

**THE SEARCH OF AUTHENTICITY IN JOSTEIN
GAARDER'S THE CASTLE IN THE PYRENEES**



Raflidila Azhar

15320093

**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
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**THE SEARCH OF AUTHENTICITY IN JOSTEIN GAARDER'S *THE
CASTLE IN THE PYRENEES***

THESIS

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By:

Rafidila Azhar

NIM. 15320093

Advisor:

Muhammad Edy Thoyib, M.A

NIP. 198410282015031007



DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG**

2019

STATEMENT OF THE AUTHORSHIP

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The undersigned,

Name : Raflidila Azhar

Register Number : 15320093

Department : English Literature

Faculty : Humanities

The researcher certifies that the thesis I wrote under the title “The Search of Authenticity in Jostein Gaarder’s *The Castle in the Pyrenees*” to fulfill the requirement for the degree of *Sarjana Sastra (S.S)* in Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang is my original work. It does not incorporate any materials previously written or published by another author. In addition, the writer is the only person who has responsible for this thesis.

Malang, October 22nd, 2019



The Researcher,

Raflidila Azhar

15320093

APPROVAL SHEET

APPROVAL SHEET

This is to certify that the Undergraduate Thesis of Raflidila Azhar, under the title “The Search of Authenticity in Jostein Gaarder’s *The Castle in The Pyrenees*” has been approved by the board of examiners as the requirement for the Degree of Bachelor (S1) in Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Malang, October 22nd, 2019

Approved by
Advisor,



Muhammad Edy Thoyib, M.A

NIP 198410282015031007

Head of Department of
English Literature,



Rina Sari, M.Pd

NIP 197506102006042002

Acknowledged by,

Dean of Faculty of Humanities



Syafiyah, M.A

NIP 196609101991032002

LEGITIMATION SHEET

LEGITIMATION SHEET

This is to certify that Rafidila Azhar's thesis entitled **The Search of Authenticity in Jostein Gaarder's *The Castle in the Pyrenees*** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

Malang, November 25th, 2019

The Board of Examiners

Signatures

1. Muzakki Afifuddin, M.Pd
NIP 197610112011011005

(Main
Examiner)



2. Agung Wiranata Kusuma, M.A.
NIP 198402072015031004

(Chair)



3. Muhammad Edy Thoyib, M.A.
NIP 198410282015031007

(Advisor)



Approved by
Dean of Faculty of Humanities



Li Syafiyah, M.A.
NIP 196409101991032002

MOTTO

Under the mask of the for-one-another, the against-one-another is at play.

-Martin Heidegger-

(*Being and Time*, 1953: 163)



DEDICATION

Dedicated to *Da-sein* who feels “Authentic”.

Instead of their Authenticity, they just represent ‘Others’.



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Assalamualaikum Warahmatullahi Wabarakatuh

Salam Sejahtera

Ohm Swatiastu

Namo Budhayya

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Malang, October 21st 2019

Raflidila Azhar

ABSTRACT

Azhar, Raflidila. *The Search of Authenticity in Jostein Gaarder's The Castle In The Pyrenees*. Thesis. Department of English Literature. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Muhammad Edy Thoyib, M.A

Keywords: Self-Inauthenticity, Authenticity, Da-sein, Existentialism

A philosophical idea can be traced through a literary work. Philosophical ideas in question can be contained in a literary work on certain themes, one of them is existentialism. Existentialism exists because it sees things that cannot be fulfilled by the modern world, namely the process of finding human identity. There is a degradation of the meaning of the world and humans in the modern era, although in the modern world itself all human needs have been met. But on the other hand, humans sacrifice their essence and, worst of all, humans lose themselves. In such circumstances existentialism, through the search for authentic things, exists to remedy this.

The question raised in this study is 1) How does Gaarder describe the search for authenticity in the novel *The Castle in the Pyrenees*? This research uses the approach that literary works are sometimes seen as philosophical thinking. The main theory used in this study is the theory of authenticity and ineligibility of a Da-sein put forward by Martin Heidegger. The research method used in this research is the descriptive method in analyzing data. The research data was taken from the novel *The Castle in The Pyrenees* by Jostein Gaarder published in 2008.

The findings of this study indicate that the selflessness found in Steinn is explained through three points, namely; 1.) Steinn's disappearance in the foundation of "The They" logic, 2.) Steinn's lack of curiosity, 3.) Steinn's ambiguity in understanding the world. Furthermore, the researcher found the authenticity found in Solrun, namely; 1.) The diversity of perspectives Solrun 2.) Solrun's interpretation of death. Because these problems are owned by Steinn in understanding his own world as Da-sein, he is indicated to have self-ignorance and the opposite occurs in Solrun. The second finding of this research is how the inability and authenticity in the characters contained in the novel is in accordance with Heidegger's existentialism in seeing Da-sein's non-authenticity and authenticity. Third, the author illustrates that human authenticity is degraded as a result of the dominance of reason thought / ratio of feelings / intuition represented by natural science in Steinn over religious spiritualism in Solrun.

This research focuses on the authenticity and non-authenticity of a Da-sein through the theory put forward by Heidegger and how these two things become the basis of the author in searching for world authenticity.

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Pembimbing: Muhammad Edy Thoyib, M.A

Kata Kunci: Ketidakotentikan diri, keotentikan, Da-sein, Eksistensialisme

Sebuah gagasan filosofis dapat ditelusuri lewat sebuah karya sastra. Gagasan filosofis yang dimaksud dapat tertuang dalam suatu karya sastra dalam tema-tema tertentu, salah satunya adalah eksistensialisme. Eksistensialisme hadir karena melihat hal-hal yang tidak dapat dipenuhi oleh dunia modern, yakni proses pencarian jati diri manusia. Terdapat degradasi pemaknaan dunia dan manusia di era modern, walaupun dalam dunia modern itu sendiri segala kebutuhan manusia telah terpenuhi. Tapi disisi lain, manusia mengorbankan esensi dirinya dan kemungkinan terburuk, manusia kehilangan dirinya sendiri. Dalam keadaan seperti itu lah eksistensialisme, lewat pencarian akan yang otentik, hadir guna memperbaiki hal tersebut.

Pertanyaan yang diajukan dalam penelitian ini adalah 1) Bagaimana Gaarder menggambarkan pencarian keotentikan di dalam novel *The Castle in the Pyrenees* ?. Penelitian ini menggunakan pendekatan bahwa karya sastra kadang dipandang sebagai pemikiran filosofis. Teori utama yang digunakan dalam penelitian ini adalah teori keotentikan dan ketidakotentikan diri seorang Da-sein yang dikemukakan oleh Martin Heidegger. Metode penelitian yang digunakan dalam penelitian ini adalah metode deskriptif dalam menganalisis data. Data penelitian ini diambil dari novel *The Castle in The Pyrenees* oleh Jostein Gaarder yang diterbitkan pada 2008.

Temuan penelitian ini menunjukkan bahwa ketidakotentikan diri yang terdapat pada diri Steinn dijelaskan melalui tiga poin, yaitu; 1.) Menghilangnya Steinn dalam fondasi logika "The They", 2.) Kurangnya keingintahuan Steinn, 3.) Ambiguitas Steinn dalam memahami dunia. Selanjutnya, peneliti menemukan keotentikan yang terdapat dalam diri Solrun, yaitu; 1.) Keragaman perspektif yang dimiliki Solrun, 2.) Interpretasi Solrun akan kematian. Karena masalah-masalah ini dimiliki Steinn dalam memahami dunianya sendiri sebagai Da-sein, ia terindikasi memiliki ketidakotentikan diri dan sebaliknya terjadi pada diri Solrun. Temuan kedua dari penelitian ini adalah bagaimana Ketidakotentikan dan keotentikan dalam diri karakter yang terdapat dalam novel sesuai dengan eksistensialisme Heidegger dalam melihat ketidakotentikan dan keotentikan Da-sein. Ketiga, bagaimana pengarang menggambarkan bahwa keotentikan manusia mengalami degradasi akibat dari dominasi pemikiran akal/rasio atas perasaan/intuisi yang diwakili oleh ilmu pengetahuan alam dalam diri Steinn atas spiritualisme agama dalam diri Solrun.

Penelitian ini berfokus pada keotentikan dan ketidakotentikan diri seorang Da-sein lewat teori yang dikemukakan Heidegger dan bagaimana kedua hal tersebut menjadi landasan pengarang dalam melakukan pencarian keotentikan dunia. Beberapa topic yang dapat diteliti melalui novel ini diantaranya adalah ecocriticism.

الأزهر ، رافليديلا. صدق شتاين الذاتي في فيلم "The Castle in The Pyrenees":
جستين غاردر": تحليل الوجودية. أطروحة. قسم الأدب الإنجليزي. كلية العلوم
الإنسانية. مولانا مالك إبراهيم جامعة ولاية مالانج الإسلامية.

المشرف: محمد إدي ثويب ، م

الكلمات المفتاحية: الجهل الذاتي ، داس سين ، الوجودية

عدم الأهلية هي واحدة من المشاكل الموجودة في البشر في المجتمع الحديث. تحدث هذه المشكلة لأن المجتمع الحديث ، بكل تطوره ، يحد من داس سين كبشر في تنفيذ حياتهم. يهيمن على المجتمع الحديث نموذج مثالية هيجل بنظرة مادية تقال من داس سين ككائن في تحليله. توجد الوجودية لمواجهة الفكر الحديث ، وخاصة فكر هيجل. الوجودية هي دراسة التحليل الفلسفي للبشر. يركز هذا البحث على العملية الإنسانية في التعبير عن هويتهم كأفراد. تهدف هذه الدراسة إلى تحليل نكران الذات باعتبارها واحدة من المشاكل الإنسانية في الرواية وتستخدم رواية "القلعة في جبال البرانس" التي كتبها جوستين غاردر كهدف لها. هناك مشكلتان نوقشت في هذه الدراسة. الأول هو ما يتم شرح خصائص شتاين في عدم النشاط الذاتي في الرواية ، والثاني ، كيف يرى وجود هايدجر الوجود في شتاين خصائص عدم النشاط الذاتي في الرواية.

تستخدم هذه الدراسة مقارنة موضوعية أدبية. النظرية الرئيسية المستخدمة في هذه الدراسة هي نظرية نكران الذات في داس سين التي طرحها مارتن هايدجر. طريقة البحث المستخدمة في هذا البحث هي طريقة وصفية في تحليل البيانات. تم الحصول على بيانات البحث من رواية The Castle in the Pyrenees من تأليف جستين غاردر الذي نُشر عام 2008.

تشير نتائج هذه الدراسة إلى أن نكران الذات الموجود في شتاين موضح من خلال ثلاث نقاط وهي: 1. اختفاء شتاين في أساس منطق "هم" ، 2. افتقار شتاين للفضول ، 3. غموض شتاين في فهم العالم. لأن هذه المشاكل مملوكة من قبل شتاين لفهم عالمه الخاص باعتباره داس سين ، يشار إلى أنه يعاني من كره. الاكتشاف الثاني لهذا البحث هو كيف أن عدم قدرة شتاين يتوافق مع وجود هايدجر في رؤية عدم نشاط داس سين.

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CHAPTER I

INTRODUCTION

A. Background of the Study

Literature and Philosophy have a close relationship. However, they have different methods of the formulation. Therefore, to trace the relationship between the two, we need to go back to the early history of the development of literature itself. Previous thinkers and philosophers used literary media as a tool to convey their ideas. Philosophical ideas contained in the form of literary works contained therein. Some examples are Plato, Albert Camus, Jean Paul-Sartre, Muhammad Iqbal and others. According to Wellek & Warren (1989: 134-135), literature is often seen as a form of philosophy or part of a specially wrapped thought.

Nugroho (n.d: 2) in his article argues that the meeting point between philosophy and literature is that both have a foundation for the reality of life. The difference is that Literature presents it concretely and does not make it systematically confined. While philosophy, its characteristics are scientific, rational and systematic. Sutrisno (Cited in Nugroho, n.d: 2) added that if Philosophy departs from reality and is abstracted and the essence is sought from it, whereas literature starts from reality and then is processed with imagination, through its aesthetic process and then poured in literary writing. That reality becomes a reference rather than literature and philosophy in processing its products.

Armawi (2011: 21-29) explained that Modern times become a new starting point for human civilization. Being modern not only has positive sides, but also negative problems faced by human civilization itself. These problems have also touched on humanitarian values, such as restlessness, alienation, trapping them into their structures. Modern humans are increasingly trapped into holes they dig themselves. Technological advances in modern civilization have made them arrogant, which eventually plunged people into a pseudo-life. They are not only dealing with regional issues but also have worldwide spectacular and fundamental issues. Thus a process of dehumanization and depersonalization occurs that characterizes modern life.

Talking about life means also talking about literature because literary works are the symbolization of life itself while the existentialism approach is focused on human life (Nordmeyer, 1949: 583). This means an approach to literature by definition implies an approach to life. Literary works cannot be separated from the influences of life and human thought, even some literary works are portraits of humans themselves. Because there are many forms of existentialism, and in fact, it seems that the essence of a true existentialist approach is an understanding that there is nothing dogmatic, nothing stereotypes, nothing professional about it at all. Like realism, idealism, formalism and other thoughts, existentialism is one of the forms of human reactions to the diversity that transcends many conflicts with the human being himself.

Nordmeyer (1949: 584) also stated that The existentialist approach to literary works, in fact, is not new. we need to look back in time, or rather to gains brief evidence when Soren Kierkegaard brought up work that became an important discussion for many people, died at the age of 42 in 1855, Kierkegaard was the first person use the word "To Exist" or "Existence" in some of his works. Jean-Paul Sartre said that "Existence precedes Essence", which in the case of humans, he (human) created first and then the essence follows. Because the human concept of life comes after they came into the universe.

Warnoto (2010) explain that Existentialism exists to counter the logic of objectivism. Existentialism focuses on individual subjective experiences, whereas objective logic requires all things under the auspices of that logic. As a result, humans are confined to the limitations of abstraction which is not concrete. According to existentialism, objective logic cannot lead to the meaning of life itself, because life is only limited to the objective logics held by the majority, which results in the reduction of the soul of each individual to his subjective truth.

Moreover, Warnoto (2010) explain that Existentialist, perhaps, found a way to resist the philosophical approach of Hegelian. The approach taken by existentialists opposes the position of humans as objects, which in the end are trapped in abstraction and reduce individual human traits. Materialistic approaches also make the lives of individual humans meaningless. Meaning on a deeper level, when humans find themselves as someone who exists and find the essence of life that he lived.

Especially in the case of a modern human, they are bounded by objective conceptions through life which leads to rigid conceptions of life itself. The conceptions created by natural scientists are objective. They created laws about nature that narrowed the conception of nature itself, whereas existentialists understand that subjective logic is the real truth, not objective logic. Objective logic makes human beings not authentic, he sees an event or experience by ignoring the subjective truth that he as an individual feels. He sees himself as a replica of the crowd, rather than as a subjective individual. Some figures who develop existentialism thinking among them are, Jean-Paul Sartre, Soren Abey Kierkegaard, Albert Camus, Martin Heidegger, Karl Jaspers and many more.

Moreover, some novelists are consist of existentialism themes, one of them is Jostein Gaarder. Jostein Gaarder is a Norwegian novelist who has written many stories in which most of them talk about questioning human existence in the universe. He has spread many of his novels with philosophical questions, which made his novels in demand by many people and was favored by another who not only sought the aesthetic side of a novel but also how humans sought their identity in life, One of them is the novel *The Castle in the Pyrenees*. This novel tells about how two people who had been in a separate relationship when he was young and met again after separation nearly 30 years ago. In Addition, This novel tells about the conversation of two people who have dialogues about the contradictions that occur in interpreting the universe. Steinn, one of the characters in this novel is a scientist of climatology who has a scientific perspective. In this case, Steinn

opposed much to the arguments of Solrun, one of the other characters, which was influenced by religious thoughts.

There are several interesting things contained in the novel. Some of them are that the novel tells of several contradictions that often occur in the world of knowledge and the spiritual world. The two characters in this novel represent two opposing groups, but they both maintain a relationship amid conflict between the physical and metaphysical worlds that are believed by each of the two characters. Then, Gaarder in this novel does not necessarily release knowledge in the real world which has become the foundation of knowledge, especially in natural science. The novel also describes knowledge related to the universe from the standpoint of Science.

However, he also adapts how natural science laded with empiricism and logic clash directly with metaphysical and supernatural events related to the world of spirituality through the correspondence and conversation of two opposing entities represented by the two characters from this novel, Steinn, and Solrun. And finally, this novel tells the story of how a human being discovers the identity and meaning of humanity in himself through the natural surroundings and the entities that have come before humans. And also, how humans do the process of understanding the universe as a stepping stone to achieving an essential understanding of the universe itself.

According to Nordmeyer (1949: 587), It is not difficult to understand that Existentialist views, or rather their views, cannot be summarized here in-depth. In proving their argumentation, existentialists have a circumstantial and dialectical method that cannot be reproduced. Because they are struggling against abstract systematic speculative philosophies, and also denying the quality of the "system" even against, in case of Kierkegaard, the Christian tradition which was institutional of public structure. Existentialism of course, through their views of subjectivity, do not want to create its system which might be systematically presented, which is what he opposes.

He also stated (1949: 591) that Existentialism approach, in conducting a research, not discuss the metaphysical side which, academically, will not be confirmed. However, the research finds significances through "existential situation" which happens through characters within the novel. If this is not the case, the works of existentialists cannot be categorized as academic. The explanation of the research is not sensationalism, but existentialism. Existentialism which not referred to exist, famous, something related to noise voices. Without the need to prove that existentialism here takes the side of activism, even propagandism, but if the author is heartfelt, he still has no purpose other than the presentation of the fact as "indirect communication," that is, literally, will enable researchers to find ourselves against the moral turmoil of the world modern, whether in the form of actions, oppression, or objective abstractions, especially to each of us.

From this, it can be underlined that all existential truths must be subjective. This postulate was indeed confirmed by Kierkegaard The Father of Existentialism with encouragement from its paradoxical form, "truth is subjectivity." For him, it doesn't matter what I believe is true: the most important thing is how I believe it. Someone who is worshiped as an idol is nothing more than idolatry. Of course, the fact must not be forgotten that everything here is based on superior responsibility - strong corrective through tests that make it reach the truth.

One of the Existentialism analysis is Authenticity and Inauthenticity of self-hood. These conditions relate to how humans become pure selfhood and are not affected by masses. As explained earlier, the condition of modern-day society has a variety of problems that affect individuals within society. Individuals in modern society lose their identity as human beings who are responsible for themselves. The identity in question is their identity as a person, Heidegger calls it, Da-sein. Individuals in the modern era tend to follow the flow of mass and logic of the crowd in interpreting their world. One of the existentialist thinkers who focused on the problem was Martin Heidegger. In the book *Being and Time*, Heidegger discusses a lot about the problems of selflessness that infect human individuals in the modern era.

Furthermore, the novel *The Castle in the Pyrenees* has been analyzed by Bronwen Mairi Louw (2015) in her thesis entitled *Trauma, healing, mourning and narrative voice in the epistolary mode* to fulfill Master of Art titles, which found that the trauma caused by homicides which related to Solrun and Steinn resulted

in ambivalence of truth's justification between them. They have different interpretations of events that involve them both

Therefore, the researcher tries to examine using Literature as philosophical idea Approach in looking for components in the novel related to existentialism problems through inauthenticity and authenticity of human beings in referred from Steinn and Solrun dialogues, also through Heidegger's Existentialism in seeing Steinn's Self-Inauthenticity and Solrun Self-Authenticity as the main character. Moreover, after the data completed, the researcher examines authors view on authenticity of human being.

B. Problem of the study

In order to gain scientific knowledge as accumulative science for specific purpose and vivid explanation, it is required to formulate the problem of study.

The formulated problems of the studies are :

1. How does Gaarder portray the search of authenticity in *The Castle in the Pyrenees* ?

C. Objective of the Study

Based on the problem of the study, the objectives of the study are formulated as follows :

1. To explain author's view of authenticity through the novel *The Castle in The Pyrenees*.

D. Significance of the Study

This study has theoretical and practical significances. Theoretically, this study is useful to enrich the knowledge of literary works that consist of existentialism situation, one of them is Self-Inauthenticity. Practically, this study is useful to enlarge the insight of literary criticism, particularly in the research that consists of the study of existentialism.

E. Scope and Limitation

This analysis is limited merely on the issue of Gaarder's view of Authenticity in the novel entitled *The Castle in The Pyrenees*. The analysis focuses on characters which involved in the novel.

F. Definition Of Key Terms

1. *Self-inauthenticity*

a condition when a person cannot know his selfhood fully and ignores human conditions as temporal beings. Moreover, it can be described as individual condition who follows the logic of Public or Objective Logic, rather than the result of his own subjective experience.

2. *Existentialism*

a philosophical movement that analyses the concept of human existence in the world. The case is covering the subjective states of a human, i.e. anxiety, alienation, awareness of death

3. *Subjective truth*

The truth that involves individuals in the search process. The truth that comes from the process of reflection of an individual towards the environment

around him, which reaches its peak as authentic. The relationship between a person and his beliefs.

4. *Da-sein*

The being of humans and the entity or person who has this being (Inwood, 1999: 42)

5. *Das Man/The They*

This word is used both with a singular and with a plural force, and can be translated as 'one, you, we, somebody, someone, they, people' or by an impersonal expression: 'One does not do that, that's not done'; 'Someone told me, I was told'; 'They/people used to burn witches' (Inwood, 1999: 212)

6. *MitDa-sein*

'Da-sein-with', for the being or the Da-sein of others, but not usually for others themselves (Inwood, 1999: 31)

G. Previous Studies

Before this research started, some studies used the Existential analysis as their theoretical framework for gains significances. The researcher found five studies using the existential approach

These studies use a variety of theories from existentialist thinkers. Some are *The Blood of Others: A Novel Approach to The Ethics of Ambiguity* (1999) by Eleanore Holveck which used Beauvoirs' *The Ethics of Ambiguity* which consists of Existentialist Conversion and Philosophical themes of existentialism. Also

Sahlin's "*But this Road Doesn't Go Anywhere*": *The Existential Dilemma in Less Than Zero* (1991) portrays the dilemma of clay's alienation through Camus's *Absurdism*, which Clay as a character who's found an absurd in his life. instead of ending his life, he prefers to stay alive in an absurd world. Clay, in this novel, takes on the role of an existential hero.

Some of the studies using Kierkegaard's concept of existentialism are Nikmatin's Thesis entitled *Elizabeth's Journey To Search For Her Identity In Eat, Pray, Love Novel By Elizabeth Gilbert* (2018) which discusses the spiritual journey of an individual to become a religious person, in accordance with the concept of Kierkegaard's Three Phase of Human Existence. In another case, some research uses Heidegger's Existentialism. One of them is "Realitas Kematian Dalam Novel *Simple Miracles* Karya Ayu Utami" by Ambarwati (2016). In this study, the researcher looked at how the novel saw the reality of death in it. In this research, the novel tries to see the process of human understanding through how they see death as a final reality for human life.

Furthermore, this novel has been analyzed by Bronwen Mairi Louw (2015) in her thesis entitled *Trauma, healing, mourning and narrative voice in the epistolary mode* to fulfill Master of Art titles, which found that the trauma caused by homicides which related to Solrun and Steinn resulted in ambivalence of truth's justification between them. They have different interpretations of events that involve them both.

In this study, researchers examined Gaarder's *The Castle In The Pyrenees* using an existentialist analysis. In this study, researchers uses point of

view at the concepts of Heidegger through the inauthenticity of the person in search of the universe's truth which lives on Steinn's figure.

This current study found that a novel entitled *The Castle In The Pyrenees* authored by Jostein Gaarder is not researched by the existentialism approach yet. The research uses Kierkegaard's concept of existentialism through *Three Phases of Human Existence*. This is where the research gap was found, that there has never been a study that uses *The Concept of Inauthenticity of Individual Person* by Heidegger.

H. Research Method

1. Research Design

This study is categorized into literary criticism because it aims to analyze the literary work. Following Abrams (1981) argues that literary criticism divide into five ways, which are defining, classifying, analyzing, interpreting and evaluating works of literature. The object of this research is Gaarder's *The Castle in The Pyrenees*.

In describing and analyzing the object of study, the method used is descriptive analysis method. The descriptive analysis method is a method used by analyzing and describing data to explain the state of the object through theory which is the focus of research (Ratna, 2008: 39). Therefore, In collecting the data from the data source, the researcher uses the heuristic reading method. Heuristic comes from the Greek language *Heurisken* which means finding or getting. This method emphasizes the role of researchers who can find something new that makes himself surprised by the discovery (Semiawan, 2010: 90-93).

Moreover, this research aims to explore the philosophical idea in the novel, as stated by Warren & Wellek (1989: 134-135), that literature is often seen as a form of philosophy or part of a specially wrapped thought.

In conducting this literary criticism, the theory is needed not only as a conceptualization but also to identify problems associated with the conceptual framework. This conceptual framework must also have identified problems related to the object under the research (Faruk, 2017: 20).

In seeing the forms of philosophical idea about the authenticity of humans according to Gaarder through the novel *The Castle in The Pyrenees*, researchers used the existentialism theory initiated by Martin Heidegger. This theory is emphasizing on the individual process as subjective in interprets his world. In this research, Heidegger's Authentic Self of Human used to gain significances towards Gaarder's view of Authenticity through Characters in the novel.

2. Data and Data Source

The Data Source is Gaarder's *The Castle in The Pyrenees*. It was translated by James Anderson and published in 2010 at Hachette, the United Kingdom. The original version of the novel is Gaarder's *Slottet I Pyreneene*. It was published by Ascheoug and Co. (W. Nygaard) Oslo, Norway in 2008. The data of the research are the sentences which relates to Authenticity of Human self through Steinn and Solrun as main character.

3. Data Collection

In conducting research, it is mandatory to present data to be examined. One of the conditions is the collection of data that be the object of research. In the

research of literary works, one of the methods used is the method of Hereustic reading. To collect the data, the researcher conducts the following ways :

- 1) Employing extensive reading, also understand the smallest component of Gaarder's *The Castle in The Pyrenees*.
- 2) Identifying parts of the novel which deal with Heidegger's Existentialism in case of self-inauthenticity through Stein as the main character in Gaarder's *The Castle in The Pyrenees*.

4. Data Analysis

One of the most important processes in research is data analysis because, besides the method, data analysis is the foundation of the research itself. Following Faruk (2017: 25), the function of data analysis is not to collect data, but rather to look for relationships between data. In conducting the analysis, according to Semiawan (2010: 77), there are three steps to it. First, the researcher interprets the text. This phase is the first step of analyzing components of the text that consist of words, sentences, and dialogues. Second, arrange the analysis results, then classify them according to research needs, then reduces unrelated data. Third, relating it to the theories and ideas of the relevant experts. With the reference above, researchers will conduct data analysis with the following steps:

1. Reading the specific (classified) data from the data collection to gain specific meaning.
2. Classifying the data through characters that reflect self-inauthenticity and reduced unrelated data.

3. Relating Steinn and Solrun Authentic view to explain Gaarder's brief thought of Authentic of human condition.

After all, the researcher doing verification through all data analyzed towards the existentialism approach to get acceptability, rationality, and suitability.



CHAPTER II

THEORY ON THE APPROACH TO LITERATURE

A. Literature as Philosophical Ideas

There is some debate about the relationship between philosophy and literature, which allows discussion between the two. The relationship between the two concerns whether literature and philosophy are contradictory, different or complement each other. Wellek and Warren (1949: 107) suggest that sometimes literature is always connected as a form of philosophical thought. As for those who reject it, one of them is George Boas, said (Quoted from Wellek and Warren, 1949: 107) that ideas or thoughts in a literary work, one of which is poetry, is usually a stale and wrong thing. T. S Elliot also supports Boaz's view of the relationship between literature and philosophy. According to him (1949: 107) Poems or literary works that are admired about his philosophical ideas, usually only contain the matter of death and the uncertainty of fate. The philosophical themes contained in a literary work are often monotonous and undeveloped.

However, has it been agreed that the two are not related? certainly not. A. O. Lovejoy (quoted from Wellek and Warren, 1949: 108) suggests that in dissecting the relationship between literary works and philosophy, it needs to be bridged by "The History of Ideas". What is meant in this case is that we can trace the philosophical ideas of a thinker in disassembling a literary work, As quoted in the following sentence:

“Lovejoy limits the study of the history of philosophy to the great thinkers and conceives of his own "history of ideas" as inclusive also of small thinkers, including the poets, conceived as derivative from the thinkers. He further distinguishes that the history of philosophy studies the great systems, while the history of ideas traces unit ideas, i.e., breaks up the systems of philosophers into their component parts, studying individual motifs”

That way, "The History of Ideas" can be a bridge in tracking philosophical ideas contained in a literary work. Wellek and Warren (1949: 109) also considered that Lovejoy's ideas became clear when Lovejoy mentioned that ideas in serious literary works were a form of "dilution" of complicated philosophical ideas.

B. Existentialism

Warnoto (2010) states that Existentialism is present when Hegelian philosophy is in its golden age. Philosophy Idealism that was invented Hegel is a flow that states that what is real is ideas and not matter. In proof, the ratio is raised as something that controls the reality of the whole. The ratio is intended as a product of a thought that dominates the individual or as an absolute subject. The ratio can go beyond individual thoughts and become the real core of reality. The fact is then projected as an embodiment of the ratio.

Hegel's Idealism stated that reality is consists of rational, logical and spiritual. According to this school of thought, everything has a structure that can be understood and has a core that can be digested by the human mind through the power of its concepts and flexibility. Every human activity or event can be known by the observed rational structure. In his expression, Hegel stated that reality is rational and rational is a reality. Idealism is an idea which states that the world is built through ideas that we build through self-awareness.

Human's consciousness, according to Hegel, is a spirit that moves in history or spatial currents, which eventually this spirit will lead people to liberation and truth that is thorough and objective, even though they must pass through a very long sequence. This spirit, which is objectively and universally conscious, dialectically experiences a process of self-development and self-awareness in knowing something.

In the end, Warnoto (2010) argues that the summary of Hegel's thought, as mentioned above, has an omission which, in the future, existentialism exists to correct it, not to touch the concrete reality of the human individual. The concept of the spirit, according to existentialists, is abstract and does not touch subjective reality, and only floats without having a solution to the individual human being itself. Existentialism considers that the need to understand the experiences of a human individual concretely. Existentialism cannot accept that reality is final or total. Existentialism underlines phenomena indirect reality, namely singular and particular reality.

Philosophical Existentialism is not a school that promotes dogmatic thinking and cannot easily identify its followers. The difference is that existentialists have "human" objects with all their problems. The problems that are present in human life will later be dissected through existentialism. Some of the characters are Soren Abey Kierkegaard and Martin Heidegger (1889-1976). Both of these figures include philosophers who developed existentialism thinking.

Heidegger, one of Husserl's students, concerns the theme of authentic temporality in his book *Being and Time*. According to Hall (1984 : 185), the authentic state according to Heidegger is if an individual knows "Instant Insights" through how he understands his past as something wrong and anticipates it with actions that will determine the future (Death). According to Heidegger, death which always surrounds us, makes the following things for the authentic *Das Sein*. First, Death is a complement to live itself. By making it the boundary of a temporal human individual, an authentic *Das Sein* will be able to reach the top of self-interpretation. Secondly, Death, according to Heidegger, is able to isolate *Das Sein* himself because death is a problem of *Das Sein* himself and how, as a result of death, which will later alienate the public's view of him and his life within *Das Sein* itself and fully pay attention to himself in facing his death.

Death, which is a definite uncertainty, in Kierkegaard's perspective which adds an element of Christianity, looks at how an individual deals with the reality of death. According to Kierkegaard (cited in Hall, 1984: 186), One of them is to classify the activities that must be actualized and which activities will be ended. In this case, Heidegger adds that death is the only thing that cannot be surpassed by an individual. In its uncertain nature, death raises the characteristic that the possibility of being present will continue to exist. Moreover, the uncertainty of death is something that will make an individual human find sincerity in himself.

The uncertainty of death, according to Kierkegaard, will be able to transform the life of an individual human only if he is Christian. According to him, someone who is not a Christian will put death only as of the end of his

journey, and assume the present moment is free from his death. That means, by placing actualization of practical activities related to future death, a person will be blinded by the understanding that death can come at any time, even in the present moment. View of life like this becomes the thought "Enjoy your life, before dying to pick you up", which thinking is prioritizing the present in his life. As a result of these thoughts is, the shadow of the future seemed unlimited, and death lost its existence in the lives of the individual human beings who have these thoughts.

The relationship between death and the person is what will make that person Authentic or Inauthentic. For Heidegger, the appearance of *Das Sein* is temporality, and in distinguishing whether an authentic or Inauthentic human is according to how humans live their temporality, with their relationship to the past, future, and present. Heidegger connects the future with discourse, our feelings for the future and how to understand them with our feelings in the past with *Befindlichkeit* (can be interpreted as feelings or how an individual actualizes his sincerity).

Hall (1984: 189) summarizes Heidegger and Kierkegaard's thought that inauthenticities present because public interpretation intervenes in individual understanding, which ultimately obscures his self-interpretation of himself and his world also carried away by the interpretation of the Public. A person who is in a state of non-authenticity prefers to follow the public interpretation of the term Kierkegaard The Crowd rather than try to follow his interpretation of his world. Heidegger thinks that public interpretation is a mistake, and correct interpretation is when an individual human tries, in interpreting his life, freeing himself from the

public talk which will only lead him to an interpretation that is not from his authenticity.

According to Heidegger (cited in Jena, 2015: 109-110), there are three group which consist in the world, which are being-with-others (Being-with-others or *Mitsein*), being side-by-side with things (Being-alongside-things or *Sein-bei*), and being-in-himself (Being -ones-self or *Selbstein*). It can be said that the three ways of making this up are the way *Da-sein* made it to himself in his relationship by making it up with others (*Mit Sein*) and making things side by side with things (*Sein-bei*).

Moreover, Golomb states (1995: 21) when *Da-sein* feels anxious at the point when they are befuddled about their character, an authentic quest for the authentic self can start. When somebody is intentionally mindful of the risk of leaving oneself, a sob for authenticity is heard. Without a doubt, given the pessimistic ideas of the possibility of authenticity, talked about above, and the brain research of presence of mind, individuals may set out to advance the accompanying guidelines: just individuals who have encountered a contention among authentic and inauthentic ways of life and frequently battle to settle on themselves can wind up mindful of the significance of being authentic.

C. Heidegger's Authenticity and Inauthenticity of Selfhood

According to Heidegger, being authentic doesn't require exceptional exertion or control, for example, contemplation. Rather, it requires some sort of progress in consideration and association, self-recovery, from how we fall into our

everyday lifestyle. It's about how we approach the world in our day by day exercises. Da-sein moves between us everyday experiences with them and the passing battle for our reality, the person's one of a kind conceivable outcomes for presence. The test is to bring ourselves over from our misfortune to them to reclaim ourselves with the goal that we can be what our identity is.

This winding-up by Da-sein, Heidegger stated, was a reaction to the voice or call of still, small voice. He didn't mean here something like an ethical basis to make the best choice as indicated by outside law, but instead to tune in and focus unmistakably to one's exceptional capacities and potential. By doing that, Da-sein truly got himself and had the option to act in a suitable world. This kind of activity for Heidegger would be a bona fide and moral activity in the feeling of a sign that somebody is straightforward with oneself since it's the language of still, small voice.

For instance, in vocation advancement work at schools and colleges, advisors offer direction to understudies with the goal that they can more readily comprehend themselves as far as their gifts, interests, and capacities. They urge them to locate their actual "calling" (their calling), the sort of work that suits them and has a place with them. This call is actually what Heidegger discussed. Heidegger alludes to this extraordinary and exceptional minute in Da-sein's presence, when there is lucidity about self, as a snapshot of sight.

Regarding this snapshot of clear vision, Heidegger utilizes the idea of solidness to catch what it implies for Da-sein to notice this call of soul and act as

needs be and reliably, after some time. He said that assurance or assurance signifies "giving somebody a chance to be gotten out of losing somebody in 'them'" (Heidegger, 1962, p. 345) and cutting out's one of a kind and bona fide spot in and moving toward the world, doing his work with extraordinary aims and this self learning (Sherman, 2009 : 4)

According to Heidegger, an individual human will become authentic if he makes his death as a complement to the integrity of his life's temporalities journey, and with that case, he can actualize his self as an authentic individual. Therefore, in the direction of authentic self-actualization, there is a barrier or a gap that will plunge the individual into inaction, they as the public, majority, institution. The public will offer a pseudo-*Das Sein*'s World. It is said to be pseudo because he (*Das Sein*) accepts interpretations from the Public without involving *Das Sein* individuals in the process of interpreting his world.

Inauthenticity, according to Heidegger is as follows:

1. Idle Talk

Terminologically, Heidegger (1962: 211) stated that "It signifies a positives phenomenon which constitutes the kind of being of everyday Da-sein's understanding and interpreting". However, people who are not authentic in a state of Idle Talk will not try to find novelty in their interpretation. By using interpretations offered by the public/Das-Man, a Da-sein will easily merge into the public in Idle Talk by using a public interpretation, which will make the

subjective understanding of Da-sein no different from the understanding of Das-Man, as Heidegger said :

The groundlessness of idle talk is no obstacles to it's becoming public; instead it encourages this. Idle Talk is the possibility of understanding everything without previously making the thing one's own. If this were done, idle talk would founder; and it already guards against such a danger. Idle talk is something which anyone can rake up; it not only releases one from the task of genuinely understanding but develops an undifferentiated kind of intelligibility, for which nothing is closed for any longer” (p.213)

Discourse according to Heidegger, reveals the true nature of a conversation. This requires the speaker to get access to the subject matter so that he has a clear understanding of communication. However, in Idle Talk, this activity is destructive. What was conveyed was not the essence of the conversation, but only the surface. In this case, the Inauthentic Individual will not reach the depth of meaning of the conversation, because the individual has no real interest in the subject. The result is that the individual closes all real possibilities about the core of understanding and knowledge of what was discussed, on the grounds of understanding everything. Because basically, the main desire of a *Das Sein* is to understand himself. The majority of these individuals avoid the subject completely, and when not dealt with at all, the individual will only have what is the Majority about what is, in general, a public understanding and get lost in public arguments.

An authentic individual is one who finds himself in silence. Because in essence *Das Sein's* job is to interpret themselves. Important discourse is from oneself and to oneself.

2. Curiosity

Hall states (1984 :) that An Inauthentic Individual is one who has a curiosity at the level of seeing and knowing only to see and know. For Heidegger, understanding is a process where he understands something consciously and also consciously knows the truth about a thing. And that process is the only one that has an authentic self. Human individuals who want to see and know only to see and know have no connection with the true *Das Sein*, namely his inner self. And that is just Idle Talk, without having any concrete meaning and purpose. Curiosity has the scope needed for a pointless conversation, by the understanding of the illusion of everything that is known. On the contrary, authentic selfhood will understand the knowledge it has acquired to actualize itself in understanding itself.

3. Ambiguity

Ambiguity is the result of Idle Talk and Curiosity. When everything is discussed and understood by the Public, superficially as if everything goes without a hitch, but the reality is not. As if what we think is what we understand is understanding, when in fact it is not. In ambiguous public interpretations, something that has been understood and resolved does not seem to need action.

Whereas authentic selfhood, according to Heidegger, is when the individual can keep his distance from public interpretation with his being from what needs to be understood for oneself and the extent of understanding of himself.

D. The Downfall of *Das Sein*

According to Heidegger (in Jena, 2015: 110), the inevitability of making up can be traced to the stages of Da-sein's downfall. Heidegger suggests the 4 stages of the downfall of Da-sein, namely the temptation, tranquilizing, alienation, and self-entangling stages.

1. Temptation

This stage states that Da-sein began to pave the way to Inauthenticity when he enters into chat (idle talk or *Gerede*). According to Heidegger, the chat is a type of being which is part of being-with-one -other. For Heidegger, the chat that caused the authenticity didn't first come from outside Da-sein. Da-sein himself is precisely the reason for his silence in the chat when he enjoys gossip and the spreading of words without any attempt to give meaning and interpretation. Without the presence of the last two elements - giving meaning and interpretation - are seen as the cause of Da-sein's immersion in the masses (*Public*). That means the challenge for whether or not Da-sein falls into the pleasure of chat and gossip lies not in avoiding external chats that exist in daily life, but how strongly Da-sein takes distance from him through his efforts to interpret and give meaning to every chat and gossip (Jena, 2015: 110)

2. *Beruhigend* or Tranquilizing

Da-sein which allows itself to be tempted by and trapped in chat will be difficult to free himself because of the nature of the chat that is calm (tranquilizing). Why is that? Every chat gives a guarantee that everything will be

OK, that Da-sein does not need to fret and is upset, and that Da-sein simply follows others (the masses) and does not need to seek self-certainty or think authentically. There is a kind of guarantee that by allowing oneself to drown in the mass of Da-sein as if it had become certain that he brought it to the full and authentic 'life'. Daily chats have become a calming way of being (beruhigend).

3. Alienation or *Entfremdung*

When Da-sein let himself be tempted, trapped and enjoyed a kind of calm in conversation, Da-sein alienates himself. Da-sein at this stage forgets how to exist. According to Heidegger, Da-sein was alienated from him because of the possibility of keeping him hidden in himself. The pleasant conversation turned out to be alienating because of the authentic existence of Da-sein being hidden, and thus Da-sein lost the moment to exist authentically. The more 'perfect' Da-sein immerses himself in the mass, the more difficult it is to exist authentically, moreover, the total identification with the mass is tranquilizing. Therefore, Alienation in this context means also the condition when Da-sein argues too many explanation, for examples are Characterologies and thypologies in interprets The World which to many to understands.

4. Self-Entangling

This is the highest and final stage of Da-sein's fall into the everyday world. Da-sein at this stage had become a mass follower without realizing it. Da-sein is in the mass, and in that mass he also allows his existence to be trapped in the everyday world. Da-sein attaches itself and becomes part of the mass. Heidegger

describes the character of Da-sein who attaches himself to the masses very precisely as follows :

We take pleasure and enjoy ourselves as they [Man] take pleasure; we read, see and judge about literature and art as they see and judge; likewise we shrink back from the "great mass" as they shrink back; we find shocking what they find shocking. The "they", which is nothing definite, and which all are, though not as the sum, prescribe the kind of Being of everydayness " (BT, p.164).

Therefore, Da-sein who enjoyed his downfall and celebrated his existence as Das Man will continue to be Inauthentic. Conversely, if he hears or heeds his conscience to be authentic, the possibility of being authentic will be wide open. Here we must be careful to understand what conscience is. Heidegger does not understand the moral conscience as an inner voice that tells the individual about his moral actions and certain immoral actions. Heidegger understands the conscience more fundamentally-existentially when in his submergence in the masses (Public), Da-sein is "conscious" to reconsider the possibilities of being outside of the possibility of being offered by the masses.

E. Elements of *Being-In-The-World*

According to Heidegger (cited in Mansbach, 1991: 65-91), there are three elements in understanding Da-sein's Essential condition, to clarify Da-sein modes of Inauthentic and authentic :

1. Being-In (In-Sein)

Being-In is the structural elements that signify the pathway Da-sein is in the world, not as a categorization which states that "something exists in something," but shows the state of Da-sein Being, as "existential."

Being-in is special to humans. In this section, all possibilities of all the essential manifestations of each entity can end. Being-In opens up the possibility of revealing the essence of Da-sein.

2. The World

The world, according to Heidegger, is an ontological pre-requisite that will show the characteristics of Da-sein. The world, not what is inside of Da-sein itself, but what is outside of Da-sein but is related to Da-sein itself. The world itself is a matter that Da-sein understands through how Da-sein overcomes the problems that exist in that world. The world, in this comprehension, is the place where Da-sein is related to other entities. The world as Da-sein's place in finding the essence of Da-sein itself.

The other entity in question is another person who is in the Da-sein World. Other entities or institutions are Da-sein's stepping stones. Other entities or institutions reference the disclosure of essential things contained in Da-sein.

3. Self

The world and entities are a stepping stone in explaining the essence of Da-sein. In this case, it does not mean that Da-sein in its authenticity cannot interact with other entities. The second meeting was a necessity, but the intended entity was a Ready-to-use entity in realizing the essence of the goal of Da-sein itself.

Furthermore, when these entities stop functioning, which is useful for Da-sein, they are present as objects. When that happens, they only look at it thematically, fixating on its use as a theoretical basis.



CHAPTER III

ANALYSIS

This chapter consists of analysis included the findings, and the discussion of this study. To answer the research questions, this chapter has three sub-chapters. They are; Steinn's Self-Inauthenticity portrayed in the novel which used Heidegger's theory of authentic self to dissect the data, Solrun's Self-Authentic which also used same theory and the last is Gaarder's search of authenticity. Those three points contains the findings and discussions of this study.

A. Steinn's Self-Inauthenticity

Self-Inauthenticity is a condition in which an individual or Da-sein has lost his authenticity as an individual or authentic human. The loss referred to in this category is not a physical or social loss, but rather the loss of his identity as a whole and responsible self. The form of responsibility that is present in Da-sein is to determine how his temporal life is interpreted essentially, and how Da-sein's self in facing the end of his temporality, that is, when it leads to the end of life, death.

In living his temporal life, Da-sein who was suddenly thrown into The World must find his identity among Mitda-Sein in the same World. This situation requires Da-sein to continue to search for the true identity of Da-sein, without the influence of The They, which is a universal form that can easily sink the authentic Self in Da-sein.

According to Heidegger (1953: 119) The They, with all the power of its dominance in public terms such as information, in the form of newspapers, are able to provide convenience in the form of pseudo information that is served free of charge against Da-sein, which will easily form public discourse, about information that forces us to believe all of this pseudo information. When Da-sein is immersed in the factuality of public discourse without weighing or even exploring further, Da-sein can be said to be Inauthentic.

Steinn as one of the main characters lives in a scientist's environment. He is fascinated with natural science and being a skeptic with supernatural powers that cannot be proved watertight. This condition makes Steinn run his life by using the laws that applied to how people live their environment and sees nature from their views. Steinn, in living his life as a scientist, tends to judge something on its logic and proved empiric. The tendency of Steinn is an impact of the materialistic mindset, which is also an influence of the surrounding environment. This condition probably indicates Steinn's Self-Inauthenticity in the way of interprets his world.

In answering the research questions raised earlier, researchers can find several characteristics of Self-Inauthenticity found in Steinn as one of the main characters.

1. Disappear in “The They” Logical Foundations

At the beginning of the novel, it is told that Steinn met another main character named Solrun in a meeting that was "Unintentional" after being separated for almost 30 years. After the brief meeting, they began to correspond by e-mail.

From here the story begins to move. In one scene, Steinn tells of his experience meeting with 'Nymph' which is a creature of the Nordic mythology in an activity, as told in the novel:

As we stood there on the platform, a nymph suddenly appeared on the slope to the right of the waterfall. It was as if she appeared out of nothing. Just as suddenly she disappeared again, but only for a split second, because she reappeared forty or fifty meters away. This was repeated a couple of times more.

Well, what do you think of that? perhaps if you're a sprite you don't have to obey natural laws. But let not be too quick to jump to conclusions. Had I seen a vision or a ghost? a couple of hundred other people have also experienced the same thing as me. So had we all been witnesses to something supernatural, then, I mean to a real naiad or natural spirit? No, no. (TCITP/Stein, p. 17)

Steinn argued if he met a spiritual creature in an activity that he participated in with hundreds of others. He considers that what he sees is just "entertainment", by relying on the experience of "The They" contained in the same podium. Through the logic of "The They", he rejects all assumptions about spiritual beings that he experienced in the activity.

Da-sein is the only one who experienced his observation but precisely in interpreting his experience, Da-sein relies on the argument of "The They" without going through his interpretations. According to Heidegger (1953: 119):

We enjoy ourselves and have fun the way they enjoy themselves. We read, see, and judge literature and art the way they see and judge. But we also withdraw from the "great mass" the way they withdraw, we find "shocking" what they find shocking" (BT, p.119)

Steinn also interpreted that spiritual events or activities such as telepathy or forces behind their meeting as something that might not have happened, statistically. As mentioned in the novel:

Yes, that was it. The very word 'chance meeting' or 'fluke' point by definition towards something which, statistically speaking, is unlikely. (TCITP/Steinn, p.27)

Steinn also added that in interpreting each event, general considerations are needed as a basis when concluding something, as stated in the novel:

We must also consider another dimension, both of the games of chance of our lives more generally. (TCIPT/Steinn, p.28)

‘Generally’ means following general provisions, or following how the majority understands it as a general understanding. Publicity is a benchmark of how something is called as 'truth', in this case, reducing Da-sein's interpretation as an individual who has the responsibility to interpret the world. Authentic Da-sein should be able to interpret the factuality that is present around it through its existence as Da-sein, rather than being involved in public interpretation. Instead of authentic, using public interpretations makes Da-sein not authentic / Das-man.

The objectification of information or knowledge makes everything experienced by Da-sein bounced if it is not following public interpretation, but this is where a Da-sein is confronted with public opinion that surrounds it. Efforts to interpret him through him and for himself, as authentic Da-sein, will not be affected by how 'The They' provides an interpretation of his world. Instead of being able to prove it, Da-sein who is affected by the information and knowledge offered by the public will prove it through how the public proves it, as stated in the novel:

I can't explain gravity. It simply exists. And yes, of course, I'll look into your Galileo telescope. If you had a dozen telescopes, I'd look into them all. Well, hand me the first. (TCITP/Steinn, p.31)

Through the data above, the researchers considered that, in understanding the gravity that exists on earth, Steinn only offered the information he obtained

without carrying his interpretation as Da-sein. In this case, Steinn only 'transfers' information or knowledge, without really 'understanding' the essence of that knowledge.

Likewise, when he received a report on the latest climate, as explained in the novel:

I just received the very latest climate report. Which is more alarming than we feared, and a couple of exited journalist has been in touch. (TCITP/Steinn, p.35)

The report points out that as much as 50 percent of the earth's plant and animal species are threatened. (TCITP/Steinn, p.39)

Through the data above, Steinn, speaking as a public, can be seen when he uses the word "we" instead of speaking as "I". He has blurred his identity as a Da-sein, then considers 'Climatological' as his true identity. Then in interpreting the data he obtained from the latest climate report, Steinn considered the report as truth, because the report was made by, according to Steinn, who is an expert in his field.

The experts here can be referred to as "The They", Steinn simply accepts the knowledge and information offered by "The They", making it washed away from "The They". Another person is "The They", who supply answers to questions from Da-sein about something. Instead of studying and questioning it, Da-sein, which is not authentic, will 'surrender' to the knowledge and information, and assume that what has been 'presented' already represents the truth without really needing to "experience it" (Heidegger, 1953: 120).

2. Steinn's Lack of Curiosity

The 'Curiosity' intended by Heidegger in seeing the inactivity of a Da-sein is when Da-sein is only fixated on the external circumstances of his world, without delving into the essence of his knowledge. Heidegger made it clear that:

Care turns into taking care of possibilities, resting and staying to see the "world" only its outward appearance. Da-sein seeks distance solely to bring it near in its outward appearance. Da-sein lets itself be intrigued just by the outward appearance of the world, a kind of being in which it makes sure that it gets rid of itself as being-in-the-world, get rid of being with the nearest everyday things at hand." (BT, p.161)

Da-sein is only trying to reconstruct a 'world' only to the extent of his skin's appearance and to make it appear as if it is in his core. This section will try to explore the inactivity of Steinn in interpreting the 'world' and trapped in the pseudo essence of knowledge. Heidegger argues if (1953: 161) Da-sein who in himself has a desire to know, but only limited to seeing. Without allowing himself to 'understand' the essence of it. He only found novelty to surpass the previous novelty.

In the novel, it is told that Steinn and Solrun, when they were young, had a 'stone age discussion'. The discussion carried out by them is to see how the state of stone age people, and how humans at that time lived their lives. And what is the flow of the evolution of prehistoric humans? Steinn described it in the novel:

In that case, I can simply continue where I left off because I believe we're descended from just such stone age people. Who didn't fill themselves with contraceptives. In common with them, we belong to the species Homo Sapiens, which is a direct descendant of Homo Erectus, which again is descended from Homo Habilis, and then back to Australopithecus Africanus. We're primates, Solrun. You remember ? if we go back a few million years, we share the same origins as Chimpanzees and Gorillas. (TCITP/Steinn, p.51)

From the datum above, information can be obtained that, by trying to see from the perspective of 'stone age man', and see it from an external perspective.

This intensely mysterious universe is about 13.7 billion years old, according to the latest calculations. At that time something called the big bang occurred. How? Why? Don't ask me. And don't ask anyone else either, because nobody knows..... Our solar system and planet are 4.6 billion years old, so roughly a third of the age of the universe, and we've gradually gained a degree of insight into the earth's history and development. (TCITP/Steinn, p.52)

From the above datum, Steinn tries to explain the age of the universe according to the last calculation, whose calculation is it? then try to relate it to the process of the Big Bang when the universe was created. But how the process and why the explosion could occur, he could not explain further. He also brought "The They" as the foundation of his answer, here the public logic was again present in the presence of Steinn. Here Steinn's insistence is visible again because he only repeats the facts.

Likewise, when describing what he thinks is 'knowledge that he can trust.'

As explained in the novel:

The very first primitive life forms began here three or four billion years ago, regardless of whether they developed here from the ground up – on location, if you like – or if the building blocks of life (we can call them prebiotic material) came from far away as the result of comet or asteroid strikes..... So the first living cells presumably evolved in the sea, and perhaps at the great depths. Liberated oxygen and an ozone layer are the results of photosynthesis – therefore of life itself – and a necessary basis for higher organisms to exist here. (TCITP/Steinn, p.53)

Only when photosynthesizing organisms evolved the earliest aeon of the earth's history, or in what we call the Precambrian period, were the conditions right for a higher organism such as plants and animals. In the Cambrian period, (from 543 to 510 million years ago), came the first mollusks and arthropods, and in the Ordovician period (from 510 to 440 million years ago) the first vertebrates. An internal skeleton gave life entirely new possibilities, and it was representatives of a small branch of this line of an animal which, half a billion years later, blasted into space and began researching our cosmic beginnings. (TCITP/Steinn, p.53)

During the Silurian period (from 440 to 409 million years ago) the first terrestrial plants appeared, as did the first land animals, the earliest of which were the scorpions. They were arthropods, from the class Arachnida, and were the first to scramble on to dry land. But as early as the late Devonian period (from 409 to 354 million years ago) amphibians were crawling ashore, particularly the labyrinthodonts, descendant of one of the so-called lobe-finned fish, and in the Carboniferous period (from 354 to 290 million years ago) land vertebrates developed very rapidly, with a richly diversified family of amphibians and gradually reptiles as well, a development that continued into the Permian period (from 290 to 245 million years ago). Especially characteristic of this period was the number of reptiles adapting to a drier climate, and it was in this epoch that the first therapsids evolved, the reptilian order from which all mammals are descended. (TCITP/Steinn, p.54)

The Triassic period (from 245 to 206 million years ago) saw the first mammals and the first dinosaurs. Dinosaurs dominated life on dry land from the end of the Triassic, throughout all of the Jurassic period (from 206 to 144 million years ago) until a global catastrophe, presumably a meteorite strike in Yucatan on the Gulf of Mexico, exterminated the last dinosaurs at the end of the Cretaceous period (from 144 to 65 million years ago). But that wasn't quite the end of the dinosaurs. Everything points to the fact that the grouse you and I tried to catch on the Hardanger plateau are direct descendants of a particular family of dinosaurs, a provenance they share with all other birds. Paleontologists often joke that birds are dinosaurs. (TCITP/Steinn, p.54)

But you and I and all other primates are related to some shrew-like insectivores which came scuttling out 65 million years ago as soon as the carnivorous dinosaurs' tyranny was over. Don't you remember us joking about it? That we were shrews! (TCITP/Steinn, p.54)

Throughout the tertiary period (from 65 to 1.8 million years ago) our mammalian order, the primates, was undergoing a rapid evolution, and our great-great-great-grandfather Australopithecus or 'next-to-man', whom I've already mentioned, turns up on the threshold of the quaternary period (from 1.8 million years ago), which is our geological period. (TCITP/Steinn, p.54)

That is what I believe in! I believe in the knowledge that cosmology and astrophysics give us, and I believe in what biology and paleontology can tell us about the development of life on earth. I believe absolutely and completely in the philosophy of the natural sciences. It's changing all the time: research takes two steps forward and to the side. But I believe in natural laws, and in the final analysis, that means the laws of physics and mathematics. (TCITP/Steinn, p.55)

I believe in what exists. I believe in facts. We don't yet know about everything, and we don't understand everything – our knowledge is full of holes. But we know and comprehend a great deal more than our ancestors. (TCITP/Steinn, p.55)

From the data above, Steinn tried to sort out how things were made into the history of the formation of the Earth with science, but he ruled out the mysteries that accompanied the evolutionary process of the universe itself. He only relies on the facts of 'science' and stops on there, enjoys what 'The They' offers as factuality, and loses his identity as an authentic Da-sein in interpreting his world. Steinn has no desire to know the essences contained in every corner of science, the most fundamental questions about why these things can happen, what causes them.

He believes more in what is 'there' without questioning about 'there' itself. Steinn states that the natural sciences and their branches already represent matters relating to knowledge of the 'world'. Scientists who have accommodated 'facts' as information to humans about the universe. Although Steinn acknowledges that in science, there are still several 'things that haven't been revealed'. As Steinn stressed in the last paragraph:

I believe in what exists. I believe in facts. We don't yet know about everything, and we don't understand everything – our knowledge is full of holes. But we know and comprehend a great deal more than our ancestors. (TCITP/Steinn, p.55)

According to Heidegger, the authentic Da-sein is when he can capture something that is the essence of his 'world', looking at the situation with the perspective of what makes it essential. He can see things through his perspective, and interpret it as his self and responsibility as Da-sein for his world. Heidegger also added that:

Distantiality, averageness, and leveling down, as ways of being of the they, constitute what we know as "publicness." Publicness initially controls every way in which the world and Da-sein are interpreted, and it is always right, not because of an eminent and primary relation of being to "things," not because it has an explicitly appropriate

transparency of Da-sein at its disposal, but because it does not get to "the heart of the matter," because it is insensitive to every difference of level and genuineness. Publicness obscures everything, and then claims that what has been thus covered over is what is familiar and accessible to everybody." (BT, p.119)

Information can be taken from Steinn's explanatory datum about his world, a world where information can be easily accessed, without the need to do 'subjective interpretations' as a Da-sein. The information presented by the public will always be true, but the truth that is achieved is only limited to the surface, not to the core of the problem. The information which, according to 'The They' was confirmed, made Da-sein reluctant to explore further information and caused Da-sein to fall asleep with it and with that, he gave himself to 'The They'. In this stage, Steinn still has a Self-Inauthentic identity, because he only relies on the knowledge and information offered by Da-sein, which results in a lack of deeper curiosity for the factuality present before Da-sein. His lack of knowledge and information that he considered 'absolute' increasingly kept Steinn from achieving true authenticity.

That phase, Heidegger calls it the 'Tranquilizing' phase, where Steinn as Da-sein doesn't need to think authentically because all of that can be easily accessed, and 'The They' provides a 'truth' guarantee of that knowledge and information. By doing so, Steinn minimizes interpretive actions towards his 'world' as 'The Self' authentic. The authenticity of Da-sein, in this case, when in this case, factuality as a product of the past is not as something that forms the interpretation of Da-sein, but Da-sein itself is the one who interprets individual facts about the factuality contained in 'history' which is outside its control. The concept of facticity is mentioned by Heidegger as facts taken by Da-sein as a

characteristic that determines Da-sein in carrying out the 'throw-in' being-in-the-world, not the facts present as the past. He added that facticity itself cannot be only by 'seen'. (Heidegger, 1953: 129)

Hardiman (2014) in his paper also added that facticity is a "situation where Da-sein interprets his world" and the interpretation of meaning is born from the disclosure of facts to Da-sein itself. Facts that happened in the past provide the possibilities for Da-sein himself to interpret the future, which in this case, the infinite possibilities. In this case, the limitations of Da-sein search for essential meaning, which in this case Da-sein continues to carry out the process of interpretation of the essential meaning of the matter. The essential meaning is in the 'things', and how things radiate meaning towards Da-sein.

But in the search for meaning, as Being-in-the-world, Da-sein can easily slip into understanding 'The They'. This 'public' and 'objective' understanding can influence the 'process of understanding' Da-sein for his world. Steinn, in this case, is still trapped in the interpretation offered by public objectivity (in this case, the public is defined as a collection of information or a 'public' absolute, such as Physics and Mathematics). In this case, Heidegger said:

Being-with-one-another cannot be understood as a summative result of the occurrence of several "subjects." Encountering several "subjects" itself is possible only by treating the others encountered in their Mitda-sein merely as "numerals." This number is discovered only by a definite being with and toward one another. "Inconsiderate" being-with "reckons" with others without seriously "counting on them" or even wishing "to have anything to do" with them" (BT, p.118)

Steinn, in this case, relies on numbers, which are produced by certain creatures which he does without 'needing' assistance from some people and to

others. This reduces Stein's 'curiosity' deeper, because the numbers that characterize "objectivity" become absolute in Da-sein, then drop him in the Das-man circle. Because it reduces the 'process of understanding' Da-sein for his world, as stated in the novel :

Don't you think it's really impressive just how much insight we've gained during just the last century? We can begin our century with Einstein's special theory of relativity in 1905. Behind the equation, $E = mc^2$ lies on an almost unbelievably profound understanding of the nature of the universe. Energy can be turned into mass, and mass into energy. In the 1920s Hubble discovered cosmic redshift and was able to determine that the galaxies are moving away from each other at a speed which is proportional to their distance. This must be one of the century's great breakthrough, because it brought with it knowing that the universe is expanding and that its origin was the big bang, a theory which in many ways has been confirmed since, not least by the detection of cosmic background radiation, showing us that the universe is still hot after the enormous explosion 13.7 billion years ago. In 1990 the great space telescope – named after Hubble – was put into orbit around the earth and, after necessary repairs and adjustments, it's been able to give us extremely important pictures many billions of light-years out into the universe, and thus just as many billions of years back into its history for looking out into the universe is the same as looking back in time. Today there isn't much to stop us from looking right back to the beginning of the universe, although it is possible to see further back than 300,000 years after the big bang. Throughout the century biochemistry and our understanding of what life has also been developing breakneck speed. One important moment was Crick and Watson's description of the intertwined spiral of the DNA molecule in 1953..... The next milestone in our understanding of the universe and the nature of matter will be the world's largest experiment at CERN sometime in 2008. An entirely new particle accelerator will then come into use, the aim of which is to investigate which elementary particle the universe was composed of 0.000,000,000,001 of a second after the big bang. Perhaps we'll be able to stop complaining about man's imperfect understanding the day we comprehend the history of the universe right back to its first microscopic fraction of a second" (TCITP/Steinn, p.56).

The knowledge contained in the conversation between Steinn and Solrun is not in looking deeper into what is called the "universe", but only describes the events of the universe and how the universe was formed and what things go with it. Talks that are 'considered' Steinn as 'fundamental' talks are only the 'outer shell' of the core discussion that is being questioned by Solrun. Solrun assesses Steinn,

only describes parts of the processes of the universe, not talking about the 'universe' itself. From this, it can be analyzed that Steinn's insistence, besides stopping at public argumentation as absolute, 'lies also when he discusses his interpretation as Da-sein, which becomes a being-alongside-the-other, but being-with-the-other. Like the refutation made by Solrun in the novel:

I'm impressed. No, I'm being sarcastic. You remind me of a small boy who can't answer the question he's been asked and instead starts talking about something entirely different. I asked what you believe now about the miracle of the world, not what you think you and the rest of humanity know. (TCITP/Solrun, p.57)

..... But you're simply rehearsing a litany fact. This means you're not answering anything. You have no theories about how or why everything happened. You just reflect the world as it appears to us all. (TCITP/Solrun, p.57)

You don't say a word about the most mysterious thing of all – and perhaps also the most essential – that we're coruscating spirits as well. (TCITP/Solrun, p.57)

Imagine a child going to its mother and asking, who am I? or what is a human being? And the mother picking up a knife and starting to cut into the child's flesh so that she can answer the questions better. (TCITP/Solrun, p.57)

Solrun, not denying the knowledge presented to him during this conversation, but he considered that what was offered by Steinn is not an 'essential' answer because he only repeats facts that everyone might already know. Solrun hopes that the answer that Steinn should give out contains the essence of the universe, not the skins that surround the "essential meaning" of the universe itself.

Solrun's accolades such as "a mother who cuts up parts of her child's body to explain the meaning of Humans" represent how a scientist like Steinn, explains the 'meaning' of a thing, the meaning which is Steinn's interpretation of factuality that has happened before, and presupposes possibilities essential which are

present in Da-sein's independence of his world. As a scientist too, existential self-esteem should be a necessity in exposing the facts contained in the 'world' Da-sein, and the necessity of a Da-sein to do it through himself and on the understanding of the true Da-sein of his 'world'.

Solrun regretted that Steinn did not make a direct interpretation of the factuality of the universe. Subjective truth is not seen from what truth is but sees how the process leads to truth. Individual values in seeing the truth, in this case, are important. Because of the process towards the truth that is carried out by an individual on his self-awareness as Da-sein who seeks his identity as 'being thrown' or 'who is stranded'. These search efforts will arouse curiosity about why Da-sein is in the 'world' and how a Da-sein lives his 'Being-in-the-world' as Being-in, not Being-with.

Steinn, in his interpretation and process of 'understanding' the world, was transfixed by public narratives about his arguments for the universe. He was fixated on the 'results' of research contained in branches of natural science. In this case, Steinn does not 'impose' himself in the context of his world, but he has a 'false' belief in things that have been interpreted as 'The They'. In this case, Steinn has 'reduced' his curiosity, because, with public arguments which, according to Heidegger, will not be denied by anyone, a Da-sein feels no need to interpret his world. With the reduction of Da-sein's curiosity, the boundless possibilities in the future for Da-sein will become increasingly unfolded, thus the process of understanding 'Being-in-the-world' will stop at 'Being-with' not 'Being-in'.

It is not natural science that is rejected, but what is the process of Steinn who is 'zero' in interpreting his consciousness. Existentialism is present in making a Da-sein truly aware of his self in interpreting his world, the truth lies in the process of 'understanding' not on the results understood. However, the process of understanding the 'unlimited' collides with the limitations of humans who are temporal beings. Heidegger, in this case, states that death is the end of the process of the existence of human calcium, because when he was 'there' he had stopped as a human being that exists.

Solrun as another main character, in this case, asked Steinn why he cannot, at a speed of 0,000,000,000,001 seconds, interpret divine prowess in creating his world, as stated in the novel:

.....and I have to say that from my point of view it seems almost unbelievably dreary to get as close as 0.000,000,000,001 of a second to the creative hand of God without sensing even the vaguest hint of the divine presence. (TCITP/Solrun, p.58)

By taking Solrun's point of view, she has been able to make an 'interpretation' of her world, which Steinn cannot do in this case. Solrun, without the need to do 'scientific proof' in 'understanding' her world, because she is a Da-sein who is responsible for herself in interpreting her world, while Steinn does not. His responsibility as a Da-sein as an individual is delegated to public understanding, 'The They'.

When answering the question about the 'divinity' from Solrun, Steinn argued that he could not answer it because indeed no one could answer it. Here, Stein again reduces himself as Da-sein, as an individual who is 'able' to give his

interpretation of the causes of the universe, such as one of the causes of 'The Big Bang'. This indicates the insecurity of Steinn's selfhood. As stated in the novel:

Then there is another category of questions of belief which we can also leave alone for the moment – I'm thinking particularly of a question you've already touched on, whether what we call the big bang happened on its own, or whether it was the result of a divine act of creation. This is a question nobody can answer definitely.... (TCITP/Steinn, p.66)

Similarly, when 'interpreting' the magical powers present around the world. The word 'us' here shows 'The They' or the public. He also said that the supernatural conditions that often occur in religious areas, were very contrary to what he views, namely the world of natural science, as contained in the novel:

But I don't believe that any 'supernatural' powers constantly interpose themselves in our lives and appear to us..... (TCITP/Steinn, p.66)

The very notion that 'the supernatural' in certain rare cases is revealed to us, is something that superstition, parapsychology, and the world religions have in common – in contrast to what we call a naturalistic or scientific worldview..... (TCITP/Steinn, p.72)

.....if they could manage to provide watertight proof that telepathy was a genuine phenomenon, it would be easier to defend the belief that human beings have an eternal soul, a 'free' soul, which only inhabits the brain temporarily and without being inextricably linked to it. But no such irrefutable proof has yet been found. (TCIPTSteinn, p.73)

'A naturalistic or scientific Worldview' here indicates 'The They' because those things are the 'knowledge agreements', the world offered by him, which is the foundation of Steinn. And also the pretext to 'prove' indicates that it must be publicly recognized as well. This 'public recognition' that ultimately reduces the 'understanding process' rather than Da-sein. He (Da-sein) is trapped in evidence that is 'publicly acknowledged' while understanding him, Da-sein is the main actor. These 'proofs' of the public that ultimately reduce Da-sein's 'understanding process', other than because the public has offered their 'world', Da-sein himself is

finally submerged in the proofs that have been carried out by 'The They', rather than the process of understanding which he did himself, as Da-sein.

3. Steinn's Ambiguity on understanding 'The World'

Ambiguity is the result of how a Da-sein is no longer responsible for our views as long as we form public opinion. Public opinion, in this case, is a product previously presented by 'The They' to Da-sein in interpreting 'The World'. But in the process of interpretation, a Da-sein will experience a 'relinquishment'. What is discharge? it is the result of the shallow sense of deeper curiosity to understand the most radical relativity. Radical in question is the most basic reality of a factuality contained in the natural phenomenon Da-sein. As a result of this superficial curiosity, Da-sein will easily be carried away by the streams of public opinion that with the power of the 'majority', he will bring out the truth 'agreed' and, with it, Da-sein does not need to bother to look for a radical reality of a spiritual life. This is the responsibility of Da-sein being released and obscuring him to be an authentic Das-Man or Da-sein.

Steinn's ambiguity, through several previous factors, shows how Steinn, as one of the main characters, relinquished his responsibility to make himself authentic, with a radical understanding process, and how it would affect how Steinn interpreted his world with him alone. The element that shows the ambiguity of his knowledge is when he is unable to express the meaning of gravity and shows it to Solrun, one of the main characters. Steinn, stand by the public explanation of gravity itself. What is the shape and appearance of gravity itself, Steinn is unable to argue with the excuse that it (gravity) exists and is

finished. This inability to explain gravity is one form of 'release of responsibility' and the ambiguity generated by Steinn due to his 'instant knowledge'.

That was also true when Steinn explained the cause of the Big Bang, which he said through the elements of several previous researchers, stated that the Big Bang was the cause of the formation of the universe. However, he could not state how and why this happened. The excuse that Steinn put forward, was because no one knew that. Ignorance of anyone, as well as the previous case of gravity, is also a form of 'release of responsibility' for the knowledge he has. In this case, it is not in the form of empirical evidence, but from how Steinn understands 'The World', as an example of how he understood in the case of gravity and the Big Bang before. This, clarifying how Steinn increasingly shackled as a Das-man who was immersed in 'publicness'.

However, it is not only these two cases that have become authentic to the non-authenticity of Steinn. When Steinn judges 'objectively', rather than relatively in seeing how religion, in the novel, becomes the principal in carrying out acts of repression such as violence, patriarchy, etc., and religious texts also become Legal Standing from the perpetrators of religious violence itself. As explained in the novel:

.....but both history and the daily newspaper show how religious concepts can be misused. Atrocities committed in the name of gods, patriarchs, and ancestors have dogged man's history from time immemorial.

I said that religious concept can be used, but torture and acts of brutality can also have their roots in religious paradigms. (TCITP/Steinn, p.79-80)

He quoted history (in this sense a historical document) as well as several newspapers that showed information about what was 'haunting' the paradigm of

religion itself. But here, Steinn relies on his argument, again on 'public tools'. According to Heidegger (1953: 119), public tools, such as newspapers, public transportation, etc., so that it makes a Da-sein carried by the flow of 'The They' and this causes, in distinguishing explicitly, the more blurred and even worse gone. Da-sein cannot distinguish which information flow needs a truth-seeking process. Then immediately, with the massive public tools mentioned earlier, bringing Da-sein himself to public understanding through the authorities of the public tools mentioned earlier. Steinn, in this case, did not make a definite search, or we say, clarification that caused ambiguity in Steinn. Steinn relinquishes the responsibility of knowing more deeply about how information flowing through public tools becomes a form of clarification through himself and for himself as a process of 'understanding' his world.

Furthermore, another form of ambiguity is its interpretation of how the spiritualist become apathetic in saving the natural environment which, explained in the novel, is getting worse due to the actions of humans who are not responsible for preserving nature. As a climatologist, Steinn will not remain silent to take preventative measures against the increasingly severe conditions of natural ecosystems. However, here Steinn accuses religion of being a weak factor in caring for the environment. That, according to him, occurs due to interpretations of the scriptures which state that the universe inhabited by humans is now a temporary nature before heading towards an eternal nature, a realm where the day of judgment and salvation is for human. He also stated that this was also affirmed by the Bible. As stated in the novel:

But many people live with the notion that, in the long run, the planet and the physical means of life here are not that important to nurture because god's judgment and salvation for the faithful is near at hand anyway. So our earthly existence can easily come to be regarded as an intermediate phase, and there are even groups of believers who look forward to a collapse of the biosphere because they see it as an omen of the last days and the second coming. It says so in the bible! (TCIPT/Steinn, p.82)

He assessed something that was part of 'The they' opinion in the religious sphere, and that became Steinn's ambiguity. He throws an opinion that, without carrying the basis of responsibility for the accusations or opinions raised before. He only sees from his point of view and 'The They' through their publicity tools, then throws some of the facts into a whole factuality. This ambiguity will also drive Steinn to self-ignorance.

Therefore, Self-hood contained in Steinn, after discovering some characteristics of self-inauthenticity, is indicated has these problems in him. But to justify the Self-Inauthenticity of Steinn, researchers will look through the stages of selflessness proposed by Heidegger in seeing the conditions of selfhood that exist in Steinn.

B. Heidegger's Existentialism view on Steinn's Self-inauthenticity

After classifying Steinn's Characteristic of Self-Inauthenticity, in this phase, the researcher aims to reflect his characteristics through Heidegger's concept of Self-Inauthenticity. This theory is already explained in the last chapter of this research, then in reflecting through this theory, the researcher adds some further explanation in clarifies between the theory and the object of the study.

In *Being and Time*, Heidegger mentions Da-sein's condition that trapped in Self-Inauthenticities. According to Heidegger, this condition makes Da-sein's self

into Inauthentic and also trapped in the falling prey of Da-sein. Therefore, After finding some characteristics of Self-Inauthenticity through Da-sein, the next step is signifying the condition experienced by the individual. It is “The Falling Prey of Da-sein.” Those phases of Da-sein’s falling prey experienced by Steinn as the main character are:

1. Temptation

This stage is when a Das Sein enters into a chat that exists in his world. The intended form of chat is not only formed like conversations or other things but also when he sees how 'The They' has a conversation with Da-sein. According to Heidegger, it was not things that were outside Da-sein that affected Da-sein, but Da-sein itself was the cause of the sinking of Da-sein when only accepting what had become 'public chat' earlier and how it was not through the process of interpretation through the independence of Da-sein himself.

The things mentioned above happened to Steinn. Steinn was trapped in the insecurity resulting from him that being unable to resist the argument of 'The They'. It happened when he, in an event, saw a group of 'Nymph' appearing beside the waterfall. When he saw this, he concluded that the incident was purely 'made' by the committee of the event as entertainment for the participants. In interpreting this, Steinn merely saw how 'The They' provided an interpretation of the event.

He followed how 'The They' interpreted the 'Nymph' event as entertainment from the committee for the participants. It's the temptation of interpretation that Steinn can't stop. He eventually joined in doing the same

interpretation as to how 'The They' did the interpretation. 'The They' interpretation of Da-sein was unstoppable because his self-interpretation was not authentic.

Likewise, when he buried his self against the temptation of the argument 'The They' when he saw how the spiritualists did not care about the state of nature that began to experience damage and destruction. He saw the dogma of the spiritualists, who mentioned that the inhabited world was an intermediate realm before the eternal nature after death, is the cause that they were indifferent to destruction and destruction. And also when looking at historical documents that violence, patriarchy, and other damaging things have been done by theists.

In carrying out his interpretation, he cannot escape himself from the temptation of arguments which he thinks are 'objective and absolute' such as public instruments, for example, newspapers, historical documents, and others. Although in the end, he could not prove his argument, which was not from his interpretation of Solrun.

2. **Tranquilizing (*Beruhigend*)**

Every chat/knowledge carried out by Da-sein on public interpretation gives him the guarantee of absolute, truthfulness and verification of the information obtained. An inauthentic Da-sein will always follow what 'The They' interpret without the need to check or verify and think authentically. At this stage, a Da-sein will feel that what is being interpreted by the public has a guaranteed 'Authenticity'. The information flowing into him becomes a kind of certainty which is not according to the conviction of the public interpretation earlier. This is the second stage for someone who is experiencing his self-ignorance.

Steinn as Da-sein, in carrying out his interpretations of events that occur in the universe, always relies on arguments and objective arguments that are the basis of the 'The They' interpretation. Steinn considers that the argument, the result of the interpretation of 'The They', is a certainty that cannot be contested by anyone.

His arguments about Gravity, Big Bang theory and other knowledge that are the result of definite scientific knowledge, according to Steinn, become a definite foundation and will not be swayed. Because of the definite and indispensable nature of his knowledge, Steinn finally relies on his arguments on the logic of 'The They' as a reference. Steinn considers that the scientific explanation for the universe and events in it is absolute. By relying on the argument on the logic of 'The They' earlier, Steinn felt calm without the need to verify or re-interpret the information or knowledge.

This makes Steinn's selfhood unauthentic, because in interpreting his world, he is the Da-sein who is responsible for his selfhood, not doing the interpretation independently as a process of 'becoming an authentic Da-sein'. Instead of being a 'being-one-self' Da-sein, he is trapped in 'being-with-one-another'.

It should be noted that this does not mean denying the results of observations of the universe through science. But in carrying out the process of interpretation of information or knowledge about it, Da-sein does not carry out the process of understanding his world. What is meant here is, the knowledge that has been present in the public, this will always be and cannot be avoided by Da-sein.

But in interpreting this knowledge, as an authentic Da-sein, it is necessary to make a deep understanding process through Da-sein's self.

Without interpreting and understanding a factuality, Da-sein will only process the knowledge and information available in the public and simply move information from 'The They' to the world of Da-sein itself directly. Circumstances as mentioned above which make the self-existence of a Da-sein become not authentic.

3. Alienation (*Entfremdung*)

Da-sein will enter the stage of alienation when a Da-sein has passed the two previous stages. At this stage, a Da-sein has forgotten how to exist in his world, as an authentic Da-sein. Da-sein has been alienated because he has authentically lost himself as a result of the 'publicness' that drowned Da-sein.

In the novel, Steinn was alienated with 'The They' in a forum filled with scientists. As explained in the novel as follows:

When we got to the climate exhibition.....we could experience the creation of the earth 4.6 billion years ago. The next section we passed through showed us what life on earth was like roughly 40 million years ago, and then how the last ice age had affected its surface.....and in the next section we found out what the earth would look like in 2040 and in 2100 if we don't do something drastic now to reduce the emission of greenhouse gasses.....we were also shown how it might look here in 2040 and 2100 if we manage to unite the world's inhabitants to take radical measures both against emissions and to halt this disastrous feeling of trees and rainforests. (TCITP/Steinn, p.87)

Steinn saw his world using the interpretation of 'The They' which he considered authenticity. Instead of authenticity, Steinn has been submerged in authenticity. He is alienated with 'The They' and considers himself also a part of 'The They'. Steinn also interprets himself as a climatologist who, however, must

follow what constitutes the scientific foundation of science itself. The world of scientists is him and that limits his interpretation of losing himself as a Da-sein. Da-sein who interprets his world for his self, and is responsible for himself and his world.

The World of Scientists had, in the end, limited himself to interpreting himself in the process of interpreting his world, as explained in the novel when he began to want to understand the mysteries that exist in the universe and humans themselves.

Moreover, also expressed by Heidegger (1953: 166) that:

Alienation cannot mean that Da-sein is factually torn away from itself. On the contrary, this alienation drives Da-sein into a kind of being intent upon the most exaggerated "self-dissection" which tries out all kinds of possibilities of interpretation, with the result that the "characterologies" and "typologies" which it points out are themselves too numerous to grasp. Yet this alienation, which closes off to Da-sein its authenticity and possibility, even if only that of genuinely getting stranded, still does not surrender it to beings which it itself is not, but forces it into its inauthenticity, into a possible kind of being of itself (BT/p.166)

Steinn, according to Heidegger's statement above, was also alienated for tries all possible interpretations. The many possibilities of this interpretation make it difficult to understand the interpretation. Interpretations that seem 'forced', but none of Steinn's interpretations are present in his argument. As Steinn tells about human typologies:

.....We're primates, Solrun. You remember ? if we go back a few million years, we shares the same origins as Chimpanzees and Gorillas. (Steinn, p.51)

.....Don't you remember us joking about it? That we were shrews! (Steinn, p.54)

You've always been quick to remind me that our bodies are related to reptiles and toads. But in spite of the genetic relationship

between primitive vertebrates and Homo Sapiens, a human being is essentially different from a toad. (Solrun, p.201)

Steinn does all kinds of interpretations through human evolution, which too numerous to grasp. This kind of inconsistency hypothesis of Steinn drives him into his alienation because when he interprets human he loses his interpretation as Da-sein. Steinn, through the limited point of view of science towards his world, has failed to found the essence of human life which brings him into Self-Authentic.

In the end, Steinn has lost his identity as a Da-sein. After being trapped in public information or knowledge, he is also imprisoned with the logic and interpretation of 'The They' as they should be, and beyond that, it becomes a taboo subject and cannot be justified publicly. Steinn, in this case, has been alienated with himself.

4. Self-Entangled

This final stage makes Da-sein truly unable to identify himself as an authentic Da-sein. He has attached himself to 'The They' from all aspects. As mentioned in the previous stages, Da-sein at this stage has surrendered completely to 'The They'. Da-sein has left himself trapped in 'The They'.

Steinn, after previously explained in the previous stages, has entered into this stage. He attaches himself and his interpretation of 'The They' from all aspects. How these things have been mentioned in the previous sub-chapter. He lost his self as a Da-sein. He represents himself as 'The They' in explaining the problems that occur in the universe to Solrun, the other main character. For example, when

he asks Solrun for arguments, according to Steinn, that could be accepted by science with watertight proves.

The process of understanding which involves him as Da-sein who is responsible for his world is reduced and absolutes what is 'public' knowledge. Steinn also formed indicators that were deemed necessary for discussion to be limited to scientific elements and considered matters of divinity to be taboo to be discussed because they could not be proven using scientific methods themselves.

C. Solrun's Self-Authenticity

A novel becomes interesting when the story is seasoned by opposite characters but actually complements other characters. It is also an interesting component in this novel, because Gaarder as an author tries to make the two main characters in his novel complement each other, rather than being hostile to each other.

As a complement, Gaarder created the figure of a woman named Solrun, who in previous discussions had several times mentioned by researchers as supporting data in proving the findings of data about the authenticity of the previous character, namely Steinn. In this section, the researcher sees Solrun as a character who represents the authenticity of the main editorial in the novel, and then the researcher will relate it to the existentialism theory initiated by Martin Heidegger.

1. Solrun's Variety of perspectives

When Steinn explains about gravity, Solrun tries to criticize Steinn's dogmatic thoughts about gravity, which in this case Steinn cannot prove in accordance with

"experiments", as a prerequisite for believing or justifying a certain natural phenomenon.

In that storyline, Solrun makes it clear that opinions previously held by the public can be broken with studies that can have the same possibility of being true, one of which is about logic and the universe itself. Solrun explains important laws in medieval analytics, as quoted in the following sentence:

“If the sense conveyed something that didn’t accord with Aristotle, it was the senses that were wrong, and when observations of planets’ orbit didn’t fit in with the geocentric view of the world, they invented some humbug called epicycles to explain the eye saw. The men of church and inquisition also practiced the self-censorship of refusing to look through Galileo’s telescope. But you know all that” (Solrun, p.31)

In the development of science, Solrun explained that it is common for differences of opinion between parties who discovered a new theory about a phenomenon. But that does not mean another point of view, be completely wrong or completely correct.

In explaining the telepathic phenomenon, Solrun tries to refute Steinn by using the data that Steinn refers to. This shows that Solrun tried to see through Steinn's point of view and with that he also wanted to prove through documented studies, as one of them was mentioned in the following sentence:

“If two particles, for example two photons, have a common origin or starting point and then are split and travel away from each other at high speed, both particles will still just as much remain part of the same whole. Even if they are sent out into space in different directions and light years separate them, they will remain interlinked: each of the particles will have information about the characteristics of the other.” (Solrun, p.33)

Solrun explains how telepathy works that Steinn previously did not believe in, through natural evidences or documented research experiments. In this case, Solrun criticizes Steinn's point of view which is rigid and does not accept different opinions, even through the prerequisites of "experiment" itself.

Even in a conversation, Solrun avoids making accusations such as those made by Steinn regarding the destruction of nature supported by spiritualists who assume that the universe (Earth) is now only an intermediary before reviving in the eternal realm later. Steinn, judging spiritualists is based on Agreement (which was the truth) based on Ideal Content. Heidegger revealed (1996: 199) the distinction between truth (Agreement) needs to be based on physical observation and ideal. But what needs to be underlined is in determining the real truth. According to Heidegger, the truth of a statement must be understood as a form of Discovering. Because, Discovering is the way of being-in-the-world and truth in the secondary sense does not mean to be discovered, but to be discovered (1996: 203) therefore the real truth can only be done by searching or finding truth as a form of Da-sein as being-in-the world.

Solrun, in her search for truth, seeks to see and seek truth through himself and through his interpretation as a Da-sein who has self-awareness. In seeing the statement from Steinn, Solrun was not rash in determining that this was the truth, because Steinn himself did not search to reveal the facts that actually happened, rather than trusting what was in the newspaper. As stated in the following novel:

“of course Steinn, we should take care of the planet. But I don't think you're silly enough to lay the blame for environmental

degradation on believers. I would imagine that many of us who have faith have a greater respect for nature than people who have no believe whatsoever” (Solrun, p.83)

2. Solrun’s interpretation of death

Solrun considers that human life carries its own meaning for humans. The point is, humans are present in the world to find its essence about the life they lead. This confirms that man almost thousands of years of searching for his identity in the world, interpreting his throw in the world. In the search for identity, human beings will be limited by definite uncertainty, namely death as facticity. A certainty that will be faced by humans. This is explained in the novel as follows:

“The Magpie put me in mind of the bird I’d had to bury in Solund, and once again I had that intense feeling of being ephemeral – it was beginning again, I was getting one of my attacks”

“One day we’ll be dead!’ Isobbed, or rather howled” (Solrun, p.154)

The anxiety that Solrun feels is an authentic feeling that humans will experience death as an unavoidable facticity. This anxiety is the authentic rung of a Da-sein. Heidegger argues (1996: 171):

“As a possibility of being of Da-sein together with the Da-Sein itself disclosed in it, Angst (Anxiety) provides the phenomenal basis for explicitly grasping the primordial totality of being of Da-Sein”

In this case he sees that human life will end and at that moment the process of searching for human identity ends. Solrun realized this as a form of belief that death ended the human body and humans would return to eternal souls.

D. The Death of Solrun as The Death of Spirituality

The struggle for authentic identity search is a tiring journey and requires determination to fuel the search. Persistence of the search for authentic selfhood

becomes important, because there he will find a truth about the meaning of life he is living. The truth that will be achieved, of course, has a struggle that will not run out.

In carrying out and interpreting the life they lead, humans have two parts that complement each other in their souls. It is reason and feeling / intuition which are the elements that form the foundation of human life. These two elements are not impossible, in the process, dominating and subordinating each other which will affect how a human will interpret his life.

Gaarder, in this novel, illustrates how the dispute between reason / ratio and feeling / intuition fills a conflict that will never end in the human soul. An eternal conflict that will reveal how humans will determine their future views. Gaarder illustrates what if the two enemies between reason / ratio are represented by male characters and feelings / intuitions represented by women. Gaarder imagined how if these two conflicting elements could establish a communication that could seek a reconciliation between the two elements, which he symbolized with the communication undertaken by Steinn and Solrun.

The authenticity Gaarder wants to achieve in this novel is when in human existence, reason / ratio with feeling / intuition can establish a balance. The balance in question is a condition that does not subdue each other. Authentic selfhood is when human selfhood is able to balance between the two elements that form the foundation.

But in describing this, Gaarder also reflected on the chaos that occurred between scientists and spiritualists that occurred in the kaleidoscope of the history of world science, especially what happened in Europe. The mind / ratio represented by scientists with the feelings / intuition represented by the spiritualists always contradicts and gives rise to endless and endless conflicts.

In its development, Spirituality began to show a fall due to not having a place in the modern era. That is the end of the story of this novel. Solrun is described as having died questioning his beliefs. He, at the end of his life, actually questioned what throughout the novel was described as its foundation, namely spirituality. This also symbolized by Gaarder as the fall of spirituality. Gaarder symbolizes the fall of spirituality to the death of solrun, instead of doing it to Steinn.

CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

The findings of this study conclusively answer the research question of the study. This part aims to conclude the findings and discussions resulted. Gaarder's view on search of authenticity is described through the self-condition of characters that occur in *The Castle in The Pyrenees*. First is Steinn's self-inauthenticity and the second is Solrun's Self-Authenticity.

This study found that there are three characteristics of Self-Inauthenticity in Steinn's self. First is Disappear in 'The They' logical foundation. This Steinn's characteristic is a result of how the discourse of his world leads him into the activity of 'understanding' through himself. Unfortunately, Steinn always involves public interpretations and understandings as a foundation of his interpretation. In this case, Steinn reduces his self from the activity of 'understanding' through himself. It will result in a condition that Da-sein is disappeared in public logical foundations in interpreting the world. The process of understanding the world is surely important in the ways of disclosing the facticity of the world, that will thoroughly lead Da-sein into an authentic self.

Second is Steinn's lack of curiosity. This characteristic is resulting in how Da-sein dialectic the facticity of his world through the discourse conducted by the public. Unfortunately, Steinn has a lack of curiosity towards public discourse. This condition means that Steinn did less of 'the activity on understanding' through public discourse. Moreover, Steinn denies any possibilities of alternative

discourse that could happen if he wants to do self's interpretation. 'The They' proposes their interpretation that 'conclusive and doubtless' about the discourse to Da-sein worlds. Inauthentic Da-sein will receive these interpretations as himself. Besides, Da-sein has the potential to do 'the activity of understanding' through public discourse. It will encourage Da-sein to find the disclosure of facticity by himself as Being-in-the-world.

Third is Steinn's ambiguity in understanding the world. This condition is resulting in how Steinn releases his responsibility towards his argumentations which based on public interpretations. Because as mentioned before, Da-sein who is Inauthentic perceives the interpretation conducted by 'The They' as doubtless, inevitable and absolute. Therefore, Da-sein will not be necessary to reinterpret public discourse. Steinn, according to statements before, indicated as an Inauthentic self.

The second finding is how Heidegger sees Steinn's Self-Inauthenticity and Solrun's Self-Authenticity in his Existentialism's theory of Authentic self. This phase is to signify Steinn and Solrun's Characteristics through Heidegger's thoughts. There are four stages of Self-Inauthenticity that against Da-sein which affects Steinn. These four stages are Temptation, Tranquilizing, Alienation and Self-Entangled. For the second, Solrun's Authenticity represents through these results, which are Solrun's Variety of perspectives and her interpretation of death.

And the last is conclusion. Gaarder points out about the idea of spiritualism, which represented by Solrun. As explained on the last chapter, Gaarder portrays the situation of the degradation of spiritualism which affected Europeans.

Spiritualism struck, in Gaarder's view on European mostly paradigm especially natural scientist, by empirical, rational and logical points of view.

Gaarder sees that European people, mostly of them, abandoned the spiritual paradigms and shifts to rational and logical paradigms. This condition affects the development of spiritualism itself. The death of Solrun is the portrays of the degradation of spiritualism. Gaarder critics this self-condition of European people's paradigm. Moreover, this condition is an insubstantiality found in human selfhood, it is dominated by one of the elements that is the foundation of selfhood, without a balance of both. This, according to the researcher, is the subject of criticism raised by Gaarder in the novel he wrote.

The Authenticity that Gaarder wants to find out is, according to this novel, the stable condition of both of Spiritualism and Rationalism / Natural science and vis versa. The stable condition means that every each of spiritualism and rationalism are respecting each other or even collaborates for every problems that occurs in this world, for example climate change, etc.

B. Suggestion

This study focuses on Steinn's Self-Inauthenticity and Solrun's Authenticity and how Heidegger's Existentialism sees this condition. Whereas, other topics can be seen and discussed from different aspects and theories in Jostein Gaarder's *The Castle in The Pyrenees*. For example, is a discussion about Existentialism from others thinker. And also to enlarge the scopes, another researcher could use any other theory, for example ecocriticism theory. Also, the researcher hopes that this study can be a reference for further study.

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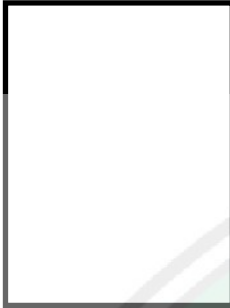
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CURRICULUM VITAE



Rafidila Azhar was born in Jakarta on September 26th, 1997 and lives in Bekasi, West Java. He graduated from Darunnajah Islamic Boarding School located in Ulujami, South Jakarta, in 2015. He participated in OSDN and scout during his study in Senior High School. After graduating in 2015, he chooses the Department of English Literature, Universitas Islam Negeri Maulana Malik Ibrahim Malang as his next studies in 2015. During his study, he joined some organizations at the University such as English Letters Student Association (HMJ Sastra Inggris) as vice of organization from 2016-2017, DEMAF Humaniora in 2017-2018, and PMII “Perjuangan” Ibnu Aqil. He also join some social service activities, which are teaches in Salman’s Orphanage through Jejak Pengabdian Indonesia and self-dedicates in Cirengrang Villages, District of Sukabumi, West Java through Gerakan Sukabumi Mengajar.