

DECONSTRUCTION ANALYSIS
IN THE NOVEL *THE ALCHEMIST* BY PAULO COELHO

THESIS

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FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

2024

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THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

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

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2024

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I state the thesis entitled “**Deconstruction Analysis in the Novel *The Alchemist* by Paulo Coelho**” is my original work. I do not include any material previously written or published by another person, except those cited as references and written in the bibliography. Hereby. If there is any objection or claim. I am the only person who is responsible for that.

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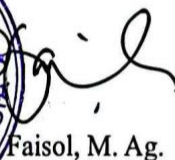


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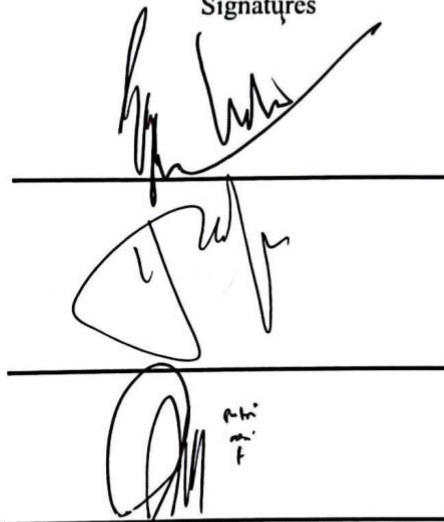
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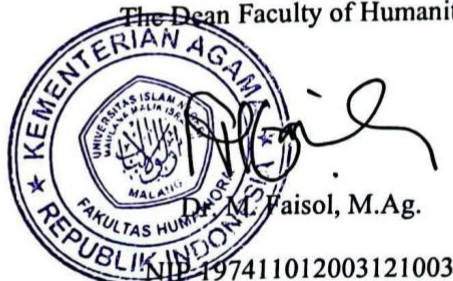
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MOTTO

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

"Surely in the creation of the skies and the earth and the alternation of the night and the day are signs (of Allah's greatness) for Ulil Albab."

(Q. S. Ali Imran: 190).

"Keep moving or stay dead in restlessness."

(Frequency)

DEDICATION

It's an honor to dedicate this thesis to:

My beloved family who has given encouragement, trust, and patience for the researcher during my academic journey. Every dripping sweat and smile from both my parents, make me continue to be enthusiastic in completing this study and achieve dreams.

ACKNOWLEDGEMENT

In the name of Allah, the All-Compassionate, All-Merciful

Alhamdulillah Robbil 'Alamiin.

The researcher expresses tremendous gratitude to Allah SWT who has given the blessing of health and strength to the researcher to continue to survive in the ideals of humans to become *khalifatu fil arld*. In addition, *sholawat* and *salam* researcher gives to the great prophet Muhammad SAW, who has guided Muslims from the age of *jahiliyah* to the age of *islamyah*.

The researcher would also like to thank you in any way possible for your tremendous love and support. Therefore, the researcher can take this current position. They are:

Both of the researcher's parents, M. Izzul Islam & Sumriye, and the researcher's two brothers Moch. Saiful Islam & Ahsan Romi Ulya who have provided infinite support of enthusiasm, material, and affection to the researcher, so that the researcher can be in this position. They have educated very well and always gave the greatest encouragement to the researcher so that the researcher could set foot on this beloved campus of UIN Maulana Malik Ibrahim Malang.

Mr. Hafidhun Annas, M. Hum, the researcher's thesis supervisor who provided many valuable hints, suggestions, advice, and motivation to the researcher during the preparation of this thesis.

In addition, the researcher also gives a very wide gratitude, to the entire academic community of the Faculty of Humanities, especially to Mr. Dr. H. Halimi

Zuhdi, M.Pd., MA., Mrs. Dr. Hj. Galuh Nur Rohmah, M.Pd., Mr. Ribut Wahyudi, M.Ed., Ph. D and especially Mr. M. Edy Thoyib, M.A as the researcher's academic advisor who has accompanied and helped the researcher a lot in the journey both from the academic and non-academic aspects on this beloved college.

Furthermore, to all members of PMII Sunan Ampel Malang who have accompanied the process of character and intellectual formation of the researcher in supporting the learning process of the researcher, especially the beloved home of PMII Rayon "Perjuangan" Ibnu Aqil, especially the 2019 batch of "Ma'dekareba" who always encourages and supports the researcher to continue to develop and learn together, to achieve dreams.

Finally, the researcher very grateful to all members of the English Literature Study Program Student Association for the 2021 period, Members of the Faculty of Humanities Student Senate for the 2022 period, and SC PBAK as well as Student President of Maulana Malik Ibrahim State Islamic University Malang for the 2023 period, Michael Fadlan Abdillah, S.S, M. Izza Nashrullah, S.H, and Naufal Dava Gradysa who have been inconvenienced by researcher at UIN Maulana Malik Ibrahim Malang. At last, the researcher would like to thank someone who always encourages and accompanies the researcher in completing this thesis.

The Researcher

A handwritten signature in black ink, appearing to read 'Mohammad Umar Hamdani', with a horizontal line underneath it.

Mohammad Umar Hamdani

ABSTRACT

Hamdani, Mohammad Umar (2024) *Deconstruction Analysis in The Alchemist Novel by Paulo Coelho*. Thesis. English Literature Study Program, Faculty of Humanities, Islamic State University Maulana Malik Ibrahim Malang. Supervisor Hafidhun Annas, M.Hum.

Keywords: The Alchemist, Deconstruction, Binary opposition

This research discusses 2 problem of study, that are what binary oppositions exist in the novel *The Alchemist*, and how binary oppositions in the novel *The Alchemist* are deconstructed. The object of this research is the novel *The Alchemist* by Paulo Coelho which has 208 pages and was first published in 1988, this novel tells Santiago in search of treasure in the Egyptian pyramids. The method used in this research is literary criticism using the post-structuralism approach, and deconstruction theory. Deconstruction is a product of Jacques Derrida's thought that seeks to radically criticize and question the achievements of western, modernist, and structuralist philosophical thought. The deconstruction analysis method in the context of dissecting literary works is carried out by dismantling and breaking down hierarchical or binary oppositions by looking for comparisons in the form of secondary opposition texts by exploring things that are invisible and marginalized. The researcher finds and deconstructs hierarchical oppositions in binary opposition, by seeking comparisons in the form of secondary contrastive texts by tracing invisible and unknown traces. In this study, researcher found several binary oppositions in the novel *The Alchemist* by Paulo Coelho, namely the shepherd is a poor person, the shepherd is uneducated, the gypsy woman is a cheater, Santiago depends on others, the crystal seller resists change, Santiago is sure to pursue his dreams, and treasure is Santiago's main goal. Then the researcher deconstructs this meaning that is considered true by proving the subordinate text in binary opposition is also the truth, and produces data, namely the Shepherd is a rich man, the shepherd is an educated person, the gypsy woman conveys the truth, Santiago depends on himself, the crystal seller accepts the truth, Santiago is afraid to take the risk of leaving the comfort zone, and self-discovery is Santiago's goal. The conclusion that can be drawn in this study explains that language is a complex entity, so it cannot only determine an absolute meaning. Each language is intertwined with one another to explain the purpose of language, with this every meaning has an equal position, there is no more dominant and inferior.

ABSTRAK

Hamdani, Mohammad Umar (2024) *Analisis Dekonstruksi dalam Novel The Alchemist Karya Paulo Coelho*. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing Hafidhun Annas, M.Hum.

Keywords: The Alchemist, Dekonstruksi, Oposisi Biner

Penelitian ini membahas tentang 2 rumusan masalah yakni apa saja oposisi biner yang ada dalam novel *The Alchemist*, dan bagaimana oposisi biner dalam novel *The Alchemist* didekonstruksi. Objek penelitian ini adalah novel *The Alchemist* karya Paulo Coelho yang memiliki 208 halaman dan diterbitkan pertama pada tahun 1988, novel ini menceritakan Santiago dalam pencarian harta karun yang ada di piramid Mesir. Metode yang digunakan dalam penelitian ini merupakan kritik sastra dengan menggunakan pendekatan post-strukturalisme, dan teori dekonstruksi. Dekonstruksi adalah produk pemikiran Jacques Derrida yang berusaha mengkritik secara radikal dan mempertanyakan kembali pencapaian pemikiran filsafat barat, modernis, dan strukturalis. Metode analisis dekonstruksi dalam konteks membedah karya sastra dilakukan dengan cara membongkar dan meruntuhkan oposisi hirarkis atau biner dengan mencari perbandingan berupa teks-teks oposisi sekunder dengan menelusuri hal-hal yang tidak terlihat dan terpinggirkan.. Peneliti menemukan dan mendekonstruksikan pertentangan-pertentangan yang bersifat hierarkis dalam oposisi biner, dengan mencari perbandingan dalam bentuk teks-teks kontras sekunder dengan menelusuri jejak yang tak kasat mata dan tidak diketahui. Dalam penelitian ini peneliti menemukan beberapa oposisi biner dalam novel *The Alchemist* karya Paulo Coelho yakni penggembala merupakan orang miskin, penggembala tidak berpendidikan, perempuan gypsy penipu, Santiago bergantung pada orang lain, penjual perkakas kristal menolak perubahan, Santiago yakin untuk mengejar mimpinya, dan harta karun merupakan tujuan utama Santiago. Lalu peneliti mendekonstruksi makna yang dianggap benar ini dengan membuktikan bahwa teks subordinate dalam oposisi biner juga merupakan kebenaran, dan menghasilkan data yakni penggembala merupakan orang kaya, penggembala merupakan orang yang berpendidikan, perempuan gypsy menyampaikan kebenaran, Santiago bergantung pada dirinya, penjual perkakas kristal menerima kebenaran, Santiago takut mengambil resiko dan meninggalkan zona nyaman, serta penemuan jati diri merupakan tujuan Santiago. Kesimpulan yang dapat diambil dalam penelitian ini adalah bahasa merupakan entitas yang kompleks, sehingga tidak bisa hanya menetapkan suatu makna yang absolut. Setiap bahasa saling merangkai antara satu dengan yang lainnya untuk menjelaskan suatu tujuan dari bahasa, dengan ini setiap makna memiliki kedudukan yang setara, tidak ada yang lebih dominan dan lebih inferior.

الملخص

حمداني، محمد عمر حمداني (٢٠٢٤) تحليل تفكيكي للرموز في رواية الخيميائي لباولو تشويلهيو. الأطروحة. برنامج دراسة الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف حفيظون أناس، م. هوم. الكلمات المفتاحية: الخيميائي، التفكيك، المعارضة الثنائية

يبحث الباحث عن المعارضة التراتبية أو المعارضة الثنائية ويفككها من خلال البحث عن المقارنات في شكل نصوص ثانوية متضادة من خلال تتبع آثار ما هو غير مرئي ومجهول. وموضوع هذا البحث هو رواية "الخيميائي" لباولو كويلو التي تقع في ٢٠٨ صفحة وصدرت لأول مرة عام ١٩٨٨، وتحكي قصة سانتياغو الباحث عن الكنز. التفكيكية هي نتاج فكر جاك دريدا الذي يسعى إلى نقد ومساءلة منجزات الفكر الفلسفي الغربي والحداثي والنبوي بشكل جذري. ويتم منهج التحليل التفكيكي في سياق تشريح الأعمال الأدبية من خلال تفكيك وتفكيك التعارضات الهرمية أو الثنائية من خلال البحث عن مقارنات في شكل نصوص معارضة ثانوية من خلال استكشاف الأشياء غير المرئية والمهمشة. وقد وجد الباحث في هذه الدراسة العديد من الثنائيات المتضادة في رواية الخيميائي لباولو كويلو وهي: الراعي شخص فقير، والراعي غير متعلم، والمرأة العجيرة غشاشة، وسانتياغو يعتمد على الآخرين، وبائع البلور يقاوم التغيير، وسانتياغو متأكد من سعيه وراء أحلامه، والكنز هو هدف سانتياغو الرئيسي. ثم تقوم الباحثة بتفكيك هذا المعنى الذي يعتبر صحيحًا بإثبات أن النص الثانوي في المعارضة الثنائية هو الحقيقة أيضًا، وتنتج معطيات وهي أن الراعي رجل ثري، والراعي شخص مثقف، والمرأة العجيرة تنقل الحقيقة، وسانتياغو يعتمد على نفسه، وبائع البلور يقبل التغيير، وسانتياغو يخشى المخاطرة بمغادرة منطقة الراحة، واكتشاف الذات هو هدف سانتياغو. يوضح الاستنتاج الذي يمكن استخلاصه في هذه الدراسة أن اللغة كيان معقد، لذلك لا يمكن أن تحدد معنى مطلقًا فقط. إن كل لغة متداخلة مع بعضها البعض لتفسير الغرض من اللغة، وبهذا يتساوى كل معنى مع الآخر، فلا يوجد مهيمن ومهيمن.

TABLE OF CONTENT

| | |
|-------------------------------------|------|
| STATEMENT OF AUTHORSHIP | iii |
| APPROVAL SHEET | iv |
| LEGITIMATION SHEET..... | v |
| MOTTO | vi |
| DEDICATION..... | vii |
| ACKNOWLEDGEMENT | viii |
| ABSTRACT | x |
| ABSTRAK | xi |
| الملخص | xii |
| CHAPTER I..... | 1 |
| INTRODUCTION..... | 1 |
| A. Background of the Study..... | 1 |
| B. Problem of the Study | 7 |
| C. Significance of the Study..... | 7 |
| D. Scope and Limitations | 8 |
| E. Definition of Key Terms | 8 |
| CHAPTER II..... | 10 |
| REVIEW OF RELATED LITERATURE | 10 |
| A. Post-Structuralism Approach..... | 10 |
| B. Deconstruction Theory | 14 |

| | | |
|------------------------------|-----------------------------------------------------------------------------|----|
| 1. | Binary Opposition..... | 16 |
| CHAPTER III | | 19 |
| RESEARCH METHOD..... | | 19 |
| A. | Research Design | 19 |
| B. | Data Source | 20 |
| C. | Data Collection..... | 20 |
| D. | Data Analysis..... | 20 |
| CHAPTER IV | | 22 |
| FINDING AND DISCUSSION | | 22 |
| A. | Binary Opposition in <i>The Alchemist</i> Novel..... | 22 |
| 1. | The shepherd is poor..... | 24 |
| 2. | The shepherd is uneducated..... | 25 |
| 3. | The gypsy woman is a cheater..... | 25 |
| 4. | Santiago relies on external factors in his travel..... | 26 |
| 5. | The crystal merchant refuses to change..... | 28 |
| 6. | Santiago was determined to pursue his dream..... | 29 |
| 7. | Treasure is Santiago's main goal..... | 29 |
| B. | Deconstruction of Binary Opposition in the Novel <i>The Alchemist</i> | 30 |
| 1. | Shepherd is rich | 32 |
| 2. | Shepherd is educated | 33 |
| 3. | The gypsy woman conveys the truth | 33 |
| 4. | Santiago always relied on himself for his journey..... | 34 |
| 5. | The crystal merchant accepts change..... | 36 |
| 6. | Santiago was afraid to risk leaving his comfort zone | 38 |

| | | |
|----|----------------------------------------------------|----|
| 7. | The discovery of the soul is Santiago's goal | 40 |
| | CHAPTER V | 42 |
| | CONCLUSSION AND SUGESTION | 42 |
| A. | Conclusion..... | 42 |
| B. | Suggestion | 43 |
| | BIBLIOGRAPHY..... | 44 |
| | CURRICULUM VITAE | 46 |

CHAPTER I

INTRODUCTION

A. Background of the Study

Literary works are reflections of human life, but literary works do not fully disclose the reality of life, but only partially depend on the empirical experience of every individual. Declare that literature is an expression of the human being in the shape of tangible pictures that create curiosity using linguistic tools, expressing experiences, thoughts, feelings, ideas, passion, and beliefs. As a result, literary aspects include thoughts, experiences, ideas, feelings, enthusiasm, beliefs, expressions, forms, and language (Rizal, 2019).

Literature is more than just an artifact (an animate item), it is a living figure. As a living figure, literature evolves dynamically to accompany other figures such as politics, economy, art, and culture. Literature is seen to be capable of guiding people along the road of truth because good literature is written with honesty, clarity, sincerity, wisdom, and the grandeur of human conscience. Good literature may awaken, recall, and return individuals to the proper route, meaning the path of truth, to complete their life's tasks Literature may be thought of as a social phenomenon (Nugraha, 2021).

As is known, life is dynamic, not static so it will change or develop over time, from trends, and clothing styles, to thoughts, and scientific developments. Each period must have a characteristic style of thought, building architects, and knowledge trends that were popular in their era, every scientist and philosopher

must have received criticism from their successors, this is a form of effort in developing science. Therefore, with the development of the times, truth is not absolute because it will continue to develop, this is by post-structuralism.

Deconstruction is a product of Jacques Derrida's thought which seeks to radically criticize and re-question the achievements of Western philosophical thought, modernists, and structuralists. Jacques Derrida criticizes Western philosophy that exalts too much something that is termed logocentrism or metaphysics of presence, logocentrism as stated by Al-Fayyadl is a metaphysical system that relies on the logos or transcendental truth behind everything that appears on the surface or everything that happens in the world (Al-Fayyadl, 2005). Derrida criticizes the structuralists in terms of phonocentrism, who think that the metaphysical truth of sound. For him, writing is an autonomous thing, and always open to possibilities to be reinterpreted in an endless field of meaning. Indirectly the deconstruction put forward by Jacques Derrida is a sign of the presence of post-structuralism and post-modernism and it can be concluded that deconstruction is an ideology that promotes balance and equality and is anti-truth that is absolute, and dominant (Norris, 1983).

The method of deconstruction analysis in the context of dissecting literary works is conducted by dismantling and breaking down hierarchical or binary opposition by looking for comparisons in the form of secondary opposition texts by tracing invisible, marginalized, and unacknowledged traces (Derrida, 1987). The basis of the researcher in choosing this theory of deconstruction is that in an era that is completely advanced both in the field of science and technology and a very broad

public sphere, showing freedom of opinion, this is very much in line with the post-structuralism school, namely that everyone could interpret a work that is free but grounded (Derrida, 1987). A truth that will not stop because it requires a renewal of meaning in that truth Paulo Coelho's most famous novel, *The Alchemist*. *The Alchemist* has been translated into 80 other languages and is the most translated work in the world by a living author, according to the Guinness Book of Records, with almost 300 million copies of his 30 released in multiple languages.

The author, Paulo Coelho has also been the sales leader of works produced in Portuguese throughout the language's history. In the novel *The Diary of a Magician or Pilgrimage*, Coelho discusses the way of Santiago (the third center of Christianity after Rome and Jerusalem) and what a big event unfolds with regular people. The book's first release in 1987 was not as successful as *The Alchemist*, but it did result in a significant rise in the number of pilgrims on his path. *The Alchemist*, the writer's most successful and spectacular work in pursuit of meaning and depth, was released in 1988, with just 900 copies first sold. The novel's republishing in the United States in 1994 established him as the world's first best-selling Brazilian author and marked the beginning of his international acclaim.

Paulo Coelho is a Brazilian writer whose father is an architect while his mother is a housewife. After recovering, Coelho continued his studies at law college. Soon, however, Coelho decided to call it quits and return to the theater scene. Coelho joined the hippie scene in the 60's. Judging this as a subversive act, the dictators have thrown Coelho and Seixas into prison. After a harrowing episode in his past, Coelho seems reluctant to admit his dream of becoming a

writer. It was his partner who always reminded Coelho of his dream of becoming a writer. Tirelessly, he asked Coelho to write again. Finally, Coelho wrote his first book entitled *Arguidos do Inferno* in 1982 and continued through the book *O Guia Prático do Vampirismo*. On July 25, 2002, Coelho was familiar at the Brazilian Literary Academy. This was a watershed moment for Paulo Coelho, as many critics had long criticized Coelho's work as a high-profile novel with minimal literary content. The acceptance of Coelho as one of the BLA contributors certainly further strengthens Coelho's role as a writer.

The novel *The Alchemist* by Paulo Coelho and the analysis using binary opposition, and deconstruction theory display a significant correlation. Binary opposition refers to the concept of two opposing ideas or concepts, and deconstruction theory seeks to challenge and dismantle these oppositions. In *The Alchemist*, the main character Santiago embarks on a journey of self-discovery and fulfillment, which aligns with the deconstruction theory's objective of questioning and subverting established norms and beliefs.

One aspect of the correlation between *The Alchemist* and binary opposition deconstruction theory is the exploration of traditional dichotomies such as fate versus free will. Throughout the novel, Santiago encounters various characters who embody opposing beliefs about destiny and personal agency. By challenging these opposing viewpoints, Coelho invites readers to question the binary nature of these concepts and consider alternative possibilities. Furthermore, the novel explores the binary opposition between materialism and spirituality. Santiago's journey takes him away from a conventional life pursuing material wealth towards a more

spiritual path, guided by his personal legend. Coelho's narrative challenges the notion that material possessions bring true happiness and fulfillment, encouraging readers to question societal values and seek a deeper understanding of themselves.

In addition to the thematic exploration, Coelho's writing style in *The Alchemist* also aligns with the principles of deconstruction theory. The narrative often employs binary opposition, which can be interpreted in multiple ways, challenging fixed meanings and inviting readers to engage in a process of deconstruction. This approach encourages readers to question established interpretations and search for their understanding. In conclusion, *The Alchemist* by Paulo Coelho and the analysis using binary opposition deconstruction theory showcase a strong correlation. The novel's exploration of dichotomies such as fate versus free will and materialism versus spirituality, along with its use of binary oppositions with the principles of deconstruction theory by challenging traditional beliefs and inviting readers to question established meanings, both the novel and the theory encourage a deeper exploration of oneself and the world.

In several previous studies, the researcher found several studies that discussed deconstruction theory and analyzed the novel *The Alchemist* from several different approaches and perspectives, starting from several studies that discuss the main character in a novel using the deconstruction method in the novel *Guru Aini* by Andrea Hirata (Kurniawati, Zuriyati, 2020). In addition, there is also research that discusses the correlation between psychoanalysis Freud's perspective, and deconstruction (Jared Russell, 2020). The next research is applying deconstruction in literary works, the researcher also found research on the relevance and legacy of

deconstruction in the present from an interview with Jean-Michel Rebate (Greaney, 2021). There is also research that discussed deconstruction theory in their discussions, among others: This study discusses deconstructing the other side of the main character, namely Midun in the novel *Sengsara Membawa Nikmat* by Sutan Sati (Indriana, 2022) Furthermore, it uses the same theory but the perspective of feminism in the novel *Jilbab Traveler* by Asma Nadia (Rahayu et al., 2022).

In addition to collecting previous research that examines deconstruction, the researcher collects studies that discusses Paulo Coelho's *The Alchemist* novel as a research object, there is psychological research on self-discovery which can be reflected in Santiago's search for treasure in the novel *The Alchemist* by Paulo Coelho (Shinde, 2020). Then, this study discusses the comparison of self-actualization from the two novels by Paulo Coelho, namely *The Alchemist* and *Eleven Minute* novels from a psychological point of view (Reshma & J, 2021). Furthermore, *The Alchemist* novel cannot only be studied from a psychological perspective, The researcher has found a research that uses *The Alchemist* as an object of study using the theory of Marxism from the dreams of the main character Santiago (Mazumder, 2021). In other studies, there is research that employs a psychological perspective and psychoanalytic theory in the novel *The Alchemist* by Paulo Coelho accompanied by historical studies (Imran, 2022). Finally, there is research that discusses the moral values in the novel *The Alchemist* which is used as a reflection in everyday life (Hastuti et al., 2023).

Based on previous studies that the researcher found, it can be concluded that the novel *The Alchemist* is quite attractive as an object of research, as evidenced by

the number of studies that use *The Alchemist* as an object of research. However, among the few studies that the researcher found, the researcher did not find deconstruction theory applied in this masterpiece from Paulo Coelho. Therefore, the researcher uses *The Alchemist* as the object of research using deconstruction theory. In this research, the researcher discusses binary oppositions in *The Alchemist* and interprets them by dismantling or deconstructing the method of binary opposition in this novel, First, the researcher finds the opposite meaning in the novel, and then the researcher will prove that the opposite meaning is also the truth of meaning in this novel.

B. Problem of the Study

Based on the research background above, the researcher formulated the problems to be answered in this study as follows:

1. What are the binary oppositions contained in the novel *The Alchemist* by Paulo Coelho?
2. How are binary oppositions of *The Alchemist* novel by Paulo Coelho deconstructed?

C. Significance of the Study

Theoretically, this research can be a reference for other researchers who investigate similar topics and theories. In addition, this research can be used to understand how deconstruction is constructed in the novel. Later it also an aid to understand the post-structuralism approach. Furthermore, this research deconstructs the general meaning of this novel.

Practically this research shows the reader to be more moderate in viewing a social phenomenon that is before him, so that it is not easy to draw conclusions and

truth, because post-structuralism and deconstruction teach that truth is not absolute but is subjective and dynamic depend on which perspective that used.

D. Scope and Limitations

In this study, the researcher focuses on the stages that the main character goes through to find the treasure and concludes the true meaning behind the main character's search to find his goal, namely the hidden treasure, in this case, the main character goes through several obstacles in his search for the novel *The Alchemist* by Paulo Coelho. Next, the researcher looks for a correlation between the story in the novel *The Alchemist* and the present-day using Jacques Derrida's deconstruction approach by binary opposition.

E. Definition of Key Terms

1. Binary Opposition

Binary opposition refers to the concept that certain ideas or concepts are defined in opposition to each other. In binary opposition, two contrasting terms are set up as opposites, such as good versus evil, light versus dark, or male versus female. This concept is often used in literature, philosophy, and cultural studies to analyze and understand the complexities of human thought and language. It allows for a deeper exploration of how meaning is constructed and how power dynamics are established within a society. By identifying and deconstructing binary oppositions, we can uncover the underlying assumptions and hierarchies that shape our understanding of the world. In binary opposition there are 2 meanings dominant which is considered by the majority of people to be true or preferable to the opposite

meaning and subordinate is a meaning that is marginalized because the meaning is considered inferior to the dominant meaning (Derrida, 1968).

2. Dominant Meaning

Dominant texts refer to those texts or cultural artifacts that hold a position of power and authority within a society. These texts often reflect the values, beliefs, and interests of those in positions of privilege or control. Dominant texts can include literature, media, art, and other cultural products that shape our understanding of the world. They often reinforce certain ideologies and maintain existing power structures. Analyzing dominant texts allows us to uncover how they shape our perceptions and influence our behavior. By deconstructing dominant texts, we can challenge their authority and explore alternative perspectives that may have been marginalized or silenced. This process encourages critical thinking and promotes a more inclusive and equitable society (Derrida, 1971).

3. Subordinate Meaning

Subordinate meaning is a meaning that is set aside by some people and has a lower connotation or is less trusted by most people. Derrida in deconstruction tries to equalize this subordinate meaning so that it can be equal to the dominant meaning. Because it is considered low, the meaning that includes subordinate meaning tends to be put aside until it is even considered wrong and does not exist. Therefore, deconstruction tries to provide an understanding that subordinate meaning also has the possibility of truth equal to the possibility of truth like that of dominant meaning (Derrida, 1971).

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter has numerous significant sub-chapters. The researcher quickly describes post-structuralism, deconstruction, binary opposition and the other that contain in Jacques Derrida's deconstruction theory. This chapter provides the reader with an introduction to deconstruction used in analyzing *The Alchemist* Novel.

A. Post-Structuralism Approach

With today's technology getting more sophisticated, so that the space and platform used in conveying opinions can be freer and wider for the public to know, this can be a dangerous proposition, because currently, many people quote opinions. As a reference for opinions and actions without asserting that the opinions and opinions of others are adequately accounted for both academically and legally (White, 2017). With this negative impact, the effect of freedom of expression must have a positive impact on the development of science as well, because of this free and accessible platform for many people, scientific resources can be accessed more widely by the public. Furthermore, speaking freely about this, Science is increasingly diverse because it is more able to express opinions by preconceived concepts and empirical experience in living life. With these positive and negative influences, students must be more careful in making other people's opinions take actions and opinions (Alpino, 2023).

In the era of post-modernism, philosophy is starting to lead to language, especially in the study of linguistics, because philosophy which tends to focus on the world of thoughts is starting to lead to language. After all, thoughts will not be

known and invisible when these thoughts are not expressed, and the only way is by conveying them. through language media (Al-Fayyadl, 2005). Besides that, the slogan is very popular in the world of philosophy, namely, the slogan belonging to Rene Descartes which reads "Cogito Ergo Sum" which means "I think, therefore I exist" but this needs additional editorial, that is, for a thought to exist, it needs to be conveyed or implemented. so that it can be known and understood by others. Because as is known the mind cannot be seen with the eye.

Before discussing post-structuralism, it is better to understand the previous emphasis, namely structuralism. Structuralism was introduced by the father of modern linguistics, namely Ferdinand de Saussure. In linguistics, language is divided into three parts, namely *parole*, *langage*, and *langue*. *Parole* is the sound uttered by speakers of a language, commonly called speech, whereas when this *parole* is by the rules of the language itself, *langage* is born, but Ferdinand de Saussure is more intense in discussing *langue*, namely meanings that can be understood by speakers of the language, *langue* in the language (Nesterov, 2021). When 2 speakers of a language speaking to each other can understand the intent and purpose of the language spoken, the *langue* is not bound by history, background, and culture. While *parole* is still tied to a local cultural structure and culture, *langue* goes beyond that. because this *langue* can be considered as the intent of that language, so that *langue* is not bound by context, when *parole* is born from the awareness of society, then *langue* is formed from the unconscious of society. According to Saussure *langue*, it is called "a pure system" because it was born out of context but can be understood by society (Al-Fayyadl, 2005).

When it comes to structuralism it will not escape its bookmarks, these are characteristic of the current state of structuralism. Structuralism is a concept of a sense that will be explained by the bookmark so that it cannot be separated and interconnected, while the bookmark has no bookmark, then the map will not be known, nor will it be known, when this marker has no markers then the sound it produces will be unintelligible and discordant. According to Saussure, this bookmark is media so the media is also dependent on the culture or customs of the language being covered, so that the same bookmark can have a different map according to which the sign is used. It was later developed by its successor Lévi-Strauss who constructed that language as a bridge between another and the other to explain its meaning to the other (Norris, 1983).

Under the scope of the literary work, structuralism assumes the sense of a literary work to be static, as elements within the literary work are fixed and continuous to explain a single meaning. It was taken from those in the literary elements who are mutually reinforcing to represent a single meaning, by the name structuralism, so it upholds a tidy structure and resonates with one another, with the structuring of the literary work making the meaning of the literary work more stable, This could happen by placing elements forming the literary work with views determined by generalized literary knowledge (Roberts S. Corrington, 2000) with a general sense in the literature in these structures, leading to stability of meaning within the sphere of structuralism, so that generality is a reference to other literary critics.

Post-structuralism says that the meaning in the text is never fixed and there are new meanings that come with time, the text meaning, so according to Derrida the meaning in the text is not a single truth. Post-structuralism correlates with post-modernism, with the character that truth is subjective so there is no absolute truth because it depends on the perspective that was used. Structuralism considers that literary works have elements that are interconnected and become a meaning, whereas post-structuralism discusses the scope of literature but there is no specific meaning and nothing is fixed, so every era will present meanings that are not fixed and changing this is because everyone has a character that shapes himself in his environment so that in looking at social reality every people have their point of view.

The presence of post-structuralism refutes structuralism which argues that every meaning has a single meaning because of the interrelationships between one element and another in literature. According to Young (1987), post-structuralism says that the name "post-structuralism" served only as an umbrella word that regards itself as a boundary between post-structuralism and structuralism, meaning that if this post-structuralism was not the successor of structuralism and it was not the opposite of structuralism. The word "post" in structuralism is merely a sign that this current exists after structuralism and not as a development of structuralism. This is because post-structuralism makes structuralism a foothold in elimination, or an adjustment in the sense of the literary work.

B. Deconstruction Theory

One of the well-known post-structuralist figures is Jacques Derrida with the theory he brings, namely deconstruction. The idea is a strategy of studying the text carefully, interrogating the text, frightening it through its defenses, and looking for binary oppositions written in the text (Sarup, 1993). As for the binary opposition to a pair of phrases that contradict each other in a hierarchical phrase whose hierarchy is conditional. It is quoted conditionally because, in the view of post-structuralism, language is seen as unstable, it can change at any time. Unlike the binary opposition in structuralism, the opposition is imagined to be eternal and equal. Deconstruction teachings cannot be removed from Derrida's view. Deconstruction in Derrida consistently begins with the unthinkable. They reject the view that language has a unique meaning, as proposed by structuralism. There are no expressions or forms of language that are used to make sense of specific and specific objects and meanings. Therefore, deconstruction is included in the flow of post-structuralism.

Deconstruction is a product of Jacques Derrida's thought which tries to criticize and demand radically the achievements of Western philosophy, modernism, and structuralist thought. Jacques Derrida criticizes Western philosophy that flatters something termed logocentrism or the presence of metaphysics, a metaphysical system that relies on logos or transcendental truth behind everything that appears on the surface or everything that happens in the phenomenal world (Al-Fayyadl, 2005: 16). Derrida also criticized structuralists for phonocentrism, who argued that transcendental truth is sound. For him, writing was

an autonomous thing, and always open to the endless possibility of reinterpretation in the field of his burial.

The method of deconstruction analysis in the context of analyzing literature is carried out by dismantling and breaking down hierarchical or dominant opposition by searching for secondary opposition texts by looking for traces of opposition that are invisible, marginalized, and unknown. Jacques Derrida's theory of deconstruction does not escape post-structuralism, in other words, deconstruction is post-structuralism itself. Post-structuralism is an opposing view, resistant in the sense that it wants to improve structuralism.

If in structuralism, language, and meaning are seen as permanent, totalitarian, and comprehensive, then in structuralism, meaning can change, be inconsistent, and unstable (Derrida et al., 2004). The similarities between structuralism and post-structuralism both tickle the death of the subject. In a literary context, the subject is described as a writer or designer. Post-structuralism develops the idea that all cultural texts, both literary and non-literary, can be interpreted in various ways and with different or conflicting results. Moreover, when structuralists only talk about mathematically polarized laws, the opposite is true. Post-structuralism celebrates passion, fun, and playing on the part of its readers. When the result of culture is a social product through certain agreements and bonds, post-structuralism views it as a product of power with its various operations. When structuralism evokes the death of the subject, poststructuralism proclaims the birth of the subject (Sugara, 2019).

Derrida, by reading philosophical texts, has shown the flow and achievement of philosophical thought from classical to modern which is trapped in the greatness, and centrality of something called logocentrism and phonocentrism. Logocentrism, as stated by al-Fayyadl, is a metaphysical system that relies on logos or transcendental truth behind everything that appears on the surface or everything that happens in the phenomenal world (al-Fayyadl, 2005: 16). In the linguistic context, logocentrism is represented through text as meaning, idea, and presence, whereas if we follow Derrida's line of thought, the meaning or sign behind language is not the true meaning, concept, or sign but form. language or other derived markers. For Derrida's sensory presence is never complete, a text always gives birth to another text which is continuous, and infinite.

As al-Fayyadl said, every text that guarantees a complete meaning also leaves a residue that is impossible to combine into a patent configuration of meaning. Therefore, said Derrida, it is impossible to hunt down the meaning of the text. Our understanding will always be limited by the unexpected possibilities that sometimes arise from the subtle power of texts beneath the surface. The possibilities expressed in a text are not simple truths or meanings; but traces that continuously delay and delay the presence of truth or meaning (al-Fayyadl, 2005: 67).

1. Binary Opposition

The term *differance* was first delivered through Derrida in his talk to the Societe Francaise de Sociee on January 27, 1968. ³⁰ The vocabulary used to be a neology which was Specially created through Derrida to change the old vocabularies that he noticed as out of date or inadequate. The concept that

overshadows the binary opposition in deconstruction is called *différance* in French. *Différance* contains two different meanings, namely to differ and to defer. The concept of *différance* according to Derrida is broader than the word difference. *Différance* has the root words to differ and to defer (Derrida, 1968)

Différance was originally a term used by Derrida to oppose the phonocentrism of Western philosophers who favored speech over writing. *Différance* and difference are two words that are different in writing but similar in pronunciation, so this can only be proven by reading the text. *Différance* is a concept that begins with Derrida's term traces and continues with binary opposition to apply it to deconstruct the meaning of text. The term *differance* was first delivered through Derrida in his talk *to the Societe Francaise de Sociee* on January 27, 1968 (Al-Fayyadl, 2005:110).

The difference is postponing meaning, as opposed to the binary opposition, which is cemented by traditional structures, a very unfair hierarchy for other meanings, Derrida's deconstruction wants to equate between the two opposing meanings in the binary. As an example, the binary opposition of good is evil in life, the meaning of evil is always distorted, but when we don't know what evil is, we don't know. From here the sense of irreverence contained in the binder's office explained to one another the meaning of the other, so that from both conflicting meanings there was no need to elevate one meaning and lower another, they would have an equal meaning (Lu & Li, 2022).

Binary opposition refers to the concept that certain ideas or concepts are defined in opposition to each other. In binary opposition, two contrasting terms are

set up as opposites, such as good versus evil, light versus dark, or male versus female. This concept is often used in literature, philosophy, and cultural studies to analyze and understand the complexities of human thought and language. It allows for a deeper exploration of how meaning is constructed and how power dynamics are established within a society. By identifying and deconstructing binary oppositions, we can uncover the underlying assumptions and hierarchies that shape our understanding of the world.

CHAPTER III

RESEARCH METHOD

In this chapter, the researcher discusses the method employed to perform this research. The research technique consists of the following components: research design, data source, data collecting, and data analysis. Consequently, readers comprehend how this research was carried out.

A. Research Design

This research is a type of literary criticism because it uses the primary source of literature as the research object. This research uses *The Alchemist* novel. This research uses a post-structural approach and deconstruction theory. In the analysis, the researcher collect data about the binary opposition in the novel *The Alchemist* that led the main character to reach his dream of finding treasure. *The Alchemist* novel has binary opposition that can be interpreted to find hidden meanings. Therefore, the interrelated meanings are needed to dismantle the existing meanings so that they can be relevant today, this is necessary because the novel written by Paulo Coelho was written in 1988.

This research uses a post-structuralism approach so that in the process of analysis, after finding the binary opposition of the novel *The Alchemist*, the researcher deconstructs the meanings that have been considered absolute as has been considered by structuralism. To deconstruct the meaning of *The Alchemist*, the researcher deconstructs the existing binary opposition.

B. Data Source

The source of this research data is *The Alchemist* novel by Paulo Coelho published in 1988 and has 208 pages that become research objects, as well as books on deconstructing theory as instruments or capital. The researcher analyzes objects. *The Alchemist* novel was published in English by HarperCollins Publisher Ltd. but was originally published in Portuguese in Brazil by Editora Rocco Ltd. (Rio de Janeiro). The version of the novel used by the researcher is the 208 page online version (25th Anniversary Edition).

C. Data Collection

The data-collection techniques in this study use reading and note techniques, described as follows:

1. Reading techniques

This is made through an in-depth reading of the data source for *The Alchemist* novel.

2. Notepad technique

Note quotations or phrases containing hierarchical opposition in the novel *The Alchemist*.

D. Data Analysis

Based on the reading made data identification and classification, then the data is analyzed with the deconstruction theory of Jacques Derrida as follows:

1. Specify a text containing the dominant opposition hierarchy in the text of *The Alchemist* novel by Paulo Coelho.

2. Text that contains the hierarchy of opposition in novels that have been determined as objects of study and then the reversal of opposition. The reversal of the opposition indicates a dependency between opposing forces. Things covered by the Researcher are then displayed in the opposite sense of what is privileged. This is intended to show that the perception of a text is never complete, for there will always be another meaning to the real meaning that Paulo Coelho's novels wish to present.
3. The measures taken above give a new usage of the text contained in the novel by Paulo Coelho.

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher presents a discussion of the findings the binary opposition in the novel *The Alchemist* using literary criticism method and deconstruction theory by Jacques Derrida. In the discussion, the researcher divides 2 Problem of Studies in this research, to answer which the researcher discusses the binary opposition in this novel.

A. Binary Opposition in *The Alchemist* Novel

In the search for Paulo Coelho's *The Alchemist*, researcher found several binary oppositions that need to be deconstructed. The findings and data are based on the researcher's reading and recording of the novel *The Alchemist*. In finding the binary opposition, the researcher identifies the adjective embedding the main character, the external factors that influence the main character, and the main character's journey. To reveal the data that needs to be deconstructed, the researcher records the data, then looks for the subordinate meaning of the dominant meaning that the researcher finds first, after finding it, the researcher includes data that already has a subordinate meaning, including The shepherd is poor, The shepherd is uneducated, the gypsy woman is a cheater, Santiago relies on external factors in his travel, Crystal merchant resists change, Santiago was determined to pursue his dream, Treasure is Santiago's main goal.

1. The Shepherd is poor

Shepherds in the sense that has been described by the general view have a lowly job, this happens because shepherds are closely linked to rural areas, which

in binary opposition, people who come from rural areas experience marginalization in meaning because they are considered to be experiencing backward civilization, because rural areas are closely linked to traditionalism. and far from modern. Apart from the technological aspect, villages also experience marginalization in terms of social strata, this happens because in terms of wealth, job held, and clothing that seems ordinary and far from luxurious. In the novel *The Alchemist*, the main character is introduced as a shepherd, who is simple, poor, but happy with his work. This can once again be seen through the conversation between Santiago and his father below:

"The people who come here have a lot of money to spend, so they can afford to travel," his father said. "Among us, the only ones who travel are the shepherds." "Then I'll be a shepherd!" (p.20).

In the conversation above, Santiago's father says that people who can travel far are only people who have a lot of money, in contrast to the conditions of Santiago and his father who can only travel only shepherds. In this sentence, it can be understood that Santiago and his father are not rich people, Santiago is following the dominant meaning, namely, shepherds are poor people.

Without thinking, Santiago immediately decides to become a shepherd, he wants to see the cities of the tourists who come to his city to see the castle, even though his father still tries to convince him to stay in his city, Santiago still wants to see how the lives of the tourists who come to his city, it is evidenced by the following conversation below:

"Those people, when they see our land, say that they would like to live here forever," his father continued. "Well, I'd like to see their land, and see how they live," said his son. (p.20).

In the conversation above, Santiago's father once again tries to continue to convince Santiago that his hometown is a very beautiful village, it aims to make Santiago undo his intention to go shepherding. However, Santiago remains determined to become a shepherd so that he can travel to all parts of his country. Upon seeing his son's determination, he gave his son a pouch containing three ancient Spanish gold coins. And said to Santiago in the conversation below:

“I found these one day in the fields. I wanted them to be a part of your inheritance. But use them to buy your flock. Take to the fields, and someday you’ll learn that our countryside is the best, and our women are the most beautiful” (p.20).

In the quotation above, it can be seen that some of the gold pieces are not money owned by Santiago's family, but gold pieces found by Santiago's father in the field, this proves that Santiago and his father do not have much wealth, and can be said to be poor, because the definition according to the oxford dictionary, poor is not having enough money, or not having enough money to buy basic needs (Oxford University, 1989).

In his journey as a shepherd, Santiago is also only armed with a book and a jacket, this once again proves that Santiago was a poor man, who only brought books to read a pillow, and a jacket to keep him warm in the cold. it is described in the sentence below:

He owned a jacket, a book that he could trade for another, and a flock of sheep (p.20).

In the quotation above, it can be seen that he also only has the bare necessities, he gets money for food only from selling wool from his sheep, and it can be concluded that Santiago as a shepherd is a poor person.

2. The shepherd is uneducated

The stereotype that says that shepherding is a job that is looked down upon, due to the lack of education required for shepherds. This is because the job of a shepherd is only to herd the animals, find food and water, and take the shepherd to a safe area to avoid being hunted by wild animals. This does not require a high level of education; it only requires tenacity from the herder himself. The stereotype of shepherds having low education can be proven in the sentence below:

"How did you learn to read?" the girl asked at one point. "Like everybody learns," he said. "In school." "Well, if you know how to read, why are you just a shepherd?" The boy mumbled an answer that allowed him to avoid responding to her question. He was sure the girl would never understand. (p.20).

In the quotation above, a girl questions why someone who can read is only become a shepherd. This shows that a shepherd has a low education, even just reading is something that does not reflect a shepherd. The image of a merchant's daughter that a shepherd should not have an education, because shepherd work only requires a few skills, is a stereotype that is embedded in most of society.

3. The gypsy woman is a cheater

The gypsy woman is portrayed as a cunning character and often deceives others to get money, she is described as having magical powers that can see something supernatural. In the story of Santiago's adventure, there is a meeting between Santiago and the gypsy woman to find out the meaning of the recurring dream, this proves that the gypsy woman is famous for her power to read the supernatural. However, there are things to note in the implicit meaning in this novel about this gypsy woman, she also recognizes that gypsy women are reliable

fraudsters. This can be seen through the prejudice Santiago himself, in the sentence below:

People said that Gypsies spent their lives tricking others. It was also said that they had a pact with the devil and that they kidnapped children and, taking them away to their mysterious camps, made them their slaves. (p.22).

In the quotation above, several things can be discussed in this case, first, a gypsy becomes a character who is less favored by readers and the main character because it is considered to have a negative meaning. After visiting the gypsy woman, Santiago was not satisfied with the answer from the gypsy woman, because it was only in the form of advice to go to the pyramid according to his dream, without any instructions that could help, and also asked for a tenth of the treasure he would find, this was considered not worth it, because without Santiago coming, he knew that to reach the treasure, it was necessary to go to the pyramid.

4. Santiago relies on external factors in his travel

In Paulo Coelho's novel *The Alchemist*, the protagonist Santiago embarks on a journey to find his treasure. Throughout his quest, Santiago relies heavily on external sources and individuals to guide him in his pursuit. This reliance on outside help can be analyzed through the lens of binary opposition, a concept that examines the contrasting elements within a narrative. In this case, Santiago's dependence on others can be seen as a binary opposition to his own self-reliance and inner strength as a shepherd.

From the beginning of the novel, Santiago seeks guidance from various individuals he encounters along his journey. He initially consults a gypsy woman who interprets his recurring dream about a treasure in the Egyptian pyramids. This

can be evidenced by the conversation between the gypsy woman and Santiago below:

"I'm not going to charge you anything now," she said. "But I want one-tenth of the treasure if you find it." "Well, interpret the dream," he said (p.23).

The quotation above shows that Santiago asked the gypsy woman to interpret his dream, this shows that Santiago needs other people to affirm his beliefs about the dream he had. After going to the gypsy woman, then Santiago meets Melchizedek, the king of Salem, who provides him with spiritual advice and encourages him to follow his Personal Legend. The old king Melchizedek is presented as a wise figure who guides Santiago on his journey to discover his personal legend.

While this drives Santiago toward his destiny, it also emphasizes the importance of making choices and understanding omens. These seemingly contradictory roles can be seen as a reflection of the complexity of life itself, where fate and choice are often closely linked. In addition, Melchizedek introduces the concepts of "Personal Legend" and "Soul of the World", both of which are central themes in the novel. King Melchizedek said to Santiago in the conversation below:

"Because there is a force that wants you to realize your Personal Legend, it whets your appetite with a taste of success." Then the old man began to inspect the sheep, and he saw that one was lame (p.35).

In the quotation above, Santiago again needs affirmation from others to convince himself of what he believes in, namely crossing the sea to Egypt. In the novel *The Alchemist*, the old king character is considered a guide for Santiago, even though he only met briefly, one example is by giving 2 precious stones to accompany Santiago's journey.

Santiago relies on the alchemist, a wise and mysterious figure who teaches him about the secrets of the universe and helps him overcome obstacles. These relationships exemplify Santiago's reliance on external sources for wisdom and guidance. On his journey, he always asks and learns from the alchemist. Several events on his journey, Santiago always asks the alchemist, one example is depicted in the following conversation below:

That night, he told all of this to the alchemist. And the alchemist understood that the boy's heart had returned to the Soul of the World. "So, what should I do now?" the boy asked. "Continue in the direction of the Pyramids," said the alchemist (p.118).

As a quotation above Santiago still asks what will he do in his journey to the treasure of his dreams, Santiago meets many people. Santiago has a highly curious nature, he always tries to get something new on his journey, starting from asking questions and observing the surrounding environment.

5. The crystal merchant refuses to change

In the novel *The Alchemist*, there is a character who sells crystals, who in the story of his journey has a significant contribution in helping Santiago achieve his dream. Santiago's arrival in the crystal merchant's life brings some quite significant changes, but this is something that the crystal merchant doesn't really like because he doesn't like change, this is explained in the sentence below:

"If we serve tea in crystal, the shop is going to expand. And then I'll have to change my way of life." (p.58).

The conversation above explains that the crystal merchant is also very fond of balance, he has strong principles, he does not like change, and he likes balance in life. But this began to change when he met Santiago, although at first, he refused, he continued to obey the innovations provided by Santiago.

6. Santiago was determined to pursue his dream

The novel explains that Santiago has a strong determination to reach his dreams, especially after getting advice and explanations from the old king. It can also be proven that he immediately made up his mind to become a shepherd after being told by his father that to travel the world, he needed to become a shepherd.

This can be seen from the conversation with his father below:

his father said. "Among us, the only ones who travel are the shepherds." "Then I'll be a shepherd!" (p.20).

The quotation above shows that Santiago was determined to pursue his dream, in addition, Santiago's strong determination can also be seen after being asked to give some of his sheep and a tenth of the proceeds of his property, without a long thought he immediately fulfilled the conditions given to him. Urim and Thummim also provide positive energy for Santiago's confidence in achieving his dreams, it is described in the sentence below:

He placed Urim and Thummim in the chest. They were also a part of his new treasure because they were a reminder of the old king, whom he would never see again. It's true; life is generous to those who pursue their Personal Legend, the boy thought (p.145).

The quotation above explains that Santiago always reassures himself, in this case, Santiago can be described as having a strong determination in pursuit of his dreams, he sacrificed many things he had on the way to pursuing his dream of finding treasure in the pyramid in Egypt.

a. Treasure is Santiago's main goal

The treasure in the novel *The Alchemist* is the goal of Santiago's journey to the pyramids in Egypt, this makes Santiago take a long journey. At first glance,

treasure seems to refer only to the material wealth that Santiago, the novel's protagonist, seeks; he dreams about the treasure of the Egyptian pyramids and travels to the African continent. This is explained in Santiago's conversation below:

“He was going to be able to save the little money he had because of a dream about hidden treasure” (p.23).

In the quotation above, it can be concluded that the purpose of all the efforts made by Santiago is to obtain hidden treasures in the Egyptian pyramids. Although faced with various problems he continued to convince himself to continue to focus on his goal of finding the treasure he craved when he was constrained by the language used by the people in Egypt, he convinced himself with a sentence below:

But he didn't need to worry about that right now. What he had to be concerned about was his treasure, and how he was going to go about getting it. “I'm an adventurer, looking for treasure,” he said to himself (p.40).

The conversation above explains that Santiago believes in finding the treasure, in his journey he continuously gave himself the confidence to focus on his main goal while on the way to achieving his goal. Because in achieving his goal he must believe that the universe can help him achieve his goal, he remembers the words of the old man in the conversation below:

They reminded him of the old man. “When you want something, all the universe conspires in helping you to achieve it,” he had said (p.45).

As a quotation above it is known that Santiago always uses the old king as a reminder and also a guide on his journey to find the treasure that he dreamed before.

B. Deconstruction of Binary Opposition in the Novel *the Alchemist*

In its application, deconstruction aims to equalize superior and inferior meanings, there is no meaning that is higher than another meaning. Likewise, in the

deconstruction process in binary opposition, deconstruction aims to equalize the existing dominant text, this aims to show that each existing meaning is meant to explain and strengthen each other, not to contradict one another. In the process, deconstruction wants to reveal the meaning of the subordinate meaning which is considered something wrong, and contrary to the dominant meaning which is considered an absolute truth, so that the opposite is automatically an error or a meaning that is below the dominant meaning. Therefore, the researcher proves that the opposite of the dominant meaning is also an assumption that has the right to be considered the truth.

For deconstruction, the agreed truth is an assumption that is agreed upon as truth, but not an absolute truth, but a truth that is viewed from one perspective only and does not rule out the possibility of other truths that also start from assumptions using different perspectives. The data that the researcher encounters next is the opposite of the meaning that the researcher encounters as a binary opposition, the opposite data of the binary opposition called subordinate meaning or marginalized meaning among others: shepherd is rich, the shepherd is educated, the gypsy woman conveys the truth, Santiago always relied on himself for his journey, the crystal merchant accepts change, Santiago was afraid to risk leaving his comfort zone, the discovery of the soul is Santiagos's goal.

Furthermore, the researcher provides an explanation that the opposite meaning can be used as truth, equivalent to the dominant meaning, and not a meaning that is under the dominant meaning, but is equivalent to the dominant meaning and can be proven.

1. Shepherd is rich

Likewise, Santiago and his father, say that only rich people can travel, but for their circle who can travel only shepherds, this cannot be said that Santiago and his father are poor people. It is proven that Santiago has quite a lot of sheep, which he bought after getting money from his father, it can be seen in the conversation below:

"If you want to learn about your treasure, you will have to give me one-tenth of your flock. The next day, the boy met the old man at noon. He brought six sheep with him (p.32).

From the above incident, it can be concluded that the sheep given by Santiago to The Old King amounted to 6, if the terms of one-tenth of the sheep owned by Santiago are calculated, then the total number of sheep Santiago has is 60 sheep. This is not a small amount to be owned by a poor shepherd.

On his way to becoming a shepherd, Santiago has lived the life of a shepherd, and it is mentioned 2 years Santiago has lived his life as a shepherd, by sentence below:

after two years of walking the Andalusian terrain, he knew all the cities of the region (p.19).

From the quotation above can conclude, that at the beginning of his journey, he was given 3 ancient gold pieces which were sold and bought by a flock of sheep by Santiago, and it was not mentioned how many sheep Santiago got by exchanging them for the 3 gold pieces. As time went on Santiago had 60 sheep of which one-tenth was given to King Salem on the condition that he gave some clues to Santiago.

The novel *The Alchemist* is set between the 16th and 19th centuries. Coelho never specifically mentions the year in *The Alchemist*. However, the historical

context of the story suggests that Santiago's journey takes place around the 18th century. Evidence for this assumption includes the fact that the South of Spain was no longer under Muslim control (which lasted for 700 years) and the British presence in the Sahara Desert. *The Alchemist* avoids explicit references to time, making its message timeless and universal. By reviewing the above, the price that can be used as a reference is the price of sheep at that time, but there are no studies that explain the price of sheep in the 18th century.

2. Shepherd is educated

The general public perceives that a shepherd is a lowly job because he only works to herd sheep to pasture to eat, so this does not require more skills. However, this is refuted by the existence of Santiago, a shepherd who likes reading books. Apart from that, Santiago has also spent several years at seminary, this is illustrated in the sentence:

He was planning, on this visit, to explain to the girl how it was that a simple shepherd knew how to read. He had attended a seminary until he was sixteen. His parents had wanted him to become a priest, and thereby a source of pride for a simple farm family (p.19).

In the quotation above, this raises the meaning that exists in the binary opposition about the shepherd, Santiago is proof that the generalization of meaning is something that cannot be accepted, there is. Santiago is a herder who has a high enthusiasm for learning, breaking the stereotype that herding is a profession that has low levels of education.

3. The gypsy woman conveys the truth

In this explanation, it seems that the interpretation of the gypsy woman seems useless because it does not explain how to achieve his dream, but for the

researcher, it is something that helps Santiago in achieving his dream. After returning from the gypsy woman's house, Santiago daydreams in the square and reads his book, and he is visited by an old man, which reinforces the interpretation of the gypsy woman, Santiago's arrival in the square is the fruit of Santiago's disappointment with the interpretation of his dream, which brings him together with the old man. In addition, the gypsy woman teaches implicitly that to reach his dream, he must try himself and trust himself to get to his destination, not relying on others, especially the power of magic, this can be seen in the quotation below:

It's true; life is generous to those who pursue their Personal Legend, the boy thought. Then he remembered that he had to get to Tarifa so he could give one-tenth of his treasure to the Gypsy woman, as he had promised. Those Gypsies are smart, he thought. Maybe it was because they moved around so much (p.145).

In the quotation above, the gypsy woman only provides an interpretation of Santiago's dream, by suggesting to Santiago to follow his dream. This is considered an unhelpful thing for Santiago, but in reality, the affirmation from the gypsy woman fosters the belief that his dream is meaningful and needs to be pursued. In addition, his dissatisfaction with the gypsy woman's answer, causes Santiago to come to the Andalusian square to contemplate the meaning of his dream. At the end of his journey, he realized that the gypsy woman contributed to his journey by saying the gypsy woman was smart.

4. Santiago always relied on himself for his journey

The dominant text in the novel *The Alchemist* is that Santiago continues to depend on others, especially the alchemist and the old king, but in the deconstruction analysis the binary opposition tries to lift the meaning that is

considered inferior, namely, Santiago is more dependent on himself on the journey to find his treasure.

Throughout his quest, Santiago demonstrates a strong reliance on himself, relying on his intuition, courage, and determination to overcome obstacles and achieve his goal. One piece of evidence that highlights Santiago's independence is his decision to leave his comfortable life as a shepherd and pursue his dreams. Despite doubts and warnings from others, Santiago believes in himself and takes a leap of faith, demonstrating his unwavering belief in his personal legend. Furthermore, Santiago's reliance on himself is seen in the way he overcomes various challenges and setbacks in his journey. For example, when he is stranded in the desert, Santiago relies on his ingenuity to survive. He digs a hole and finds the life of a snake in the desert as the test the alchemist gave to Santiago, proving that he can rely on his instincts and abilities to overcome adversity, it can be proven by the conversation below:

He said to the boy, "Show me where there is life out in the desert. Only those who can see such signs of life can find treasure. "Suddenly, for no apparent reason, the boy's horse began to slow. "There's life here," the boy said to the alchemist. (p.105).

The conversation above shows Santiago's self-reliance and independence in pursuing his personal legend. In addition, Santiago's ability to navigate binary oppositions also shows his dependence on himself. On his way to his destination, he is only guided by a few people, but he actually makes his own choices in the process of traveling to his ultimate goal, it is proved in the conversation below:

"From here on, you will be alone," the alchemist said. "You are only three hours from the Pyramids." "Thank you," said the boy. "You taught me the Language of the World." "I only invoked what you already knew." (p.136).

From the conversation above, it can be concluded that some of the people he met only helped Santiago bring out the potential in himself, Santiago with his nature like learning new things and his high curiosity formed Santiago's character in finding his treasure.

5. The crystal merchant accepts change

The crystal merchant in the novel *The Alchemist* is a very influential character in the main character's journey to achieving his goals. He is a Muslim who is devout in religion, in his daily life, he sells crystals in the Egyptian area, but the crystals he sells do not sell well in the market until Santiago works for him for 1 month. In this novel, it is described that the life of the crystal merchant is stagnant because he likes balance. Therefore, he often forbids Santiago from implementing his innovations.

Through the lens of deconstruction, the crystal merchant is seen to represent the paradox of life itself. Although he initially resists change, he eventually accepts and enjoys it, suggesting that change and alteration are an integral part of life. In addition, the crystal merchant's personality also represents the conflict between destiny and free will. Although he initially chooses to remain in a state of stagnation, his encounter with Santiago forces him to move on and make choices that will ultimately change his life. This shows that even if we feel bound by fate or circumstances, we still have the freedom to choose and change the course of our lives. This illustrates the paradox in Santiago's life, to choose to return to Andalusia or continue his journey to the Egyptian pyramids, but the crystal merchant makes it

clear that he will continue his journey to the Egyptian pyramids, explained in the sentence below:

"You brought a new feeling into my crystal shop. But you know that I'm not going to go to Mecca. Just as you know that you're not going to buy your sheep" (p.61).

In the conversation above, it can be seen that the different thoughts of Santiago and the crystal merchant can be accepted by the crystal merchant, he also supports Santiago in his journey towards his goal, even though it is contrary to the principles of the crystal merchant himself, he advises Santiago towards changes in Santiago's life story. In this case, it seems that the crystal merchant does not want to fulfill his dream of going to Mecca but advises Santiago to continue his goal of going to the pyramids, this happens because the hope of the crystal merchant is not to go to Mecca, but to keep selling crystals in his shop. This is considered a wishy-washy nature possessed by the crystal merchant, he suggested something he didn't do, but there is something else to know that a crystal merchant is a wise person in determining the hopes and goals he has.

When compared, the crystal merchant and Santiago have significant differences, Santiago has the characteristic of liking change, while the crystal merchant has the characteristic of liking balance. However, for the researcher, the two have various similarities, Santiago, who initially despaired from his dream of going to the pyramids, then worked for a crystal merchant to earn money so he could go home and buy sheep to herd, just as the crystal merchant who was also desperate with his stagnant crystal sales, he gave up his hopes of going to Mecca, and changed his hopes to become an ordinary crystal merchant, it was the expansion of the perspective possessed by the crystal merchant that set his hopes of becoming

a crystal merchant. The crystal merchant's simplicity is what makes him special, in line with the gypsy woman's words that simplicity makes something special, it can be seen in the conversation below:

"I told you that your dream was a difficult one. It's the simple things in life that are the most extraordinary; only wise men can understand them. And since I am not wise, I have had to learn other arts, such as the reading of palms" (p.24).

The conversation above explains life of a crystal merchant is just like the bread merchant Santiago met in the square, he chose to become a bread merchant rather than a shepherd because his desire was not desperate and dependent on the fate that bound him, as well as the crystal merchant. The reason for the bread merchant is explained by the old king in the sentence below:

"When he was a child, that man wanted to travel, too. But he decided first to buy his bakery and put some money aside. When he's an old man, he's going to spend a month in Africa. He never realized that people are capable, at any time in their lives, of doing what they dream of" (p.30).

The conversation above makes the assumption arise, while the crystal merchant remained open for 30 years, could it be that his life was always stagnant? With this question, it can be concluded that the crystal merchant continues to sell crystals with all its dynamics and can survive for 30 years when many shops have closed and moved. It is proof that the sale of crystals is still running and can produce even though it is not much, this shows that the crystal merchant's belief in destiny can be paid for by his shop staying open for 30 years without experiencing bankruptcy.

6. Santiago was afraid to risk leaving his comfort zone

In the novel *The Alchemist* by Paulo Coelho, the protagonist Santiago embarks on a journey of self-discovery, leaving behind his comfortable life as a

shepherd. A binary opposition deconstruction analysis of Santiago's uncertainty in leaving his comfort zone reveals interesting insights into his character development. The concept of binary opposition refers to the contrast between two opposing ideas or concepts. In this case, Santiago's comfort zone symbolizes security and familiarity, while leaving it symbolizes ignorance and uncertainty. By applying this analytical tool to Santiago's journey, we can gain a deeper understanding of his personal legend and the challenges he faced in realizing it.

One of the main outcomes of the binary opposition deconstruction analysis is the exploration of Santiago's inner conflict. On the one hand, he wants to pursue his dreams and discover his personal legend, which represents fulfillment and purpose. However, on the other hand, he is overwhelmed by uncertainty and fear of leaving his comfort zone. This internal struggle highlights the complexity of human nature and the conflicts of desire we often experience. An explanation of the uncertainty possessed by Santiago can be seen in Santiago's conversation with the alchemist, he experiences uncertainty of purpose and wants to return to his country and undo his intention to go to the pyramid, so he needs to be encouraged by the alchemist to return to his personal legend to find his treasure.

"I have already found my treasure. I have a camel, I have my money from the crystal shop, and I have fifty gold pieces. In my own country, I would be a rich man." "But none of that is from the Pyramids," said the alchemist (p.104).

In the quotation above, it can be seen that Santiago still wants to return to his country, because he is still unsure of his personal legend to go to the pyramid in Egypt. By deconstructing this binary opposition, we can see how uncertainty in Santiago a weakness is not just a natural response to the unknown. In addition, the

analysis shows that Santiago's uncertainty is also influenced by external factors. Throughout his journey, he meets various characters who challenge his beliefs and test his resolve. Each encounter presents a new binary opposition, such as trust versus suspicion or faith versus doubt. These opposing forces contribute to Santiago's uncertainty as he navigates unfamiliar territory and faces his limitations.

Through deconstruction, we can examine how these external influences shape Santiago's character and contribute to his personal growth. Furthermore, the results of the binary opposition deconstruction analysis shed light on the transformative nature of leaving the comfort zone. By breaking down the binary opposition between comfort and uncertainty, we can see that Santiago's uncertainty is an important step in his personal development. Through facing his fears and accepting the unknown, he can discover his true potential and fulfill his personal legend. Deconstruction allows us to realize that uncertainty is not an obstacle but an opportunity for growth and self-discovery. In conclusion, the application of binary opposition deconstruction analysis to Santiago's uncertainty in leaving his comfort zone provides valuable insights into his character development and journey of self-discovery.

7. The discovery of the soul is Santiago's goal

In this novel, the reader can gain a deeper insight into Santiago's purpose in life and the lessons he has learned along the way. One of the main binary oppositions in Santiago's journey is the contrast between his personal legend and the obstacles he encounters. A personal legend is a person's unique life purpose or destiny. Throughout the story, Santiago is driven by the desire to fulfill his personal

legend, which is to find treasure in the Egyptian pyramids. However, he faces many challenges and setbacks that test his determination and belief in his goal. The binary opposition between his personal legend and his obstacles highlights the struggle between one's dreams and the reality of life. Through deconstruction, we can analyze how this binary opposition affects Santiago's character development. While facing various challenges, Santiago learns valuable lessons and gains wisdom that shapes his understanding of his personal legend. It is explained in the conversation below:

“You old sorcerer” the boy shouted up to the sky. “You knew the whole story. You even left a bit of gold at the monastery so I could get back to this church. The monk laughed when he saw me come back in tatters. Couldn’t you have saved me from that?” “No,” he heard a voice on the wind say. “If I had told you, you wouldn’t have seen the Pyramids. They’re beautiful, aren’t they?” (p.144).

In the quotation above, Santiago thinks, about why the old sorcerer did not immediately tell him about the treasure in his home area, and explains, that when he immediately knew this fact, he would not learn much about the things he found on the trip and did not know how beautiful the pyramid in Egypt was.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter contains conclusion and suggestion. Based on the research problem, this conclusion is separated into two summaries. To begin, what are the binary oppositions in the novel *The Alchemist*? Second, how is deconstruction applied to binary oppositions in the alchemical novel? Finally, the researcher makes suggestion for the next research.

A. Conclusion

In this study, the researcher determines several binary oppositions that need to be included as data to be deconstructed, this is based on how important the binary oppositions are in influencing the journey of the main character, Santiago in achieving his goals. Those binary oppositions in the novel *The Alchemist* by Paulo Coelho, are: the shepherd is poor, the shepherd is uneducated, the gypsy woman is a cheater, Santiago depends on others, the crystal merchant resists change, Santiago is sure to pursue his dreams, and treasure is Santiago's main goal.

Then the researcher deconstructs this meaning that is considered true by proving that the subordinate text in binary opposition is also the truth, and produces data, namely the Shepherd is a rich man, the shepherd is an educated person, the gypsy woman conveys the truth, Santiago depends on himself, the crystal merchant accepts the change, Santiago is afraid to take the risk of leaving the comfort zone, and self-discovery is Santiago's goal. This is evidenced by how often the binary oppositions is explained in the novel. Furthermore, researcher classify data in the form of binary oppositions This shows that a novel can not only be viewed from

one point of view, but other things need to be explored to produce a broader and less rigid view of a phenomenon that exists in life.

After finding several binary oppositions, the researcher proves that the truth about the reality in the novel cannot only be viewed from one event but can be viewed from another perspective that is considered opposite to the reality that is recognized as absolute truth. This is the purpose of deconstruction, which is to question assumptions that are believed to be absolute truth, but there is still something else that can be recognized as truth even though it is considered something contrary to the truth recognized by the majority of people. Indeed, truth is an assumption that is recognized by many people because they agree, but it does not rule out the possibility that there are assumptions that have not yet been found so it is considered subjective thinking and is often considered the opposite of truth itself.

B. Suggestion

In this research, the researcher only focuses on the field of literature, so it cannot touch interdisciplinary, which causes this research to have a limitation that is not too broad to be read with a wide scale of reader coverage. According to Paul Ricoeur, in his theory of decontextualization, it is explained that in analyzing a meaning, the breadth of thinking for the analyst affects how broad the results of the analysis are. Although this research still has some shortcomings, the researcher hopes that this research can be useful for future researchers, to serve as an illustration of deconstruction analysis.

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CURRICULUM VITAE



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