

**THE EXISTENTIALISM STUDIES ON  
DANIEL DEFOE'S *ROBINSON CRUSOE'S*  
FREEDOM OF LIFE**

**THESIS**

**Presented to  
The State Islamic University of Malang  
In Partial Fulfillment of the Requirement  
The Degree of Sarjana Sastra (S.S)**

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**2008**

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This is to certify that the Sarjana's thesis entitled **The Existentialism Studies on Daniel Defoe's *Robinson Crusoe's* Freedom of Life** written by Umar Wirahadi (03320079) has been approved by the advisor for further approval by the Board of Examiners as one of the requirements for the Degree of Sarjana Sastra (S.S) in English Letters and Language and Department.

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## MOTTO

*Ideas make man*

*We are what we think,*

*And the state is what its people think*

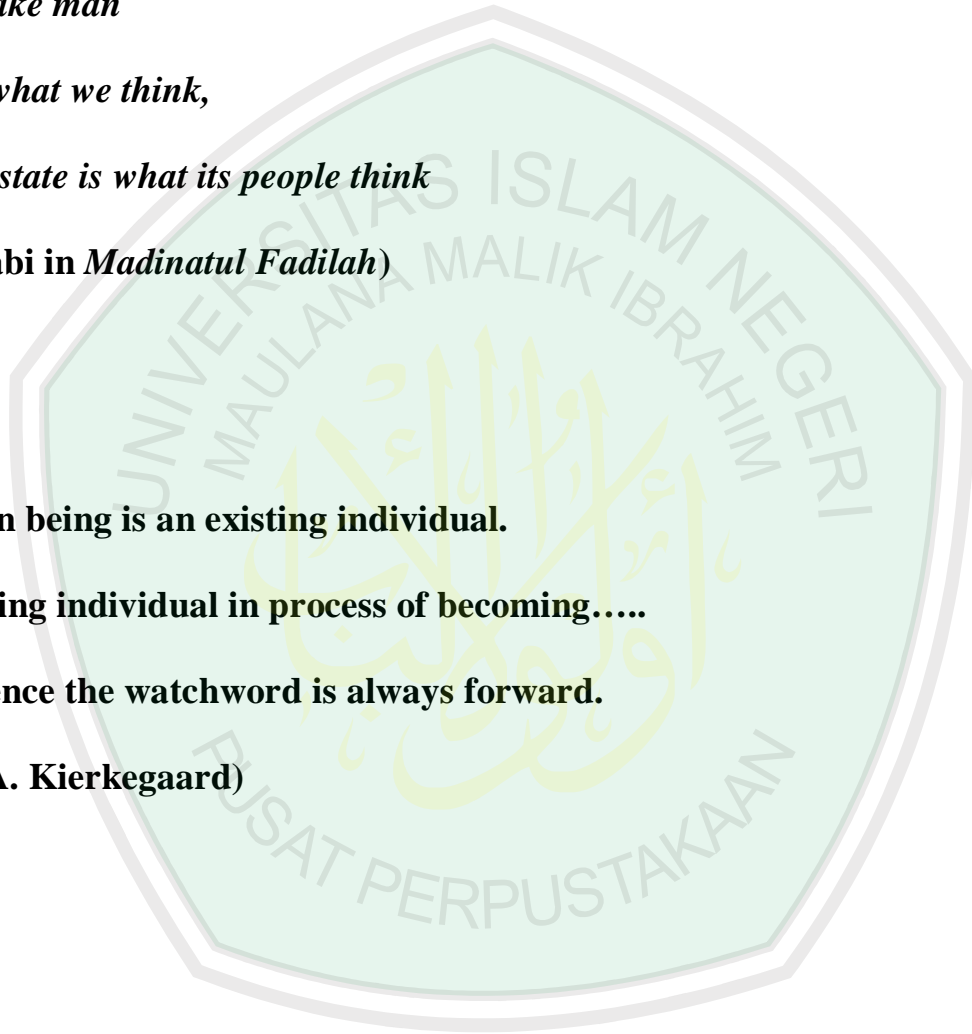
*(Al Farabi in Madinatul Fadilah)*

**A human being is an existing individual.**

**An existing individual in process of becoming.....**

**In existence the watchword is always forward.**

**(Soren A. Kierkegaard)**

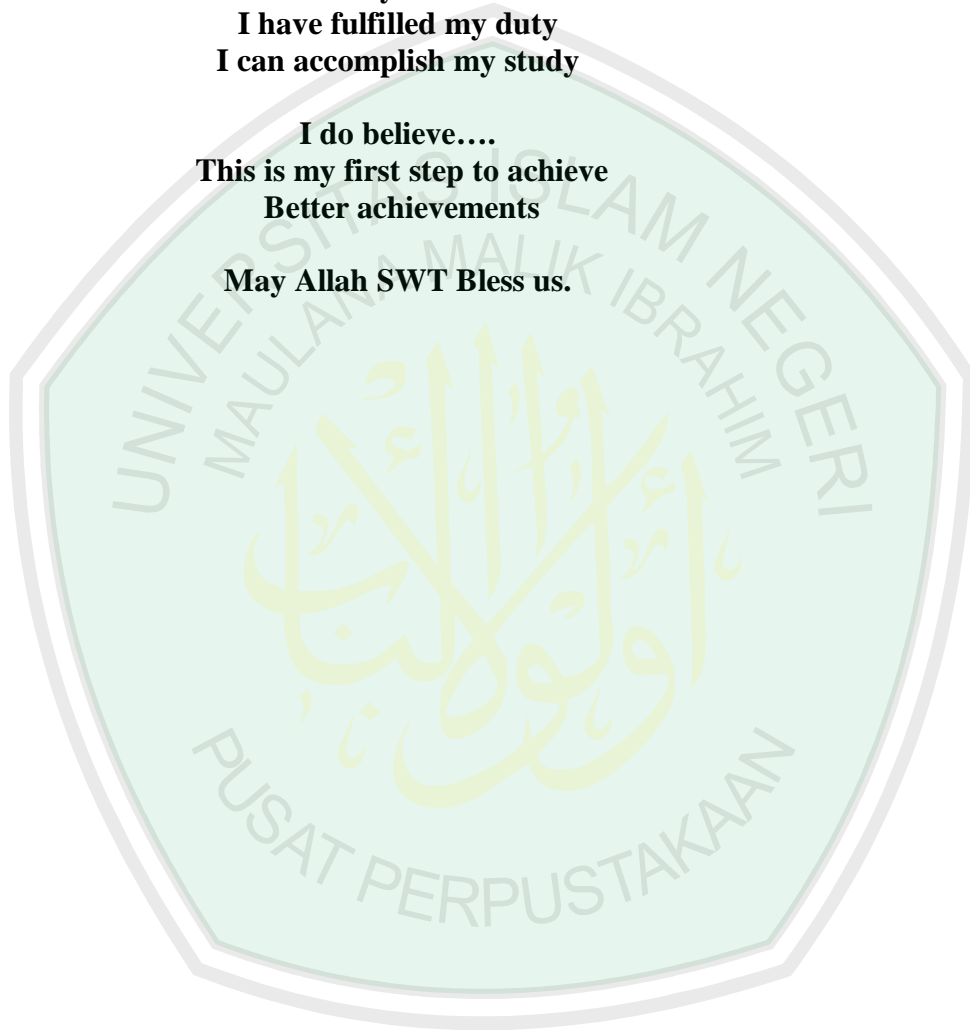


## **DEDICATION**

**This thesis is especially dedicated to my beloved father  
That passed away in 2004.**

**Look my father....  
I have fulfilled my duty  
I can accomplish my study**

**I do believe....  
This is my first step to achieve  
Better achievements  
May Allah SWT Bless us.**



## ABSTRACT

Wirahadi, Umar, 2008, The Existentialism Studies on Daniel Defoe's *Robinson Crusoe's* Freedom of Life

Thesis English Letters and Language Department, Humanities and Culture Faculty, The State Islamic University of Malang

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*Key Words* :Human Existence, Existentialism, Freedom

The research entitled The Existentialism Studies on Daniel Defoe's *Robinson Crusoe's* Freedom of Life is conducted upon Daniel Defoe classic literary work *Robinson Crusoe*. Starting from the researcher's interest on both the novel and Existentialism thought that, the character always try to realize his existence and his struggle to gain for freedom of life. This study focuses its analysis upon two significant problems, which lead to the objectives, those are finding the way of Robinson Crusoe to defend his existence and find out the relationship between Existentialism and freedom of choice.

A literary criticism which takes from the descriptive technique is applied. The data are obtained entirely from the novel. Beginning from the interest on Existentialism thought, the researcher uses Existentialism theory in order to find out the existentialism aspects of the novel, especially on its major character.

Ultimately, the objectives of the study are made out. Observing the novel with the Existentialism philosophical study, the researcher comes to the final conclusion. It is concluded that, the way of Robinson Crusoe's to defend his existence is related much to the existentialism aspect. All of his effort to realize his own life based on his own choice freely, it can be seen as a complete existence. Moreover, in his struggle to survive his life, he also find himself in alienation or estrangement, anxiety, nothingness feeling, and getting his freedom, all of these also mean to get his own existence. Whereas the relationship between Existence and freedom of choosing, the researcher has a similar idea. Both of them are influenced each others, on the other hand, they are including to the Existentialism themes. In short, using Existentialism theory to analyze *Robinson Crusoe* is very comfortable.

## ACKNOWLEDGEMENT

First of all *Alhamdulillah*, thanks to Allah SWT who has given me His Mercy, Blessing, and Guidance, so that this thesis on *The Existentialism Studies on Daniel Defoe's Robinson Crusoe's Freedom of Life* to fulfill one of the requirements to achieve the degree in English Letters and Language Department at The State Islamic University of Malang can be completed.

This thesis would not have been completed without much contributions and supports from many important people. So, the expression of appreciation and thanks to the people who have given their time, ideas and supports, it should be presented to them. My thanks go to:

1. My lovely parents, who always love, support, pray and guide me to the truth way with no tired. They are like a honest sun lighten the earth, without expect compensation.
2. My relatives in Ganti village, Central Lombok, NTB (Tuaq Legewarman, Keboling Sandi, Papuq Nine, Papuq Mame, Inak Kake and Amaq Kake). Thanks a lot for their support and motivation.
3. The Rector of UIN Malang Prof. Dr. H. Imam Suprayogo, who has give me opportunity to study in this bright University.
4. Drs. Siti Masitoh, M.Hum as my advisor. Thanks a lot for advice, help, support, correction and suggestion me patiently in the process of writing this thesis until it can be accomplished well.
5. Drs. Istiadah, M.A. and Mundi Rahayu, SS., M.Hum as the examiners. Thanks for their corrections and suggestions.

6. Dr. H. Dimiyati Ahmadin, M.Pd as The Dean of Faculty of Humanities and Culture
7. All of my lecturers in The State Islamic University of Malang, especially in the English Letters Department.
8. All of my brothers in fight on Moslem Student Action Unity of Indonesia (KAMMI). Keep on *Istiqomah* and fight the truth.
9. All of my colleagues on Malang Corruption Watch (MCW) (Mr. Luthfi J. Kurniawan, Sabir, Wahab, Zia'ul Haq, Toha, Rusdi, Dody, Ms. Hesti Puspitosari, Nikmah Fauziah, Fitriyanti, Rima Diana P, and Nisa'). Corruption has become an institutional crime in Indonesia, so then keep on fight against corruption.
10. My elder sister Ms. Ahsana Amala, S.Ag, M.Si and my brother Hasbi Assidiqi, S.Pd who always support and give me motivation.
11. My beloved woman in faith Vice Admirals Virnaherera. In the riots life of this globalization era she appears and gives peaceful.

Ultimately, this thesis is too far from being perfect, so the constructive criticism and suggestions are very expected and appreciated. Hopefully, this thesis can give the contribution for researchers to develop literary research.

Malang, 13 October 2008

Umar Wirahadi



## TABLE OF CONTENT

ABSTRACT	.....i
ACKNOWLEDGEMENT	.....ii
TABLE OF CONTENT	.....iv
CHAPTER I: INTRODUCTION	.....1
1.1 Background of Study	.....1
1.2 Research Problems	.....5
1.3 Objectives of the Study	.....5
1.4 Scope and Limitation	.....5
1.5 Significances of the Study	.....6
1.6 Definition of the Key Terms	.....7
CHAPTER II: REVIEW OF RELATED LITERATURE	.....8
2.1 Literature	.....8
2.2 Character	.....11
2.3 Existentialism	.....12

2.4	Human Existence	16
2.5	Five Points of Existentialism Discourses	18
2.1.1	Existence Precedes Essence	19
2.1.2	Alienation or Estrangement	21
2.1.3	Fear and Trembling Anxiety	24
2.1.4	The Encounter with Nothingness	25
2.1.5	Freedom	26
2.6	Kierkegaard's Three Phases of Human Existence	28
2.2.1	The Aesthetic Phase	29
2.2.2	The Ethic Phase	31
2.2.3	The Religious Phase	33
2.7	Previous Study	36

### CHAPTER III: RESEARCH METHODS 39

3.1	Research Design	39
3.2	Research Instrument	40
3.3	Data Source	40

3.4	Data Collection	.....41
3.5	Data Analysis	.....41
CHAPTER IV: RESULT AND DISCUSSIONS		.....42
4.1	Robinson Crusoe’s Ways in Defending His Existence	.....42
4.1.1	Existence Precedes Essence	.....42
4.1.2	Alienation or Estrangement	.....46
4.1.3	Fear and Trembling Anxiety	.....49
4.1.4	The Encounter with Nothingness	.....51
4.1.5	Freedom	.....53
4.2	The Relationships between Existence and Freedom of Choosing	.....54
CHAPTER V: CONCLUSIONS AND SUGGESTIONS		.....57
A.	Conclusions	.....57
B.	Suggestions	.....60
APPENDIX		.....61
BIBLIOGRAPHY		

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Human is created differently from other God's creatures. They are given intellectual ability in facing life. Unlike animal that has no fear and worry about limitedness and lack, human always tries to fight his lack and weakness. Animals feel sufficient as long as they feed well, find a warm shelter, and lay their eggs or give births to their babies safely. They never ask anything surrounding them that does not support or even harm them. On the other hand, human never takes anything just for granted. They always want to make bad things in his life good, and make the good things better no matter if it would make them better or even worse. All of their life is a struggle to do the best in order to find and realize their life existence. Dagun, (1990: 17) says that, to be exist means doing action, becoming, and planning useful thing. Every human being becomes less than the previous conditions, they always try and try to seek every kind of possibilities. Absolutely, this effort will be done in order to find a better life condition, this basic character in every human then what we call as existence.

Human existence is said to be authentic when he can choose and decide freely who and what he will become. Moreover, Human being form themselves through their own act and manner. To form themselves, they do not want to be influenced by others, even nature and social culture. In this real life, as long as responsible it is free for human to take a part on whatever they want. Human also can show their reasons up on what he has done (Dagun, 1990: 18).

In short, it is clear that freedom is very essential to human being as it can be identified as human existence itself. Kierkegaard states that human existence is not static (Hasan, 1972: 24). It

means that human always moves from a possibility to reality. As human possesses freedom, this movement to the development possibly takes place and is based on himself. Human existence itself is found and exists in his own freedom. So, it would not go too far to say that freedom is the supreme value among existentialists who put the emphasis on human existence.

Literature and philosophy are, in fact, different from each other. The difference appears as philosophy studies concert human and emphasizes on the living human, while literature emphasizes its study on the characters living in work of art created by its author. However, these two studies have a close relationship as literature is often made as the manifestation of philosophy's ideas. And moreover, people always try to find a new solution for their problem. So there is the same characteristic in both literature and philosophy, that is the freedom in thinking. "Frequently literature is thought of as a form of philosophy, as ideas wrapped in form, and it is analyzed to yield leading ideas" (Wellek & Warren, 1956: 110).

So far, it is also said that, "To be sure, literature can be treated as a document in the history parallels and reflects intellectual history. Frequently either explicit statement or illusion show the allegiance of a poet to a specific philosophy, or establish that he has had some direct acquaintance with philosophies once well known or at least that he is aware of their general assumption" (Wellek & Warren, 1956: 111).

Furthermore, Ratih (2005) states that, modern philosophy that influences modern literature is Existentialism. In fact, it does not only give influence but also has strong relationship since both of them are based on the life that is marked by anxiety, despair, loneliness, and fearless. Since freedom itself is an important thing to determine modern people's characteristic, Existentialism that has freedom as its supreme value then, functioned as the answer to the

questions existing in philosophy and literature in the modern life. One of the main issues in philosophy, as well as a literature, is human existence. It is a very interesting topic to discuss, as it can give many benefits to human's understanding about himself and most of people can find their freedom in their own existence.

Daniel Defoe was born in St. Giles, Cripplegate, London about 1660, then he died on April 26, 1731. Although he was late in writing fiction, some of literary critic appreciated him as a first person who wrote the main literary work in an English daily conversation as well. One of them is *Robinson Crusoe*. The novel itself was published firstly on April 25, 1718 in London. Recently, this novel had been reprinted in India by Tiny Tot Publications in 2004. As a classic literary work, this novel becomes famous for decades, until today. Moreover, *Robinson Crusoe* has received wide response for many people in all over the world as the first masterpiece English literary work in eighteenth century. As Paul Negri says in his preface (2007: vi), that the novel is well known in all over the world as one of the most popular literary works that has been written. Even, a German literary critic calls it as the "world book." In fact, there are many literary works that effort to be competed with it, but no one becomes more. It is no exaggeration to say that *Robinson Crusoe* is an immortal literary works.

The researcher thinks that, this novel represents literary works function as a guidance in real life. Because by reading this novel, we can take what has happened as a lesson to face the real life. For instance, as it can be found in Robinson Crusoe's character is strongly true that basically every human being will defend his existence where and when he is, although he must be responsible for more and more extraordinary risk that he faced. Whatever he can do to defend his existence, because every human being has a strong desire to be free to decide his way of life, without any intervention from others, even his parents. So then, Existentialism is able to be used

to analyze Robinson Crusoe's freedom of life. It is very challenging for researcher to analyze it deeply.

The previous study that have been done on two thesis which have similar themes, they are related much about Existentialism and Feminism. Those previous studies are; Ratih Hardina, the scholar of The State Islamic University of Malang in her thesis *Strike for Freedom as Related in "Gadis Jakarta" (A Philosophical Approach)* found out that there are several Existentialism thought on Feminism issues that she wrote. Such as, Existentialism issues is one of the efforts to find the answer to the question of the root of women's oppression from patriarchal culture. Beside that, women's existence does not stop at her position being other as being free individual, a woman has the freedom to take choices in her life to attain the desire of changes. Whereas Eva Fatmawati the scholar of Sebelas Maret University of Surakarta in her thesis entitled *Existentialism in Kate Copin's "The Awakening"* found out that the novel *The Awakening* comprises to strike for freedom is connected with Existentialism aspect. It is including existence, estrangement, anxiety and nothingness feeling, and freedom as a means to get her self-existence.

## **1.2 Research Problems**

Based on the phenomena above several things are needed to know from this novel, namely:

1. How does the character defend his existence?
2. What are the relationships between existence and freedom of choice Robinson Crusoe's way of life?

### 1.3 Objectives of the Study

Concerning to the problems mentioned above, the objective of this study is classified into two items:

1. To give detailed explanation of the way how the character defend his existence.
2. To describe the relationships between existence and freedom of choosing Robinson Crusoe's way of life.

### 1.4 Scope and Limitation

Related to this topic as literature this novel also includes theme, point of view, character, setting and plot as a material for analysis. While extrinsically concerning psychological, sociological, and some other aspects. For the discussion of this study is only focused on analyzing the freedom of life through Existentialism studies as reflected in Daniel Defoe's novel *Robinson Crusoe*.

### 1.5 Significance of the Study

The finding of this study is supposed to give both theoretical and practical contribution on this area of literature. Theoretically, the finding of this study is expected that this study would be useful to the literary study, particularly on Existentialism philosophical perspective of the novel. The first is to give readers or researchers a contribution in understanding *Robinson Crusoe* especially with respect to the philosophical studies. It means that, in this study the researcher uses philosophical approach as a tool to analyze the literary works. As mentioned above, *Robinson Crusoe* is one of the English classic literary works, and it is beneficial for everyone



who put interest on both classic literary works and philosophical studies. Therefore, using Existentialism in this study throughout the struggle of character in defending his existence is the most appropriate approach in order to understand the major character in the novel.

Practically the study of this topic has some significance for the one who has a great attention on literary work and who are involved in Existentialism studies. The second significance is to give some inputs to other researchers who intend to do a research on the same issues. Lately, there are many researchers that put interest on this kind of research, mainly the people who pay close attention to observe literary works as a mirror in real life.

### **1.6 Definition of the Key Terms**

To avoid miss interpretation or misunderstanding because of difference terms used by other researchers, the definition of these terms are given bellow:

#### **1. Human Existence**

According to Soren Kierkegaard that human is existence. Existence means self-known, engagement, practice self-ideology and fill in the freedom. Basically, human existence is based on factual, individual, personal and subjective.

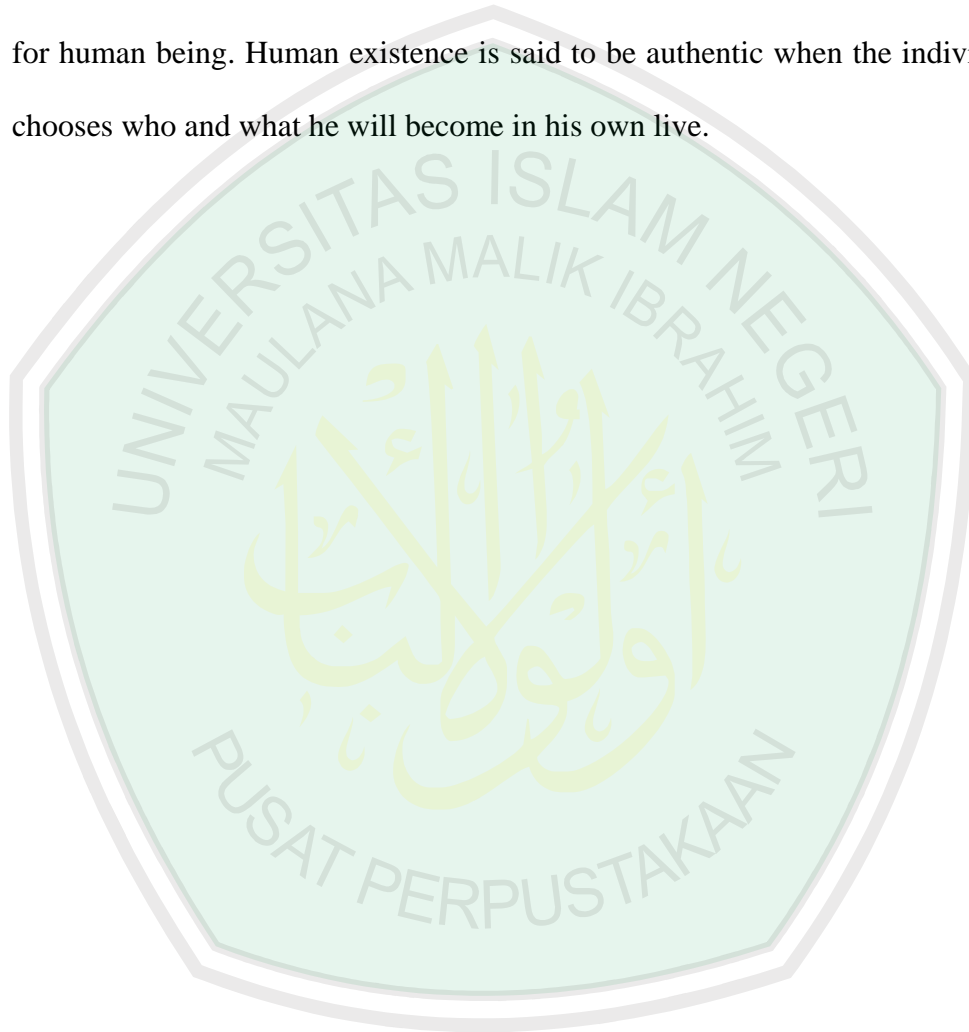
#### **2. Existentialism**

According to Soren Kierkegaard Existentialism is belongs to contemporary philosophy which is related much with human's freedom. It has established and

produced by the nineteenth century philosopher's taught. It was introduced for the first time in Denmark and was pioneered by Soren Kierkegard (1813-1855).

### 3. Freedom

The freedom is the supreme value among the existentialists. Freedom is essential for human being. Human existence is said to be authentic when the individual freely chooses who and what he will become in his own live.



## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter presents the theoretical concept of character, literature, Existentialism, human existence, five points of Existentialism discourse, Kierkegaard's phase of Existentialism, and previous study.

#### **2.1 Literature**

Literature is a work of art as a medium to express feeling, experiences, ideas, thought, and so on. Hudson (in Hardjana, 1994:10) states that literature –as an expression of what the people said, did, thought, and felt about the side of life– is an expression of life in the form of language. Literature is also as rhetoric engaging the human senses, desires and emotion, conveying ideologies and ideological message. Beside that, Koesnosoebroto (1988:2) says that literature gives us something more than pleasure that is not only enjoyment, but also understanding. It means that literature not only makes us enjoy, but also it makes us understand everything all inside.

Koesnosoebroto classified literature into two forms, they are; oral and written literature. Oral literatures for examples are singing, story telling, and so on. While written literatures for examples are poetry, novel, short story, and so on. There are two sources of literature; direct and indirect. Directly, the sources of literature are author's idea, personal experience, feeling and desire. Indirectly, the resources of literature are ideologies, culture and society, historical

circumstances, patronage, human aims, aspiration and desire (<http://fajardo-acosta.com/wordlit/understanding.htm>).

Connolly (in Koesnosoebroto, 1988:2) mentions characteristics and kinds of literature. There are three characteristics of literature. The first, literature has power. It means that literature may create a powerful emotional impact in the reader's mind. The second, literature is vivid. By enjoying literature, it makes the reader hearing, feeling, and seeing. The third, language of literature is clear.

According to Laurence (1974:42) there are three perspectives related to the existence of literature. The first perspective is the view that literature is a social document containing of situation when literary work is created. The second perspective is an assumption reflected to the writer's social condition. And the last is the model which is used by the work as manifestation of social culture, condition or historical event (Fanani, 2000).

Literary works are written intentionally to spread out among the society, so there is no literary work written without any social aim. Literature has close relation with the society. A certain society in which an author lives tends to produce a certain kind of literary work. And of course the social condition and sphere where the authors live will influence their work.

This idea is based on the assumption that a society has rules that should be obeyed, so that relation of human is determined or at least influenced by the rules. So, the view attitudes and values of anyone in society including the man of letter is gained from the rules of society. In this case, the society determined what is written, how to write it, for whom and for what purpose (Hardjana, 1991:70).

The common approach to see the relation between literature and society is to learn literary works as a social document, as a portrait of social reality (Wellek, 1993:122). The literary work especially the novel is called as the social document. This assertion is sometimes true but does not mean that every novel can be directly used as document like a journalist report. However literature reflects only the author's concept of reality, so whether this reality is historically true or not, one has to seek further.

Bramsted in Wellek's theory of literary states that only a person who has knowledge of the structure of society from other sources than purely literary one is able to find out it, and how far certain social types and their behaviour are reproduced in novel. What are pure fancy, what realistic observation, and only an expression of the desires of the author must be separated in each case in a subtle manner (1993:124).

In the discussion whether the literature has relationship with society or not we have two basic theories of how literary works are made. Those theories are called as Creatio and Mimesis. According to creatio theory the work of art is essentially new, genuine and the real creature. While according to the mimesis theory the work of art is essentially a reflection of imitation (A teeuw, 1988:224).

Society that they reflect and to which they are addressed. However, it is indispensable to hold an analysis about a certain novel was influenced by the life of its author, as it influenced the readers, the people who lived in the era, and the society that the author was intending to change. As stated by Taime in Sapardi that literature is not only created as private imagination but also as the reporting of that period, the reality of certain thinking. The example of it is a

novel. It is a mirror, that is very suitable to decide all aspects of life and nature” (Sapardi, 1972:21).

## 2.2 Character

Kennedy (1983:45) says that a character is presumably an imagined person who inhabits a story. Usually in the main characters of the story, we recognize human personalities that become familiar to us. However, most writers of the literary story attempt to create characters who strike us, not as stereotypes, but as unique individual. Should a character be have in sudden and unexpected way, seeming to deny what we have been told about his nature or personality, we trust that he had a reason and that soon or later we will discover it.

Abrams (in Koesnosubroto, 1998:65) defines a character as the person who are presented in dramatic or narrative work, endowed with moral and dispositional qualities that are expressed in what they say or the dialogue, and what they do or the action. While Peck and Coyle (1984:105), simply defines character as the people in a novel.

Moreover, Kennedy (1966:280) explains that E.M Forster in his book *Aspects of The Novel*, divides the characters into flat and round characters. A flat character or called as simple character, is built around a single idea or quality and presented in outline and without much individualizing detail, so it is described in a single phrase or sentence. This is flat character because we see only one side of him. Furthermore, Forster (in Stevick, 1964:225) states that there are two advantages of having flat character in a novel. Firstly, they are easily recognized whenever they come in the reader’s emotional eyes. Secondly, the reader easily remembers them

afterwards. Flat characters remain in the reader's mind as unalterable for the reason that they are not changed by circumstances.

While a round character or called as complex character is obviously more lifelike than the simple as people in real life, because in life, people are not simply having single attitude. A round character is complex in temperament and motivation, which is represented with subtle particularity, so that it is difficult to describe as people in real life. It is called a round character, because we can see all sides of him. Complexity of character tends to produce lifelikeness in the work of fiction. Perrine (1979:68) states that round character is complex and many sides that may require an essay for full analysis.

On the basic of importance, we can distinguish two types of characters; those are main or major character and minor character. Major character as Koesnosoebroto (1988:67) says that it is the most important character in a story, because a story is telling about this character. However he can not stand on his own self, so that he needs other character to make the story more convincing and lifelike. Furthermore, Reaske (in Soelijati, 2000:14) states that a major character is generally presented during a substantial portion of the book and is involved in the main plot. He is usually discussed and sometimes in the first person at considerable length and we attach importance to his actions and consequences.

While minor character is less importance than major character, therefore it plays small roles (Koesnosoebroto, 1988:67). Whereas Reaske judges that minor character is entering and departing from the action on the considerable frequency and while he is often entertaining, and they are less important to the total significance of the work (Soelijati, 2001:14).

## 2.3 Existentialism

Existentialism belongs to contemporary philosophy. It was established and produced by the nineteenth century philosopher's taught. It was introduced first in Denmark and was pioneered by Soren Kierkegard (1813-1855). Soren Kierkegard was a Denmark philosopher and theologian. However, some earlier writers, such as Blaise Pascal (1623-1662), who criticized theistic proofs and contrasted the God of philosopher's with the living God of Abraham Isaac and Jacob, have been seen in retrospect as forerunners of Existentialism. The concept of Existentialism is also found in other great philosopher's works, such as Nietzsche (1844-1900), Martin Heidegger (1889-1976), Karl Jaspers (1883-1969), and Jean Paul Sartre (1905-1980).

Existentialism stands as a branch of philosophy that studies the path of man's efforts to exist in the world. As it is said before, one thing that makes human being different from other God's creature is that he spends the whole life trying to make him be better, it will not matter if only makes him worse.

As it is said before, so many existentialists wrote their ideas about the definition of Existentialism through their works. However, since they always had different concept about it, so we may find difficulty in determining in the exact definition of it. Thus, in order to understand the definition of Existentialism, but the depth understanding on it. Gabriel Marcel states that Existentialism is too long to explain, all one can do is try to elucidate a key notion of it, not to formulate a definition (Mc. Elroy, 1972:11). Even though the existentialists have difference opinions in defining Existentialism itself, but there is a point as an area of agreement on it that it is based on concrete human being. Here are some opinions of existentialists about what Existentialism is, their opinions are listed as bellow;



Soren Kierkegaard (in Panjaitan, 1996:27) states that Existentialism is related much with human's freedom. In his terminology, to exist means to realize his self through the freedom of choice and self-commitment. In addition, then he stresses that every human is individual that is difference with others. So then, Existentialism term is special for human being not for other God's creatures, due to the only human being that has existence. Then, Kierkegaard clarified his judgement, as bellow;

“An existing individual is himself in process of becoming...In existence the watchword is always forward” (Frederick Copleston, 1963:348).

“Existence is the child that is born of the infinite and the finite, the eternal and the temporal, and his therefore a constant striving” (Ibid :348).

Based on the above explanations, it is clear that Kierkegaard defined Existentialism as a concrete and unique human individual manner. That is why, Kierkegaard strongly disagree with Hegel's opinions that supposed human as passive creature, passive observer, and just have a role as a movie goer.

On the other hand, Jean Paul Sartre (in Muzairi, 2002:4-5) defines Existentialism as one the anthropology philosophy that expresses on human existence's freedom and responsible. It is strongly difference to another philosophy studies, which Existentialism focus its studies on human existence. So that, Existentialism discourse forces everyone to aware the reality, that this world and human existence does not finish and imperfect. It means, human being always to face the existential problems like anxiety, fear and trembling anxiety, freedom, death, etc. All of them are the empirical facts for human being itself.

Fuad Hasan in his book states that Existentialism is a study that bases its research on a concrete human being. Human being in philosophical study is viewed as a free individuality. The existentialists believe that an individual has a difference from other God's creature, as it is only human being that exists (Hasan, 1973:5).

The other comments is coming from Suyitno, he says that Existentialism is a genre of philosophy thought that appears as a response to the modern life. In his mind, the modern life brings us about nothingness, despair, and feeling of loathing. The only solution to solve this problem is freedom that based on the individual (1986:108).

Meanwhile, existentialism can also be translated as man's effort, a man tries to build the identity of his own and determine his place in his society. Existentialism is the effort of the man to relate himself to his own life of others around him (Stafford, 1966:349). Existentialism is not understood as an organized plan or abstract thought, but men's concrete efforts to seek for his meaningful life to the others. Thus, Existentialism is not regarded as a system of thought but as a concrete effort to make one's life useful and respectable by the society. On the other hand, loneliness, despair, and anxiety mark Existentialism. It emphasized most on human's freedom and some aspect related to it, such as desperation, loneliness, sickness, etc. that human must pass through his life. With existentialism, human tries to break all of these conditions and begin to think beyond.

As we know that from the outside, a man is just another natural creature, but from inside he is different from other natural creature. The difference itself lies in his ability to think and choose as what he wants. A man is able to decide what he wants to be and what he wants to do then. However, the consequence must be taken. In this activity of choosing and deciding, a man

finds his freedom. This is emphasis of Existentialism. “A feature of human existence, for existentialists, is that men are active and creative while things are not. Things are simply what they are, but men might be other than they are. Men must choose, and (at least on some versions) not like things, already determined. Existence precedes essence for men. Men make their essence as they go along and do not live out a predetermined essence...” (Lacey, 1978:64).

Existentialism is also considered as the answer to many questions existing in the modern life. However, since the existentialists believed that not all existence is finished, they also believed that human’s problem could not be solved by a solid answer. The answer that is required to solve the problem will bring about another question, because the answer will always be in form of two or more choices. That is why the answer is considered as a continuous choice to make. It will remain as decision to be made and remade by all.

## **2.4 Human Existence**

According to Soren Kierkegaard that human is existence. Only human being does exist, he is difference with other God’s creatures like animals, plants, etc. To exist means self-known, engagement, practice self-ideology and fill in the freedom. Basically, human existence is based on factual, individual, personal and subjective. These human symptoms are going to be specifics, specials, and humanism. These approaches must be subjective, from subject to subject, and from person to person. (Panjaitan, 1996:6).

As mentioned above, human existence is said to be authentic when the individual freely chooses who and what he will become. Existentialism is related much with human’s freedom. Freedom is essential for human being. As we commonly known Kierkegaard is the founding

father of Existentialism, so that he is the father of existentialists. Kierkegaard says, in principle human being is individual, and individual itself identically with freedom. In this case, “individual” is the keyword for human to say “yes” or “no” to do something. Every human – every individual– will create “his world” based on his free choice absolutely. It is irrespective of authoritarian family procedure, the repressive political system or from the socially awkward culture system, but human existence itself is based on one core, that is self-existence. This is the true existentialism of human which can not refuse to accept the decision handed down by an authority.

Basically, as mentioned in any part of this thesis, Existentialism which was pioneered by Kierkegaard is appeared as a reaction of Hegel’s. According to Hegel (in Panjaitan, 1996:4) says that human being is only Mind and Spirit (*Budi dan Ruh*). Furthermore, everything that is coming from the single reality, that is Absolute Mind (*Roh Mutlat*) or The Absolute (*Yang Mutlak*). Hence, based on this reality Hegel ignored the position of each human being, moreover human is not supposed as a free individual anymore.

According to Kierkegaard, the Hegel’s philosophy system above just an abstract thought from the reality. There is no concrete elucidation about the free human existence, except for an abstract ideas. That is why, in his works he wrote;

“Each age has its characteristic depravity. Ours is perhaps not pleasure or indulgence or sensuality, but rather a dissolute pantheistic contempt for individual man” (Robert C. Salomon, 1988:86).

As a reaction of human disparagement that has been done by Hegel, Kierkegaard then clarified of human existence. Hence, every human being has his own unique, so it is not

manifestation of The Absolute Mind only. Hegel ignored human existence at all. Then, Kierkegaard says that every individual is said to be exist.

“So then, a human being and surely a living human being is an existing individual...But if he is a human being, then he is also an existing individual” (Patrick L. Gardiner, 1983:297).

On the other hand, although they are incompatible each other, but Kierkegaard admitted Hegel as a huge intellectual.

Occasionally, in determining any choices human being just not in a rational manner, but he also based on the free emotional spontaneity. Even, in our daily life the human behaviour does not only based on the common sense, but it tends much to the irrational manner too. On the other word, in doing action human is not pure of rational creature, but human also based on emotional consideration.

On the other book, Kierkegaard (Zainal Abidin, 2003:130) states, in this world every human being are playing an important role and each take a part as an actor. Therefore, to become an actor on this stage of world, every human being must be involved and committed to their free desires. Related to the above parable, Kierkegaard judges that every human being basically should have an involvement and certain commitment to involve actively in every event that happened. So that, in this situation he can not becomes a passive observer, rather that he must be an active actor in every kinds of situations.

## **2.5 Five Points of Existentialism Discourses**

Gordon E. Bigelow in his book *A Primer of Existentialism* formulates the simple statement of basic characteristics of Existentialism. Through this book he says that it is a reckless thing to do, because there are several kinds of Existentialism and different definition of it, but he judges that there is as an area of agreement on it.

Furthermore, in that essay he classifies existentialists into two categories, they are; ungodly or atheistic existentialists and godly or religious existentialists (Allsid, ed. 1964:203). The ungodly existentialists reject God, because they believe that the very idea of God poses threat to the freedom, autonomy of the human being and integrity of humanity. The godly existentialists strongly believed that there is no human existence without God's existence. It is similar with Soren Kierkegaard who classified human existence into three phases, they are; aesthetic phase, ethic phase and religious phase. The general discourses of Existentialism applied in varying degree to particular existentialists are explained bellow;

### **2.1.1 Existence Precedes Essence**

Everything that exists in the world has essence. We can say something like chair, stone, flower, and etc. As they have an essence, it can be defined as the quality, which is possessed by everything that exists in this world. However, it is only human being who has existence. Difference from essence, existence gives more emphasis on its perfection of its condition of being live. Therefore, it can be said that existence is more important than essence and must come first before the essence.

Sartre's famous definition of existence states that existence means that the person begins as nothing and only afterwards does become something and form his or her essence through his or her chosen policies of action (Eliade, ed. 1987:222).

Kierkegaard states that the most important that for human being is his existence. Yet, his existence is not the final. It is always in the process of becoming something, as human being always moves from possibility into reality. This process is possible because he has his own freedom. Therefore, human existence exists in human freedom, and this freedom exists in human action. He also says that having an existence means having courage to determine and decide his own life (Dagun, 1990:50).

A man is said to live if he exists in the midst of crisis. Hence, the crisis can be found in his particular experience. Therefore, man's self-existence is recognizing from his particular experience that differentiates him from others. Existentialism gets its name from an individual man's existence, his particular experience of life (Allsid, ed. 1964:204).

The existence of a man can be seen from two sides. From the outside, a man appears to be just another natural creature and from inside, he is an entire universe, the center of mystery, therefore, Existentialism emphasizes on the subjective or personal, rather than objective or impersonal. Man is said to be equal, but existentially operate his own world, which differentiates him from other individual.

Human existence is understandable only in terms of individual's existence his particular experience of life. Thus, to understand the existence of man, we can not merely appreciate him from his physical appearance or his outside (a man is). It should be



appreciated from his behaviour, his attitude toward society, and most of all, his experience of life or his inside.

It says that a man lives (has existence), rather than man is (has being or essence), and the every man's experience of life is unique, radically different from everyone else, and can be understood only in terms of his involvement in life or commitment to it. In short, it is a man who decides and determines his existence himself through his experience that he has in life.

### **2.1.2 Alienation or Estrangement**

As the result of the opinion, there was a separation between physical or non-rational and rational parts of human. People start to worship and give priority on the rational part. Human being is said to be perfect when he gets and uses his rational part well. Rationalist even says "Cogito Ergo Sum," I think, therefore I exists. It all makes people try to use their rational part well and develop it in order to get some progress in life. The impact is that there is development in people's life, a good and modern technology, and some progress in industry.

This condition however, also gives threat to human life. People tend to join themselves with a certain group just to have acknowledgement and be estimated by others. Dealing with this, Kierkegaard states that: "A crowd in its very concept is the untruth by reason of the fact that it renders the individual completely impenitent and irresponsible or at least weakness his sense of responsibility by reducing to it a fraction (Hasan, 1973:27).



An individual usually lose his own existence and feel alienation or estrangement. Existentialist said that in facing the problem of life, human sometimes tries to alienate from fourfold conditions; “they are convinced that modern man lives in fourfold condition of alienation: from God, from nature, from other man and from his own true self” (Alssid, ed. 1964:206).

The alienation from God may happen when human being feels that life is very hard and unbearable, that fate has given by God is ago unfair. He feels that God who should be a helper for him only gives unbearable burden. Human being will alienate himself from God when he finds that there is no comfort in believing in God as he had been considered to be unfair or he feels that he had already been so far from him because of his all wrong doing. This alienation from God is the most shocking effect from himself because if a man has declared it, he will have no faith in Him.

The second alienation or estrangement is from nature. In order to survive, human being always has to relate himself to the nature. The direct, natural, necessary relation of human creatures is the relation of man to woman (Beauvoir, 1974:814). However, how great the progress is in his effort to conquer the nature, he is always to bound it and cannot avoid himself from obligation caused by it. For example in conquering the nature, he creates the civilization as the form of his effort to free himself from the nature’s demand. Yet, the fact is the finally has to be bound to his creation of civilization. Berdyaev is one of existentialist who puts emphasis on individual freedom, states that; “civilization promises to emancipate man and there can be no dispute that it provides the equipment for emancipation, but it is also the objectification of human existence and therefore it brings enslavement with it. Man is made the slave of civilization” (Hasan, 1973:63). This

civilization's slavery of the men then is proved to give threat to human existence, and this causes human being to alienate himself from nature.

The alienation or estrangement from other man comes as the third type of alienation that happens to modern man. Human being is always called a social creature, as he always needs other men, and even cannot live without them. In living with other men, he gets opportunity to realize his self-existence. However, there are always social regulation, values, and norms that always have to be obeyed in living with other man. All of them then, are proved to give more to threat to his existence than benefit. When human being feels that all the regulations and social norms overwhelmed and overpowered him, he will tend to alienate himself from other man.

A third estrangement occurred at the social level and its sign is growing dismay at man's helplessness. Bigelow gives an example in this alienation and says that the most disturbing of all is the young man's loneliness, the impermeable membrane of estrangement, which surrounds him and prevents anyone else penetrating to his experience of life or sympathizing with it (Alssid, ed. 1973:207).

The fourth kind of alienation, man's estrangement from his own true self, especially as his nature, always concerns with the sanctity of the individual human's soul. It is as well as his pre-occupation with sin and the dark side of human nature, which must be seen in part of his attempt to build back some fullness to the flattened image of man bequeathed to him by the enlightenment.

When human being had already felt estrangement and alienation from God, nature, and other men, he would not be able to give faith in everything: to God, to the other men,

and even to himself. Most of all, this is the last estrangement or alienation that happens to modern man. In the broadest sense, a man in this condition is driven to become hollow, powerless, and faceless. And at the time, when his command over natural forces seems to be limited, man is pictured as weak, ridden with nameless dread, and this brings us to the other major characteristic of Existentialism.

### **2.1.3 Fear and Trembling Anxiety**

As it is said before, existentialism appears as the impact of the World War I. It comes as the criticism toward chaotic life caused by the war and the social structure, which existed at that time. It is also caused by the failure of the enlightenment views that boasted the supremacy of human reason, mixed with the great depression and the World War II. Systems, which existed, were considered dysfunctional anymore. The condition at the time was completely chaotic. People got no more faith in everything and there began the great fear and trembling.

Sartre says that the first principle of existentialism is that man is nothing else but what he makes of and decides for himself (Hasan, 1973:93). Consequently, it is he who is responsible for himself. Whatever his existence will be and whatever his existence gives meaning to his life, it is only he who will take the consequence and responsibility. However, in choosing and deciding, he will always have to base his decision on the consideration that it will be the image of all men. When he chooses to do something or be someone, he should consider that his decision would be useful for others.

Some existentialist like Kierkegaard, have laid great stress on the anxiety as a basic emotion or state of mind, which illuminates the human condition. In the case of Kierkegaard and other Christian existentialists, the experience of anxiety may predispose toward the life of faith by awakening the need for salvation. Yet, among atheistic existentialists, anxiety points rather to despair, for the inner contradiction in the human being is considered incapable of resolution, so that human existence is always on the edge of absurdity. In this fourth characteristic, Bigelow says that man is always oppressed by anxiety (Alssid, 1964:208). The anxiety is caused by man's demand to make moral choice. In making choice, he should be responsible for the moral consequence he had made. It does not only influence him, but also the society. The responsibility of moral choice often brings about such moral anxiety within man's life.

#### **2.1.4 The Encounter with Nothingness**

Sarte says for all his literature in a short term "reconciliation subject and object." This effort is supported by fundamentally experience about nothingness (self as subject) and thing (object), (Abidin, 2000:172). Both of them in Sarte is symbol of condition human being's as free man, but on the other side it is faced to power.

For the man that alienated from God, from nature, from society, and event from himself, then what left at lasts is nothingness. The existence of human cannot be separated from the aspects of life as a whole. Therefore, that human cannot alienate himself from other aspects of life such as from the existence of God, other man, nature, and himself.

When human tries to alienate himself from the society, he will accept nothing from it. His life will be empty, and at last, he cannot take any advantages from it.

It is because of the complete alienation or estrangement that human starts to fill great emptiness and nothingness. The modern man feels no more superiority in having the vast advantage and progress in his technology. Instead, he feels that he walks into the deep ravine of nothingness. He cannot find his self-existence anymore in this world and he feels that what he had done is useless and meaningless. In this nothingness, he has no feelings, no fear, and feels no anxiety anymore, moreover there is no resolution at all.

The sense of nothingness is the feeling of despair and pessimism (Alssid, 1964:210). When a man is confronted with the overwhelming fact that the way to solve his problem cannot be found anymore on earth, he would decide to meet his death. Nothingness will bring him to thought that he has been living for nothing, that he has no reason to live. It is impossible for him to go back or to stop. It is also impossible for him to close his eyes, pretending that there was nothing before him and all he got is suffering and actual death. To avoid himself from this difficult situation, he has to get the freedom. This characteristic is bringing us to the last major of Existentialism.

### **2.1.5 Freedom**

Freedom is essential for human being. Human existence is said to be authentic when the individual freely chooses who and what he will become in his own live. Unfortunately human being is limited and placed at given place, and therefore subject to all the constraints and influences the exist at that point. Thus, his freedom is always threatened, it

made him lives in tension between finitude and freedom. Even though, human always suffers from anxiety in his effort to reach his freedom, he finds that he is nothing, he has no self-existence without his freedom. Therefore, the freedom is the supreme value among the existentialists.

According to Bigelow, atheistic and religious existentialists have a different interpretation about freedom (Allsid, 1964: 211). Freedom for the atheist is interpreted as human autonomy. The existence of God is a threat to human's freedom, for God makes human as His puppets, His actors that have to play their given roles. In order to get freedom, man should get his own right to choose and decide, outside the existence of God who determines man's life and fate. However, that freedom always drags the heavy responsibility and consequence along the way, since it must be the best choose, not only for himself but also for others and every mankind. So, the aim to bring a better life or better condition for him and everyone.

Meanwhile, the religious existentialists include God as a radical factor in interpreting freedom. According to the religious existentialists, human is not considered as "the man of will", but he is "the man of faith" (Alssid, 1964: 211). God had already human their fate. Human being is one of the God's creatures that are called "God-like". He has some characters that are said as the representation of God characters. However, he also has what people believe to be the dark side, the human side that often drives him far from his own God Like character. The freedom for religious existentialist is more emphasized on the effort to get the salvation from God and to get back his God Like side.

Having compared the two opinions, we find that there is one thing in common. The freedom which human chooses will always bring the responsibility and consequence that must be taken along. It is, for atheistic existentialists aimed to be a struggle to human's better condition and life. Whereas for the religious existentialists involves an acceptance of responsibility for choice and a commitment to one's choice. Yet, that is the meaning of faith, that can be compared to Abraham's the commitment which is agonizing sacrifice of one's own desire and will and dearest treasure to God's will (Alssid, 1964: 211).

## **2.6 Kierkegaard's Three Phases of Human Existence**

The Existentialism discourse appeared firstly in the beginning of nineteenth century. Actually, Soren Kierkegaard (1813-1855) was the first philosopher consider that he wrote about Existentialism, so that he is well-known as a founding father of Existentialism. Since his time existential approaches to philosophy about life have grown very greatly in influence and also appeared in several forms influenced by numerous writers and thinkers. In retrospect several writers who lived before Kierkegaard are seen as having been concerned with the same subject matter. All these earlier and later writers works have influenced the modern world – and perhaps by more than we can know. After the Second World War was there was a most notable upsurgence of enthusiasm amongst substantial sections of the rising generation and the intelligentsia for philosophic ideas concerned with existential approaches to life.

As a philosopher and theologian Soren Kierkegaard have many works that influenced many others philosophers. Such as Martin Heidegger, Sartre, and even the twentieth century theologian, they are Karl Barth, Rudolf Bultmann, Paul Tillich, and Dietrich Bonhoeffer. Here



are some of Kierkegaard's phenomenal works; *The Concept of Irony with Constant Reference to Socrates* (1841), *Either/Or* (1843), *Fear and Trembling* (1842), *The Concept of Dread* (1844), *Stages on Life's Way* (1844), *Philosophical Fragments* (1844), *Concluding Unscientific Postscript to the Philosophical Fragments* (1846), and a number of Edifying Discourses.

Soren Kierkegaard was a religious man. Actually, Kierkegaard's philosophy appeared as a reaction of Hegel's opinions that supposed human as passive creature, passive observer, and just have a role as a movie goer. Kierkegaard strongly disagree with. Kierkegaard divides Human Existence into three phases, they are; aesthetic phase, ethic phase and religious phase.

### **2.2.1 The Aesthetic Phase**

Zainal Abidin (2003:134) states, the aesthetic phase is the phase that human's orientation of life is headed for getting pleasure totally. At this phase, human always dominated or controlled by his sexual instinct, hedonism, and it is also marked by mood. Furthermore, the aesthetic man usually lives for himself, contentment, and life for his self interest. Beside that, aesthetic man is a man that lives with no soul, no future, and life with no substance. In this world he tends to be follower, and in his life he depends much on public trend that currently developed. Even though, those behaviours are not based on any passion, except only exactly to know and try.

Whenever, we can find aesthetic man, because he can be materialized to anybody as far as he has no enthusiasm, commitment, and no passion of life. It is including of philosophers and scientists. The aesthetic man only has a role as "movie goer" of life. Moreover, he only has a role as a passive observer and acts without offers compelled to



engage in. In this case, Kierkegaard takes Don Juan as an example of human aesthetic, due to Don Juan has no commitment and passion in his life. Furthermore, he has no love and willingness to binding agreement of marriage with any girl. Don Juan thinks that, love and marriage are barriers for his freedom, so that it can be abridged his enjoyment (Zainal Abidin, 2003:135).

In his book *Either/Or*, Kierkegaard says:

“Don Juan is an image which constantly appears, but does not gain form and substance, an individual who is constantly being formed, but is never finished of whose life history one can form no more definite impression than one can by listening to the tumult of the waves” (Soren A. Kierkegaard, 1971:91).

The above illustration is describing the aesthetic existence with an uncertain condition. On the other word, the aesthetic man has not stabilized yet. As mentioned before, in this phase human being always consider the important of life pleasure and pursue happiness with unlimited things, as if it can let him be happy. But, indeed he feels spiritual emptiness and his live is always in saturation condition (Ostina Panjaitan, 1996:33).

The authentic manner of aesthetic existence is marked by disparagement of moral norms. There is a willingness only to enjoy the entire experiences of emotional and sexual desires. Therefore, he always opened with them and he much tends to hate all of limitedness that forced him to choose. However, he will arrive to the awareness, that everything has its limit. Finally, then he must determine and choose, is he still in despair or move to the higher phase through the free action choice and self-commitment. The free choices will fill the freedom up, and it is just exactly on account as a mean of existence

(Harun Hadiwijono, 1980:125). That is why, Kierkegaard emphasized that human being has to choose, one either has to live aesthetically or one has to live ethically, or across it (the ethical sphere) into the religious (Soren A. Kierkegaard, 1974:8).

“...every aesthetic view of life is despair, and that everyone who lives aesthetically is in despair, whether he knows it or not. But when one knows it...a higher form of existence is an imperative requirement” (Soren A. Kierkegaard, 1974:197).

If a man lives with hedonism and has no passion or enthusiasm, so then what actually happened in their soul? Despair! On the other hand, the aesthetic man has no guide and orientation in this real life. Aesthetic man does not know what his goal in his life is, due to, as explain above, his life depends much on the public trend that currently develop in the society. As Kierkegaard says, the aesthetic man is a man can not determine his choice of life, because there are so many alternatives of life that offers in the society. In this case, when he can not decide his choice, there are only two possibilities, those are; kill his self and the second is move in to the higher phase of life, that is ethic phase.

### **2.2.2 The Ethic Phase**

Here, it is like “repented” from the aesthetic phase, that the ethic man will take moral values as a guide of life, and then choose it as way of life. Whereas, hedonism will be avoided and today he received moral values, humanism values, comprehend fully. In this phase, there is passion of life based on humanism values that he chose freely. In the relationship on marriage, he thinks that marriage itself is the first step to change from the aesthetic phase to the ethic phase. Kierkegaard (in Ostina, 1996:36) says, the movement

from the aesthetic phase to the ethic phase is like people who left the temporal sexual desire, and he come into marriage status with all of its duties. Because marriage is an ethic institution and it is an expression of universal principle. In this phase, most of people think that the glorious idea of lives is the supreme happiness.

“Therefore, only when one regards life ethically does it acquire beauty, truth, significance, firm consistence; only when a man lives ethically does his life acquire beauty, truth, significance, security; and only in the ethical life view are the auto pathetic doubt and the sympathetic doubt set at rest” (Soren A. Kierkegaard, 1974:276).

Beside that, the ethic man does not only live for his self, but also for humanism values. The ethic man's soul has been formed, so that his own life does not depend on the public trend anymore. The basic of his personality is going to be formed very strong and honesty. Moreover, the basic of his life is based on his own soul, and his compass's life is an universal humanism values. So then, briefly and confidently, he says “no” to the every public trend that developed in the society.

Kierkegaard (in Abidin, 2003:136) takes Socrates as the example ethic man. Socrates emphasized his self trough drunk of poison for the sake of defending his conviction for the glorious humanism values. He was the person who refused on domination power system that contradiction with the universal humanism values.

But the fact, Socrates does not arrived at the real existence phase yet. So then, he felt guilt cause of his limitedness, furthermore he failed to fulfil his humanism summons successfully. He has not arrived at the higher phase, that is religious phase, where God is the most important for everyone, and failure is same with “sin”. For this condition, the

ethic man will soon recognize both of his lacking and sin. Finally, he has to choose one, whether still in ethic phase or refuse it, and move to higher phase that is the religious phase. In this way, religious man will tie up together without any necessary living with God (Theo Huybers, 1985:52). Hence, Kierkegaard thinks that the ethical phase is only as a transitional stadium to the religious phase.

### **2.2.3 The Religious Phase**

According to Kierkegaard (in Fuad Hasan 1985:26) he says that ethic phase is a transitional stadium to the higher phase. Here, the final phase is religious phase. In this phase, human being appears with all of his authentically, and as a single entity to face God. There is difference between ethic phase and religious phase. On the ethic phase, the characters of humanism values are still objective and universal. So that, whoever can receive its ideas, either rationally or commonly sense. Whereas on the religious phase, the values itself is very subjective, so it feel so difficult for everyone to receive it as a rational ideas. It is not surprising if some people labelled religious man as “irrational man, eccentric, strange people, and even crazy”.

According to Kierkegaard, the ideal religious man here was Abraham. Purportedly, Abraham sacrificed his son cause of his self-belief that God asked him. Although people and his humanism morality evaluate such act objectively was “wrong” and inhumane, but he believed that he would “be sinful” if he did not do it. In brief, behalf on God whatever religious man will do it.

Living in God means living in transcendent subjectivity without rationality and inhumane. Due to the religious man does not influenced by the universal of humanism values, even less he follows public trend that currently developed as we found in the ethic man.

At least, there are two kinds of challenges that will be faced by the religious man, they are; *first*, paradoxical of God. Kierkegaard says, God and all of His Commandments are paradox. The paradox might be seen at one of attributes of God, for example; if God is Very Good, but why there is crime or crime victim in this world? Such kind of paradox is one of so-and-so many paradox that possessed by God itself. To explain these God's paradox, there is no rational explanatory material, due to It is not thought rationally. However, the only way to receive such kinds of God's paradox the religious man should have subjective-belief that based on the true faith (Abidin, 2003:137).

The second paradox for individual who involved in this phase is anxiety that can be trembled and anxious. It is difference with frightened, anxiety itself is metaphysical. It means that anxiety refers to unreal something, uncertain, unsure and incoherent. That is why, before coming to the religious phase everyone feels worried with a dibble. It is because most of people suppose that living in God is a despair and an escape from the fact.

So that, only people who has the true faith, power of belief and strong personality that can survive in religious phase. Moreover, in this religious existence these people feel safe and happy, because they belief that they will end their live with an eternal peaceful.

## 2.7 Previous Study

Before conducting this research the writer got an inspiration from two thesis which have similar themes, they are about Existentialism and Feminism studies. Those previous studies are; Ratih Hardiana, a scholar of The State Islamic University of Malang in her thesis *Strike for Freedom as Reflected in "Gadis Jakarta" (A Philosophical Approach)* found out several Existentialism though on Feminism issues. On the studies, Ratih Hardiana used Simone de Beauvoir's point of view to analyze Existentialism feminism issues of the novel. There are some finding analysis result that can be explored here.

Simone de Beauvoir (in Ratih Hardiana, 2005:15-16) explored that Existentialism studies on feminism issues is one of the answers to the question on women's oppression from patriarchal culture. It can make women to find their existence and decide their choice freely. More than the other feminism, Existentialism feminist said that the existence of women is defined mostly as the biological function for the main permit. By using Beauvoir's theory, Ratih starts the discussion about women by presenting the biological data. Some certain things from the fact of biological reproduction have been interpreted by societies to preserve woman position as others. For this reason, then De Beauvoir's argument above is often compared with the Existentialism theory of Sartre. As it has been quoted by Tong (1998:174-175) about Sartre theory that the Human Existence consist of:

1. Being in itself, is the existence of human who has no awareness, such as animal, minerals and plants.
2. Being for itself, is the existence which has awareness.
3. Being for others, is the existence which positively as the existence together with others.

Fortunately, the study of this topic has some significance for the one who has a great attention on both literary and philosophy work, especially on Existentialism thought on feminism issues.

Whereas Eva Fatmawati, a scholar of Sebelas Maret University in her thesis entitled *Existentialism in Kate Copin's "The Awakening"* found out that the novel *The Awakening* comprises to strike for freedom is connected with Existentialism aspect. It is including existence, estrangement, anxiety and nothingness feeling, and freedom as a means to get her self-existence. It is quite similar with Ratih Hardiana, Eva Fatmawati also give the significance of the study on her thesis, especially for women in order to find their own existence and decide choices freely.

According to those two thesis, the researcher wants to offer and try a new finding analysis. The new finding analysis that I mean that this thesis demonstrate the Existentialism discourses and using it to analyze the novel. The various ideas of scientists are stated in, especially Soren Kierkegaard as a founding father of Existentialism. Moreover, this thesis does not biased of gender but researcher always use human being to describe this thesis. It means, the reader object of this thesis is general, whether men or women. Both of them can adopt it as a reference to conduct research on some issues, or use it as a guidance to find his or her existence in the real life.

My thesis focus on the way of character to defend his existence and find the relationship between existence and freedom of choice. In fact, the character always struggle in every kind of place and situation with no submission. Behalf on Existence the character has to reconcile to many suffering and he has to face risks and consequences. Beside that, the novel also told about freedom of life and it is related much with Existentialism issues. So then, there are several

Existentialism discourse will be discussed in, especially Soren A. Kierkegaard's Existentialism thought. Due to he was the founding father of Existentialism philosophy itself.





## CHAPTER III

### RESEARCH METHODS

Research method is closely defined as a procedure or mechanism necessarily applied in finding out the solution for the problems or questions presented within a research (Stainback, 1988). These methodologies are comprised of research design, sources of data, data collection and data analysis. The discussion of these methodologies are given bellows:

#### 3.1 Research Design

Basically, the research design is divided into two forms; they are quantitative and qualitative research. According to Semi (1993:23), quantitative research is the research that follows verification process through measurement, uses statistic data based on model of mathematics. Whereas, qualitative research does not use statistics, but it gives top priority to the trans-concept interaction that is studied empirically based on full profundity experience.

Actually, those two research designs can be used in literary research. Hence, the most comfortable in the literary research is qualitative research, due to the fact that literary works itself is a world of word and meaningful symbol (Endraswara, 2004:5). Furthermore, one of characteristics in qualitative research can be marked as descriptively, it means that the research is explained in form of words and picture if necessary.

Based on the above studies the researcher assumed that the suitable research design applied in this study is descriptive qualitative research. Berg states that; Qualitative research

properly seeks to answer the questions by examining various social setting and the individuals who inhabit these setting. Qualitative researchers then are most interested in how humans arrange themselves in order to make sense of their surrounding through symbol, rituals, social culture, and social role (Berg, 1989).

It means that the writer in this study wants to describe a number of data systematically, factually and accurately about the certain facts and indications. The essence of this qualitative research is oriented toward the search of meaning, that is the interpretations and meaning, people give to events, objects, other people and situation in their environment. This study is aimed at getting some statement and phenomena from the reading. The research can be also categorized as a library research, since the data applied in this research are mainly explored from library based on the reading that is limited on the topic of the research.

### **3.2 Research Instrument**

In qualitative research, the researcher becomes the primary instrument to get data (Endraswara, 2004:5). That is why in this case the researcher as an observer. One reason is that human person is the only instrument with significant adaptation to encompass and adjust to the variety of realities that will be encountered when doing qualitative research in natural setting (Guba & Lincollin Stainback, 1988).

### **3.3 Source of Data**

The source of data is based on the Novel that is Daniel Defoe's *Robinson Crusoe*. The novel was published firstly on April 25, 1718 in London. It consists of social condition in the novel, ideas, the whole narration of the novel, and the dialogues among the characters relevantly connected to the subject matter.

### **3.4 Data Collection**

The researcher begins this process by reading the Novel (*Robinson Crusoe*). At the first time, researcher was directly astonished with the Novel, due to the perseverance of its major character in defending his existence. Firstly researcher felt difficult to get the Novel because its limitedness in stock, and then to possess it, researcher decided to copy my classmate's. Beside that, to collect other materials connected to the subject matter the researcher needs to borrow them in the library, buy in bookstore, brose in internet and copy the materials that are connected much to the subject matter. Of course, to get an accurate interpretation about the materials, the researcher conduct reading actively.

### **3.5 Data Analysis**

There are four phases in processing the qualitative data in which all the phases are inseparable steps and have a close relationship, they are:

The first phase is Description Phase. In this case the data are classified as based on the research problems. The second one is Analysis Phase. In this phase the researcher applied the

Existentialism approach on the data which is gained from the novel. The third phase is Interpretation Phase. This phase discuss the analysis based on the objectives that have been formulated. The last phase is Evaluation Phase. This phase functions to recheck all steps whether all coherently develop or whether the ideas and supporting ideas are already organized well, and then the researcher take conclusion.



## CHAPTER IV

### RESULT AND DISCUSSION

#### 4.1 Robinson Crusoe's Ways in Defending his Existence

It is said that to defend his or her existence, people have many challenges in. Whether it is coming from ourselves or out of ourselves (e.g. environment, parents or nuclear family). Moreover, to defend his or her existence people have to struggle, because existence itself needs sacrifice. In spite of it, Robinson Crusoe as a major character in the novel *Robinson Crusoe*, to defend his existence has many challenges, whether it is from himself or out of himself especially his parent.

But, behalf of the existence Crusoe has to face and make decision on it. Indeed, he has to choose a good life as guaranteed by his father or unpredictable life. Apparently, as a youth behalf on existence he chooses unpredictable life by going out to sea.

##### 4.1.1 Existence Precedes Essence

It is commonly known that human being will never be satisfied with what he has already got. The attitude is considered as one of human being's lacks, but it can be seen as one of human being's strengths among other creatures as well. Without feeling satisfied, human being can be seen as an ungrateful creature that always asks for something more. In fact, it also brings a good result, as he will always try to make everything better. He will struggle to make himself fit his

imagination of what he should be. This condition shows human being superiority as it also means that human existence is always being, not as a finished or static one.

Robinson Crusoe is the major character in the novel *Robinson Crusoe*, he was an Englishman from the town of York in the seventeenth century, the youngest son of a successful merchant of German origin. He encouraged by his father to study law, but Crusoe expresses his wish to go to sea instead. His family is against Crusoe going out to sea, and his father explains that it is better to seek a modest, secure life for oneself. Here, what he says about his father and his strong desire to go sea instead.

*My father, who was very ancient, had given me a competent share of learning, ...and designed me for the law, but I would be satisfied with nothing but going to sea; and my inclination to this led me so strongly against the will, nay, the commands, of my father, and against all the entreaties and persuasions of my mother and other friends (Robinson Crusoe, 2004:7).*

In the beginning of this novel (chapter I), it is described that the Crusoe's desire to go to sea is opposed by his father and he strongly disagree with. One day, he says to Crusoe elaborately about this idea that:

*...it was for men of desperate fortunes on one hand, or of aspiring, superior fortunes on the other, who went abroad upon adventures, to rise by enterprise, and make themselves famous in undertakings of a nature out of the common road; that these things were all either too far above me, or too far below me; that mine was the middle state; or what might be called the upper station of low life, which he had found by long experience was the best state in the world, the most suited to human happiness (R.C, 2004:8).*

Actually, the function of the parents are educating children, helping, protecting, taking care and giving them advices. Because of its consequence, the parents play an important role in forming their children's attitude, values, confidences and influencing the pattern of relation that will be developed with other social institutes. The parents should be able to educate their children in order to do the best later. That is why, it is no exaggeration if Crusoe's father forces him to stay home instead of going to sea, and guarantees him to get a good life.

*...that I was under no necessity of seeking my bread; that he would do well for me, and endeavor to enter me fairly into the station of life which he had been just recommending to me; and that if I was not very easy and happy in the world it must be my mere fate or fault that must hinder it, and that he should have nothing to answer for (R.C, 2004:9).*

Initially, Robinson Crusoe is committed to obeying his father's instruction, but one day without ask permission to his parents, he eventually succumbs to temptation and embarks on a ship bound for London with a friend.

*It was not till almost a year after this that I broke loose, though in the meantime I continued obstinately deaf to all proposals of settling to business, and frequently expostulating with my father and mother about their being so positively determined against what they knew my inclinations prompted me to (R.C, 2004:11).*

However, he really knows that this decision would lead him to the bad condition in the future of his next voyage.

*...that there seemed to be something fatal in that propension of nature tending directly to the life of misery which was to befall me (R.C, 2004:7).*

In this first voyage to London, on the way he finds many difficulties, apprehensive and feels worried, caused of the storm increased, and the sea which he had never been upon before, went very high. As a young sailor, by this condition, made him very frightened and Crusoe made many vows of resolutions. He asked God's forgiveness in order to be saved from the storm, and he promised if he got his foot upon dry land again, he would go directly home to his father.

*...and in this agony of mind I made many vows of resolutions, that if it would please God here to spare my life this one voyage, if ever I got once my foot upon dry land again, I would go directly home to my father, and never set it into a ship again while I lived; that I would take his advice, and never run myself into such miseries as these any more. Now I saw plainly the goodness of his observations about the middle station of life, how easy, how comfortably he had lived all his days, and never had been exposed to tempests at sea, or troubles on shore; and I resolved that I would, like a true repenting prodigal, go home to my father (R.C, 2004:12).*

As the sea was returned to its smoothness of surface and settled calmness by the abatement of that terrible storm, so the hurry of Crusoe's thoughts being over. All of his worried and apprehensions were being forgotten, and the current of his former desires returned. He entirely denied the vows and promises that he made in his distress. Behalf on self-existence Crusoe then continued his next voyage confidently.



On the next voyage, he came into Yarmouth roads successfully. But a terrible storm indeed went mountains high and Crusoe's ship was underwater, fortunately, there were fisherman helped him and saved all of its crew. By this time, the master of ship advised him not to go to sea any more. It is better to go back to his father.

*"Young man, you ought never to go to sea any more, you ought to take this for a plain and visible token, that you are not to be a seafaring man." He says*

*"Why, sir," Crusoe says*

*"Will you go to sea no more? That is another case. It is my calling, and therefore my duty; but as you made this voyage for a trial, you see what a task Heaven has given you of what you are to expect if you persist; perhaps this is all befallen us on your account. What are you? And on what account did you go to sea?" He asks*

*Upon that, Crusoe told him some of his story, at the end of which he burst out with a strange kind of passion.*

*"And young man, depend upon it, if you do not go back, wherever you go you will meet with nothing but disasters and disappointments, till your father's words are fulfilled upon you" He says (R.C, 2004:17).*

But Crusoe does not pay much attention to the master of ship's instructions. Well, for a moment, on the way Crusoe has many struggles with himself what course of life he shall take, whether he shall go home or go to sea again. But, he prefers to look out for a voyage. Crusoe goes on board a vessel bound to the coast of Africa, or as sailors vulgarly call it, a voyage to Guinea. It means that it is a voyage risk and even mortal danger.

According to Kierkegaard, it is true that the most important that for human being is his existence. Yet, his existence is not the final. It is always in the process of becoming something, as human being always moves from possibility into reality. This process is possible because he has his own freedom. Therefore, human existence exists in human freedom, and this freedom exists in human action. He also says that having an existence means having courage to determine and decide his own life (Dagun, 1990:50).

#### **4.1.2 Alienation or Estrangement**

Sometime, an individual lose his own existence and feel alienation or estrangement. It is due to varies kind of problems that he faces in his life. Existentialist said that in facing the problem of life, human sometimes tries to alienate from fourfold conditions; “they are convinced that modern man lives in fourfold condition of alienation: from God, from nature, from other man and from his own true self” (Alssid, ed. 1964:206).

In fact, as a major character in *Robinson Crusoe*, Robinson Crusoe also felt alienation and estrangement from the fourfold condition. It can be seen when Crusoe went aground on a small island, due to the raging wave, mountain – like, rammed into his ship. In a word, the wave upset the boat at once and separating all of the passengers from the boat from one another. Actually, the ship was about 120 tons burthen, carried six guns and fourteen men, besides the master, his boy and Crusoe his self. In the disaster, all of passengers were died, whereas Crusoe still alive and went aground on a small island. As told in the story, Crusoe came on the island 30<sup>th</sup> of September 1659.

Crusoe got to the island after a great difficulty and much effort. On the island, Crusoe lived alone for long time. For this condition Crusoe felt alienation and estrangement from God, other man, nature and him self, moreover he felt despair and hopeless for life.

*After I got to shore, and had escaped drowning, instead of being thankful to God for my deliverance, having first vomited with the great quantity of salt water which was gotten into my stomach, and recovering myself a little, I ran about the shore, wringing my hands, and beating my head and face, exclaiming at my misery, and crying out, I was undone (died), undone (died), till tired and faint (R.C, 2004:68).*

Beside that, everything around became strange and felt alienation and estrangement from the nature.

*After I had solaced my mind with the comfortable part of my condition, I began to look round me to see what kind of place I was in, and what was next to be done, and I soon found my comforts abate, and that, in a word, I had a dreadful deliverance. For I was wet, had no clothes to shift me, nor anything either to eat or drink to comfort me. Neither did I see any prospect before me but that of perishing with hunger, of being devoured by wild beasts. And this threw me into terrible agonies of mind, that for a while I ran about like a madman. Night coming upon me, I began, with a heavy heart, to consider what would be my lot if there were any ravenous beasts in that country, seeing at night they always come abroad for their prey (R.C, 2004:48).*

At the time, when human being had already felt estrangement and alienation from God, nature, and other men, he would not be able to give faith in everything: to God, to the other men,

and even to himself. A man in this condition is driven to become hollow, powerless, and faceless. It can be looked at his journal that he wrote on the island.

*I, poor miserable Robinson Crusoe, being shipwrecked, during a dreadful storm, in the offing, came on shore in this dismal unfortunate island, which I called the Island of Despair, all the rest of the ship's company being drowned, and myself almost dead (R.C, 2004:69).*

Along the day, he repents on what he did, as if hopeless for life because he has no food and everything was strange. He felt alienation from everything around of him, even alienate from his self. Beside that, the weather was very bad rained all day. For this condition he though despair

*All the rest of that day I spent in afflicting myself at the dismal circumstances I was brought to, viz., I had neither food, house, clothes, weapon, or place to fly to; and in despair of my relief, saw nothing but death before me; either that I should be devoured by wild beasts, murdered by savages, or starved to death for want of food. At the approach of night, I slept in a tree for fear of wild creatures, but slept soundly, though it rained all night (R.C, 2004:69).*

When human being had already felt estrangement and alienation from God, nature, and other men, he would not be able to give faith in everything: to God, to the other men, and even to himself. In the broadest sense, a man in this condition is driven to become hollow, powerless, and faceless. And at the time, when his command over natural forces seems to be limited, man is pictured as weak, ridden with nameless dread, and this bring us to the other major characteristic of Existentialism. The fact can be seen in the Crusoe's note bellow:

*I am cast upon a horrible desolate island,  
void of all hope of recovery.*

*I am singled out and separated, as it were,  
from all the world to be miserable that  
miraculously saved me from this condition.*

*I am divided from mankind, a solitaire, one  
banished from human society.*

*I have not clothes to cover me.*

*I am without any defence or means to resist any violence of man  
or beast.*

*I have no soul to speak to, or relieve me. (R.C, 2004:65)*

#### **4.1.3 Fear and Trembling Anxiety**

Some existentialist like Kierkegaard, have laid great stress on the anxiety as a basic emotion or state of mind, which illuminates the human condition. In the case of Kierkegaard and other Christian existentialists, the experience of anxiety may predispose toward the life of faith by awakening the need for salvation. Yet, among atheistic existentialists, anxiety points rather to despair, for the inner contradiction in the human being is considered incapable of resolution, so that human existence is always on the edge of absurdity. In this fourth characteristic, Bigelow says that man is always oppressed by anxiety (Alssid, 1964:208).

The anxiety is caused by man's demand to make moral choice. In making choice, he should be responsible for the moral consequence he had made. It does not only influence him,

but also the society. The responsibility of moral choice often brings about such moral anxiety within man's life. It is also happened to the major character in *Robinson Crusoe*, Crusoe – when he decide which one is better, whether going home or go ahead as he wants. In this situation he fear and feels anxiety, beside that he going to responsible what he has done.

*As to going home, shame opposed the best motions that offered to my thoughts; and it immediately occurred to me how I should be laughed at among the neighbors, and should be ashamed to see, not my father and mother only but even everybody else (R.C, 2004:18).*

Sartre says that the first principle of Existentialism is that man is nothing else but what he makes of and decides for himself (Hasan, 1973:93). Consequently, it is he who is responsible for himself. Whatever his existence will be and whatever his existence gives meaning to his life, it is only he who will take the consequence and responsibility. According to Crusoe's statement bellow, actually he knows what should be done in order to find better situation.

*From whence I have since often observed how incongruous and irrational the common temper of mankind is, especially of youth, to the reason which ought to guide them in such cases, viz., that they are not ashamed to sin, and yet are ashamed to repent; not ashamed of the action for which they ought justly to be esteemed fools, but are ashamed of the returning, which only can make them be esteemed wise men (R.C, 2004:18).*

It is true that fear and trembling anxiety is one of human being's symptom. In every kind of age, whether modern or even primitive age. As told in the novel, it was about story that happened for very long times ago. Hence, it is also has a similar symptom that human being always feel fear, and trembling anxiety.

*And now our case was very dismal indeed, for we all saw plainly that the sea when so high, that the boat could not live, and that we should be inevitably drowned. As to making sail, we had none; nor, if we had, could we have done anything with it.....However, we committed our souls to God in the most earnest manner; and the wind driving us towards the shore, we hastened our destruction with our own hands, pulling as well as we could towards land (R.C, 2004:45).*

However, in choosing and deciding, human being has to base on his own decision on the consideration that it will be the image of all men. When someone chooses to do something or to be someone, he should consider that his decision would be useful for others.

#### **4.1.4 The Encounter with Nothingness**

The sense of nothingness is the feeling of despair and pessimism (Alssid, 1964:210). When a man is confronted with the overwhelming fact that the way to solve his problem cannot be found anymore on earth, he would decide to meet his death. Nothingness will bring him to thought that he has been living for nothing, that he has no reason to live. It is impossible for him to go back or to stop. It is also impossible for him to close his eyes, pretending that there was nothing before him and all he got is suffering and actual death. Specifically, it is connected much with the situation that is faced by Robinson Crusoe, he encounters with nothingness.

*In this state of life, however, I remained some time, uncertain what measures to take, and what course of life to lead. An irresistible reluctance continued to going home (R.C, 2004:18).*

The man that alienated from God, from nature, from society, and event from himself, then what left at lasts is nothingness. The existence of human cannot be separated from the



aspects of life as a whole. Therefore, that human cannot alienate himself from other aspects of life, such as from the existence of God, other man, nature, and himself. For the man that alienated from those fourfold he will feel tortured, due to there is no livelihood around of him. Moreover, human being is well known as social culture, so then our livelihood become vacuum and empty. I think that is why Robinson Crusoe wrote this note:

*I am cast upon a horrible desolate island,  
void of all hope of recovery.*

*I am singled out and separated, as it were,  
from all the world to be miserable that  
miraculously saved me from this condition.*

*I am divided from mankind, a solitaire, one  
banished from human society.*

*I have not clothes to cover me.*

*I am without any defence or means to resist any violence of man  
or beast.*

*I have no soul to speak to, or relieve me. (R.C, 2004:65)*

Someone, to avoid himself from the difficult situation, he has to get the freedom. This characteristic is bringing us to the last major of Existentialism. Unfortunately, there is no unlimited freedom, it is also got by Crusoe, after getting on the small and silent island he lived alone there for a long time. When human tries to alienate himself from the society, he will accept nothing from it. His life will be empty, lonely, and at last, he cannot take any advantages from it.



#### 4.1.5 Freedom

Kierkegaard states that human existence is not static (Dagun, 1990:50). It means that human always moves from a possibility to reality. As human possesses freedom this movement to the development possibly takes place and is based on himself. Human existence itself is found and exists in his freedom. Thus, freedom can be identified as human existence itself (Hasan, 1973:24). Human existence is said to be authentic when the individual freely chooses who and what he will become.

Initially, Robinson Crusoe tries to obey his father's instruction that do not go to sea. His father recommends him to study law prefer than go to abroad or see around the world. But, for some days later he decides to run away from his home.

*But alas! A few days wore it all off; and, in short, to prevent any of my father's farther importunities, in a few weeks after I resolved to run quite away from him. However, I did not act so hastily neither as my first heat of resolution prompted, but I took my mother, at a time when I thought her a little pleasanter than ordinary, and told her that my thoughts were so entirely bent upon seeing the world that I should never settle to anything with resolution enough to go through with it, and my father had better give me his consent than force me to go without it; that I was now eighteen years old, which was too late to go apprentice to a trade, or clerk to an attorney; that I was sure if I did, I should never serve out my time, and I should certainly run away from my master before my time was out, and go to sea; and if she would speak to my father to let me go but one voyage abroad, if I came home again and did not like it, I would go no more, and I would promise by a double diligence to recover that time I had lost (R.C, 2004:10).*

As mentioned above, human existence is said to be authentic when the individual freely chooses who and what he will become. Existentialism is related much with human's freedom.

Freedom is essential for human being, even though he must break his parent instructions. So does Robinson Crusoe, one day without ask permission to his parents, he eventually succumbs to temptation and embarks on a ship bound for London with a friend.

*It was not till almost a year after this that I broke loose, though in the meantime I continued obstinately deaf to all proposals of settling to business, and frequently expostulating with my father and mother about their being so positively determined against what they knew my inclinations prompted me to (R.C, 2004:11).*

However, the freedom to choose and decide is, of course, never absolute. Human being is limited and placed at a given position in space and time, and therefore subject to all the compulsions and influences that operate at that point. Thus, one's freedom is always threatened. He may simply reflect the values of his social culture norms without ever deciding for himself. In short, all of the human existence is lived in tension between limit and freedom.

#### **4.2 The Relationships between Existence and Freedom of Choice**

Soren Kierkegaard (in Panjaitan, 1996:27) states that Existentialism is related much with human's freedom. In his terminology, to exist means to realize his self through the freedom of choice and self-commitment.

On the other book, Kierkegaard (Abidin, 2003:130) states that in this world every human being are playing an important role and each take a part as an actors. Therefore, to become an actor on this stage of world, every human being itself must be involved and committed to their free desires. Related to the above parable, Kierkegaard judges that every human being basically should have an involvement and certain commitment to involve actively in every event that

happened. So that, in this situation he cannot become a passive observer, rather that he must be an active actor in every kind of situations. Even though we have to leave our happiness and our safe position, for the sake of self existence and free choice. As it is done by the major character, Robinson Crusoe.

*As I had once done thus in my breaking away from my parents, so I could not be content now, but I must go and leave the happy view I had of being a rich and thriving man in my new plantation, only to pursue a rash and immoderate desire of rising faster than the nature of the thing admitted; and thus I cast myself down again into the deepest gulf of human misery that ever man fell into, or perhaps could be consistent with life and a state of health in the world (R.C, 2004:40).*

In addition, according to Søren Kierkegaard that human is existence. Only human being does exist, he is different with other God's creatures like animals, plants, etc. To exist means self known, engagement, practice self ideology and fill in the freedom whatever the consequence. Basically, human existence is based on factual, individual, personal and subjective. As Robinson Crusoe done on the small island alone, he has to survive whatever the way. So then, although he lives in a strange and silent place, he believes confidently that there is a hope for life.

*From the 1<sup>st</sup> of October to the 24<sup>th</sup> – All these days entirely spent in many several voyages to get all I could out of the ship, which I brought on shore, every tide of flood, upon rafts. Much rain also in these days, though with some intervals of fair weather; but, it seems, this was the rainy season. October 20 – I overset my raft, and all the goods I had got upon it; but being in shoal water, and the things being chiefly heavy, I recovered many of them when the tide was out (R.C, 2004:69-70).*

For this a suffer condition, Crusoe has to be positive thinking. Every kind of conditions, he has to respond it positively. That is why in his mind the disaster he then divided into two categories that is evil and good.

<i><b>Evil</b></i>	<i><b>Good</b></i>
<i>I am cast upon a horrible desolate island, void of all hope of recovery.</i>	<i>But I am alive, and not drowned, as all my ship's company was.</i>
<i>I am singled out and separated, as it were, from all the world to be miserable that miraculously saved me from this condition.</i>	<i>But I am singled out, too from all the ship's crew to be spared from death; and He from death, can deliver me.</i>
<i>I am divided from mankind, a solitaire, one banished from human society.</i>	<i>But I am no starved and perishing on a barren place, affording no sustenance.</i>
<i>I have not clothes to cover me.</i>	<i>But I am in a hot climate, where if I had clothes I could hardly wear them.</i>
<i>I am without any defence or means to resist any violence of man or beast.</i>	<i>But I am cast on an island, where I see no wild beast to hurt me, as I saw on the coast of Africa; and what if I had been shipwrecked there?</i>
<i>I have no soul to speak to, or relieve me.</i>	<i>But God wonderfully sent the ship in near enough to the shore, that I have gotten out so many necessary things as will either supply me wants, or enable me to supply myself even as long as I live.</i>

Source: Robinson Crusoe, 2004:65

However, it is only human being who has existence. Difference from essence, existence gives more emphasis on its perfection of its condition of being live. Therefore, it can be said that existence is more important than essence and must come first before the essence. Kierkegaard states that the most important that for human being is his existence. Yet, his existence is not the final. It is always in the process of becoming something, as human being always moves from possibility into reality.



## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusions

Ultimately, the researcher comes to the final chapter. In this chapter the researcher is going to conduct conclusions from the analysis of Robinson Crusoe's freedom of life by using Existentialism philosophy approach. As explained in the previous chapter, Existentialism is a type of philosophy that expresses on human existence. It says that man must create for himself his own essence, it means that man is free or rather man is freedom. In short man is free absolutely. According to Soren Kierkegaard that Existentialism is related much with human's freedom. In his terminology, to exist means to realize his self through the freedom of choice and self-commitment. In addition, then he stresses that every human is individual that is difference with others. So then, Existentialism term is special for human being not for other God's creatures, due to the only human being that need existence.

Furthermore, according to Soren Kierkegaard that human is existence. Only human being does exist, he is difference with other God's creatures like animals, plants, etc. To exist means self-known, engagement, practice self-ideology and fill in the freedom. Basically, human existence is based on factual, individual, personal and subjective. These human symptoms are going to be specifics, specials, and humanism. These approaches must be subjective, from subject to subject, and from person to person. As mentioned above, human existence is said to be authentic when the individual freely chooses who and what he will become. Existentialism is related much with human's freedom.

The novel *Robinson Crusoe* which had written by Daniel Defoe on April 25, 1718 in London has strong issues on Existentialism studies. Its major character, Robinson Crusoe, is a reflection of genuine Existentialism. The writer Daniel Defoe describes Robinson Crusoe as a unique and brave character. Robinson Crusoe is a type of man that have desire to be free and look his own existence.

At least, this case can be looked into three symptoms of his character in. The first, it can be looked in every kinds of his action in. As described in the novel, Crusoe's action is very brave, irrational and do anything without others force. It means he always do anything without intervention by others, due to he knows what he will do and become in the future. The second, the Existentialism values is reflection in every space of Crusoe's converse with other characters in the novel. In every dialogs he does, Robinson Crusoe as a major character does not want to be dictated by others, in short he always says and doing everything as he wants. The third, the reflection of an existentialist is reflected in every decision that he takes in his life. The decision itself is coming from his own thought, even it must be rational, objective and visionable. This such decision manner also happens on Robinson Crusoe. In short, according to these symptoms and indications, it is indicated that Robinson Crusoe, the major character in the novel *Robinson Crusoe* is a real existentialist. Furthermore, on Existentialism studies he also feels and marked by anxiety, feel nothingness, despair and trembling anxiety in his life.

There are two objectives of the study, the first is to give detailed explanation of the way how the character defend his existence. And the second is to describe the relationships between existence and freedom of choosing Robinson Crusoe's way of life. Both of them have been analyzed and answered in the chapter four. By the time, to answer these two objectives the researcher uses Kierkegaard's Existentialism thought to find the answers.



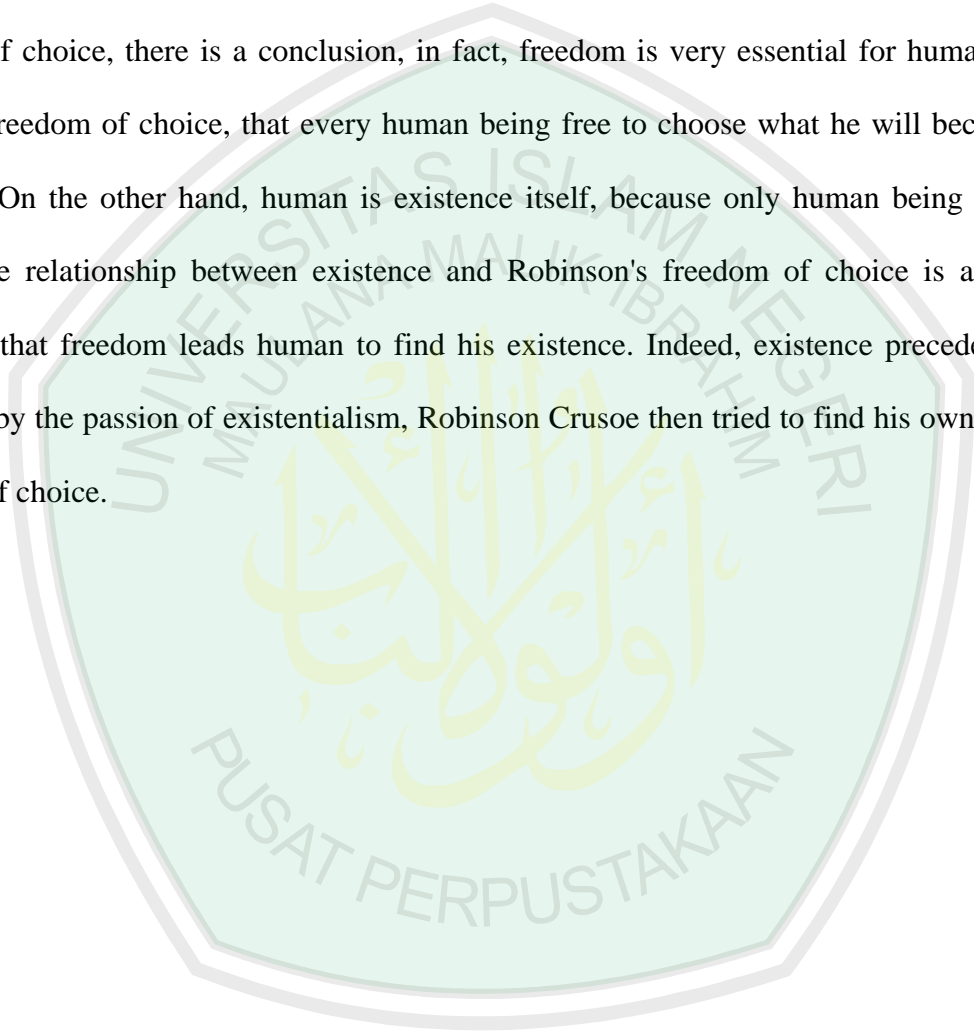
The first, to give detailed explanation of how the major character defend his existence, the researcher use the common existentialism symptom. As explained before, the general discourses of Existentialism applied in varying degree to particular existentialists. Those symptoms are concluded bellow:

*The first*, Existence Precedes Essence, it is true that the most important that for human being is his existence. Yet, his existence is not the final. It is always in the process of becoming something, as human being always moves from possibility into reality. For Robinson Crusoe, this process is possible because he has his own freedom. Therefore, human existence exists in human freedom, and this freedom exists in human action. He also says that having an existence means having courage to determine and decide his own life. *The second*, Alienation or Estrangement, at the time, when human being had already felt estrangement and alienation from God, nature and other men, he would not be able to give faith in everything: to God, to the other men, and even to himself. Robinson Crusoe in this condition is driven to become hollow, powerless, and faceless. *The third*, Fear and Trembling Anxiety, anxiety points rather to despair, for the inner contradiction in the human being is considered incapable of resolution, so that human existence is always on the edge of absurdity. In this third characteristic Robinson Crusoe is always oppressed by anxiety. *The fourth*, Encounter with Nothingness, the sense of nothingness is the feeling of despair and pessimism. Nothingness will bring him to thought that he has been living for nothing, that he has no reason to live. Specifically, it is connected much with the situation that is faced by Robinson Crusoe, he encounters with nothingness. *The fifth*, Freedom, as human possesses freedom this movement to the development possibly takes place and is based on himself and exists in his freedom. Thus, freedom can be identified as human existence. Robinson Crusoe is said to be authentic when the individual freely chooses who and



what he will become. These five points of existentialism is applied to find the answer. Briefly, Robinson Crusoe as an object of this study has these Existentialism symptoms in his own life, especially to defend his own existence.

The second, to describe the relationship between existence and Robinson Crusoe's freedom of choice, there is a conclusion, in fact, freedom is very essential for human being. It includes freedom of choice, that every human being free to choose what he will become in his own life. On the other hand, human is existence itself, because only human being does exist. Hence, the relationship between existence and Robinson's freedom of choice is applied and answered that freedom leads human to find his existence. Indeed, existence precedes essence. Actually, by the passion of existentialism, Robinson Crusoe then tried to find his own life by the freedom of choice.



## B. Suggestions

The Existentialism study gives us more realization about human existence and freedom to choose for human. It also shows us that inspite of his freedom, human also has to take the consequence. So, human being should realize that whenever he wants to be free to choose, he also has to take its consequence.

Moreover, the Existentialism approach shows us that human being can not be easily judged by his physical and out side appearance. It tells us that we should not judged other's deed easily without trying to comprehend it from many sides.

The novel *Robinson Crusoe* has a strong issue on Existentialism. However, the Existentialism studies upon the novel could be interesting for other researcher who intends to do the research and wants to give emphasizing on the major character's struggle to realize his freedom of life and defend his own existence.

## APPENDIX

Robinson Crusoe is an Englishman from the town of York in the seventeenth century, the youngest son of a merchant of German origin. Encouraged by his father to study law, Crusoe expresses his wish to go to sea instead. His family is against Crusoe going out to sea, and his father explains that it is better to seek a modest, secure life for oneself. Initially, Robinson is committed to obeying his father, but he eventually succumbs to temptation and embarks on a ship bound for London with a friend. When a storm causes the near deaths of Crusoe and his friend, the friend is dissuaded from sea travel, but Crusoe still goes on to set himself up as merchant on a ship leaving London. This trip is financially successful, and Crusoe plans another, leaving his early profits in the care of a friendly widow. The second voyage does not prove as fortunate: the ship is seized by Moorish pirates, and Crusoe is enslaved to a potentate in the North African town of Saltee. While on a fishing expedition, he and a slave boy break free and sail down the African coast. A kindly Portuguese captain picks them up, buys the slave boy from Crusoe, and takes Crusoe to Brazil. In Brazil, Crusoe establishes himself as a plantation owner and soon becomes successful. Eager for slave labor and its economic advantages, he embarks on a slave-gathering expedition to West Africa but ends up shipwrecked off of the coast of Trinidad.

Crusoe soon learns he is the sole survivor of the expedition and seeks shelter and food for himself. He returns to the wreck's remains twelve times to salvage guns, powder, food, and other items. Onshore, he finds goats he can graze for meat and builds himself a shelter. He erects a cross that he inscribes with the date of his arrival, September 1, 1659, and makes a notch every day in order never to lose track of time. He also keeps a journal of his household activities, noting his attempts to make candles, his lucky discovery of sprouting grain, and his construction

of a cellar, among other events. In June 1660, he falls ill and hallucinates that an angel visits, warning him to repent. Drinking tobacco-steeped rum, Crusoe experiences a religious illumination and realizes that God has delivered him from his earlier sins. After recovering, Crusoe makes a survey of the area and discovers he is on an island. He finds a pleasant valley abounding in grapes, where he builds a shady retreat. Crusoe begins to feel more optimistic about being on the island, describing himself as its “king.” He trains a pet parrot, takes a goat as a pet, and develops skills in basket weaving, bread making, and pottery. He cuts down an enormous cedar tree and builds a huge canoe from its trunk, but he discovers that he cannot move it to the sea. After building a smaller boat, he rows around the island but nearly perishes when swept away by a powerful current. Reaching shore, he hears his parrot calling his name and is thankful for being saved once again. He spends several years in peace.

One day Crusoe is shocked to discover a man’s footprint on the beach. He first assumes the footprint is the devil’s, then decides it must belong to one of the cannibals said to live in the region. Terrified, he arms himself and remains on the lookout for cannibals. He also builds an underground cellar in which to herd his goats at night and devises a way to cook underground. One evening he hears gunshots, and the next day he is able to see a ship wrecked on his coast. It is empty when he arrives on the scene to investigate. Crusoe once again thanks Providence for having been saved. Soon afterward, Crusoe discovers that the shore has been strewn with human carnage, apparently the remains of a cannibal feast. He is alarmed and continues to be vigilant. Later Crusoe catches sight of thirty cannibals heading for shore with their victims. One of the victims is killed. Another one, waiting to be slaughtered, suddenly breaks free and runs toward Crusoe’s dwelling. Crusoe protects him, killing one of the pursuers and injuring the other, whom the victim finally kills. Well-armed, Crusoe defeats most of the cannibals onshore. The victim

vows total submission to Crusoe in gratitude for his liberation. Crusoe names him [Friday](#), to commemorate the day on which his life was saved, and takes him as his servant.

Finding Friday cheerful and intelligent, Crusoe teaches him some English words and some elementary Christian concepts. Friday, in turn, explains that the cannibals are divided into distinct nations and that they only eat their enemies. Friday also informs Crusoe that the cannibals saved the men from the shipwreck Crusoe witnessed earlier, and that those men, Spaniards, are living nearby. Friday expresses a longing to return to his people, and Crusoe is upset at the prospect of losing Friday. Crusoe then entertains the idea of making contact with the Spaniards, and Friday admits that he would rather die than lose Crusoe. The two build a boat to visit the cannibals' land together. Before they have a chance to leave, they are surprised by the arrival of twenty-one cannibals in canoes. The cannibals are holding three victims, one of whom is in European dress. Friday and Crusoe kill most of the cannibals and release the European, a Spaniard. Friday is overjoyed to discover that another of the rescued victims is his father. The four men return to Crusoe's dwelling for food and rest. Crusoe prepares to welcome them into his community permanently. He sends Friday's father and the Spaniard out in a canoe to explore the nearby land.

Eight days later, the sight of an approaching English ship alarms Friday. Crusoe is suspicious. Friday and Crusoe watch as eleven men take three captives onshore in a boat. Nine of the men explore the land, leaving two to guard the captives. Friday and Crusoe overpower these men and release the captives, one of whom is the captain of the ship, which has been taken in a mutiny. Shouting to the remaining mutineers from different points, Friday and Crusoe confuse and tire the men by making them run from place to place. Eventually they confront the mutineers, telling them that all may escape with their lives except the ringleader. The men

surrender. Crusoe and the captain pretend that the island is an imperial territory and that the governor has spared their lives in order to send them all to England to face justice. Keeping five men as hostages, Crusoe sends the other men out to seize the ship. When the ship is brought in, Crusoe nearly faints.

On December 19, 1686, Crusoe boards the ship to return to England. There, he finds his family is deceased except for two sisters. His widow friend has kept Crusoe's money safe, and after traveling to Lisbon, Crusoe learns from the Portuguese captain that his plantations in Brazil have been highly profitable. He arranges to sell his Brazilian lands. Wary of sea travel, Crusoe attempts to return to England by land but is threatened by bad weather and wild animals in northern Spain. Finally arriving back in England, Crusoe receives word that the sale of his plantations has been completed and that he has made a considerable fortune. After donating a portion to the widow and his sisters, Crusoe is restless and considers returning to Brazil, but he is dissuaded by the thought that he would have to become Catholic. He marries, and his wife dies. Crusoe finally departs for the East Indies as a trader in 1694. He revisits his island, finding that the Spaniards are governing it well and that it has become a prosperous colony.

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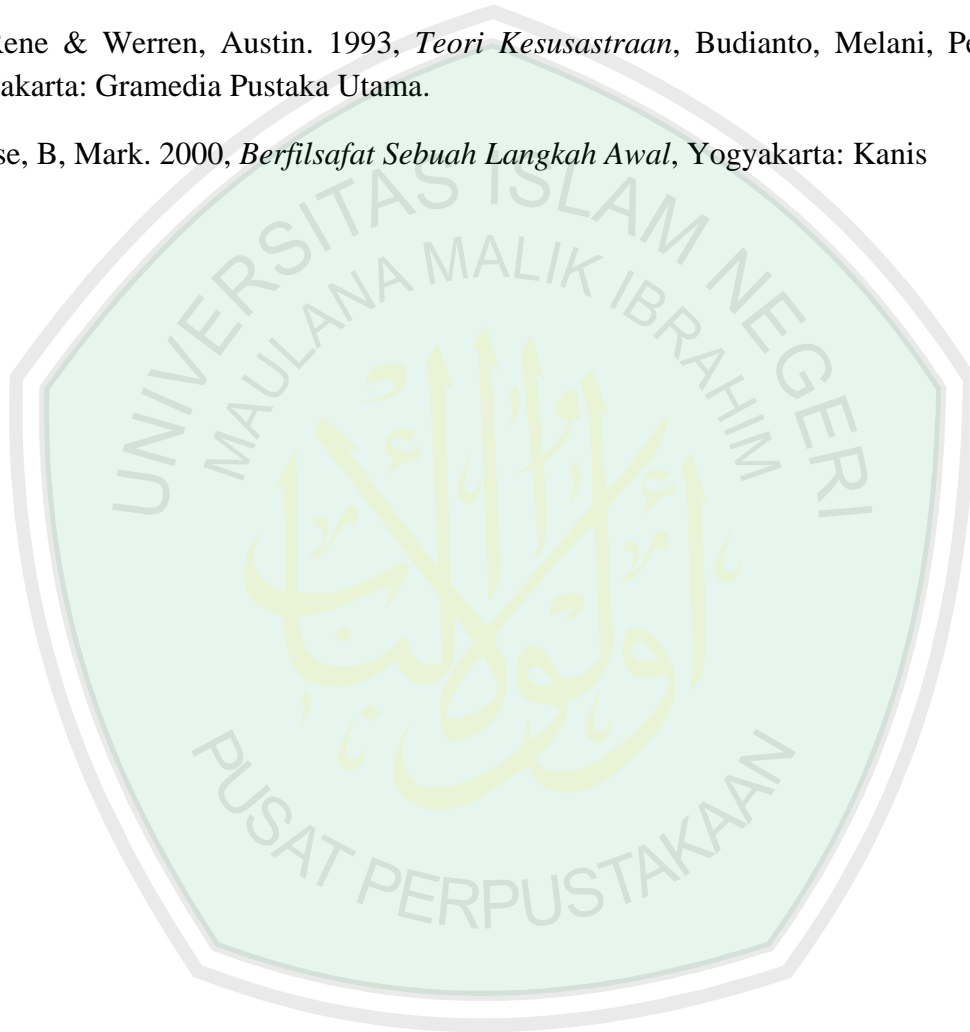
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No	Tanggal	Materi Konsultasi	TTD
1	13 Juli 2007	Pengajuan judul	
2	29 Oktober 2007	Seminar proposal	
3	12 Desember 2007	Konsultasi BAB 1,3	
4	24 Desember 2007	Revisi BAB 1,3	
5	12 Februari 2008	ACC BAB 1,3	
6	20 Februari 2008	Konsultasi BAB 2	
7	27 Februari 2008	Revisi BAB 2	
8	7 Maret 2008	ACC BAB 2	
9	13 Maret 2008	Konsultasi BAB 4	
10	13 Maret 2008	Revisi BAB 4	
11	2 Mei 2008	ACC BAB 4	
12	5 Juni 2008	Konsultasi BAB 5 dan Abstraksi	
13	10 Juni 2008	Revisi BAB 5 dan Abstraksi	
14	19 Juni 2008	ACC BAB 5 dan Abstraksi	
15	24 Juni 2008	ACC Keseluruhan	

Malang, 23Oktober 2008

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