that we believe that God exists, but we think the main problem is not in His existence."

The last poem was different with the previous poems, this poem Emily does not used brain to reflect the existence of human, but she used "hope" to represent freedom of human.

*"Hope" is the thing with feathers -*

*That perches in the soul -*

*And sings the tune without the words -*

*And never stops - at all -*

Hope is the part of human. It is the one of human freedom to fight and determine his life. This poem tells the reader about the freedom of hope and the power in it. In the first line, Emily portrayed hope as something with feathers, in this case, bird. Bird is animal with feather and can fly, perches, as illustrated in the second and third line. Emily wanted to tell that hope is free, as a bird that can fly. Every human has something in their soul and life called hope, even someone lost anything in their life, if hope is still in his soul, he will be fine. As represented in the last line that hope never stops singing at all. Human not only have the freedom to think, but also have the freedom to hope and determine the direction of their lives.

In the next stanza, Emily make emphasizes in the power of hope. The worst thing will make human weak, but human's hope is always free there is nothing can make it weak or lost.

*And sweetest - in the Gale - is heard -*

*And sore must be the storm -*

*That could abash the little Bird*

*That kept so many warm -*

This part tells us that hope is an important foundation in human life. In addition to freedom of thought, human freedom to hope is something that cannot be curbed by anyone, including God. Hope is an important part of human life even in the most difficult conditions. When humans are in the most difficult conditions and have nothing, hope is the only thing that makes human survives. If they lose hope, they also lose their lives. For Emily, hope is the only thing that gives warmth to the storm that had destroyed humans.

Hope is freedom that cannot be contested. Sartre said 'with the freedom to choose for himself, objects and values for himself, human forms his own essence, creates himself. In choosing for themselves, every human being experiences a sickening sense of freedom because it is not the size that is followed. There is fear of despair, many possibilities that cannot be controlled, even though he must make a decision.' so, hope will be the savior of man in his worst condition.

The last stanza of the last poem still discusses about the power of hope in human's soul.

*I've heard it in the chilliest land -*

*And on the strangest Sea -*

*Yet - never - in Extremity,*

*It asked a crumb - of me.*

The speaker hears the bird in the hardest and coldest moments when emotions are stirred and expressed as if it lived. Even though when things get worst, Hope is still there and never asks for anything. Hope gives us a lot but never asks for crumb in return. Hope in Emily's view is a freedom that knows no strings attached. Hope gives life but never asking for livelihood.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

The final chapter of this research is the conclusion from the freedom of mind portrayed in Emily Dickinson's poems. By the end of the chapter, some suggestions are given to the next researchers who are interested in doing further research in the similar study.

#### A. Conclusion

Based on the previous analysis, researcher found that Emily Dickinson illustrated freedom of mind in different way in her three poems. In the first poem, Emily talk about freedom of mind through brain that the cover opened. Freedom of mind, according to Emily in her poem, is the freedom of human to think and make a choice for their life. In addition, Emily said that freedom is not only about what her body can do, but also how her brain or her mind think and her imagination made a journey.

The second, Emily depicted freedom in two ways, first, Emily said that human mind is wider that the sky, which mean that human mind and imagination is unlimited and infinite. No one can expect and control it. Second, Emily said that human mind is deeper than the sea. Emily described about the ability of human's brain to access knowledge. Humans have an extraordinary ability to access that knowledge everywhere. In this part, Emily

described freedom of mind is freedom to get knowledge, freedom to think and freedom to learn anything we want. Emily also mentioned that the brain is weight of God. He referred himself and other curious brains in this matter, that they can transcend the boundaries of every element of space. Therefore, people have to trust their brains to expand with greater knowledge and content.

Last, Emily described freedom of mind through hope. Hope is something that is completely free and cannot be restrained. In this poem, Emily portrayed hope as a bird which can sing and perches in human soul. Freedom of mind is the only hope accompanying humans in the most difficult conditions. Hope is the only thing that makes humans survives in their worst part of life. Hope in Emily's view is a freedom that knows no strings attached.

### **B. Suggestion**

After analyzing Emily Dickinson's poems, the researcher understands that literary work is not only about the beautiful work, but also portrays the condition of human feeling. Emily Dickinson's poetry always has a deep meaning expressed in such great arrangement. The meaning of freedom told by Emily in her three poems which have been analyzed by the researcher above is a bit of thousands of Emily's poems that have meaning about human life, existence and feelings.



The result of this study is expected to be able to assist the student in learning existentialism theory and the correlation in life especially for those who doing analysis in literary work by using certain theory. In addition, the next researcher hopefully does analysis on Emily Dickinson's poems from different point of view or different theory.



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## CURRICULUM VITAE



Farida alviyani was born in Lamongan on August 12, 1996. She graduated from MA AL-ISHLAH in 2014. She started her higher education in 2014 at Department of English Literature UIN Maulana Malik Ibrahim Malang and finished in 2019. During her study at the University, she joined HMJ (Himpunan Mahasiswa Jurusan) as the staff of entrepreneurship department. She also joined IMM (Ikatan Mahasiswa Muhammadiyah) during the whole semester. Moreover, she joined Traditional dance club SRIKANDI as the member and also the manager.