REVEALING THE MEANING OF HUMAN'S QUEST

FOR SALVATION IN HERMANN HESSE'S *SIDDHARTHA*

A Final Project

Submitted in Partial Fulfillment of the Requirements

for the Degree of *Sarjana Sastra*

in English

by

Yufi Shofiyani

2211415060

ENGLISH DEPARTMENT

FACULTY OF LANGUAGES AND ARTS
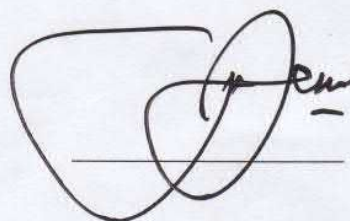
UNIVERSITAS NEGERI SEMARANG

2019

APPROVAL

This final project entitled *Revealing the Meaning of Human's Quest for Salvation in Hermann Hesse's Siddhartha* has been approved by the Board of Examination and oficially verified by the Dean of Faculty of Languages and Arts on November 6th, 2019.

Board of Examination:

1. **Chairperson**

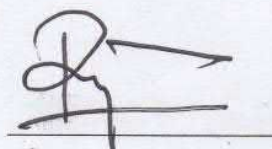   Dr. Sri Rejeki Urip, M.Hum.
   NIP 196202211989012001

2. **Secretary**

   Widhiyanto, S.Pd., M.Pd., Ph.D.
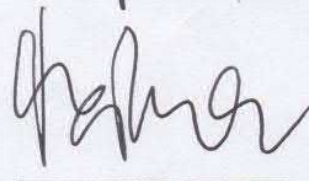   NIP 197309052005011001

3. **First Examiner**

   M. Ikhwan Rosyidi, S.S., M.A.
   NIP 198012062009121001

4. **Second Examiner**

   Fatma Hetami, S.S., M.Hum.
   NIP 197708272008122002

5. **Third Examiner as First Advisor**

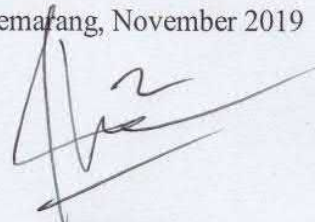   Henrikus Joko Yulianto, S.S., M.Hum., Ph.D.
   NIP 196907131999031001

Approved by
Dean of Faculty of Languages and Arts

Dr. Sri Rejeki Urip, M.Hum.
NIP 196202211989012001

ii

DECLARATION OF ORIGINALITY

I, Yufi Shofiyani, hereby declares that this final project entitled *Revealing the Meaning of Human's Quest for Salvation in Hermann Hesse's Siddhartha* is my own work and has not been submitted in any form for another degree or diploma at any university or other institutes. Information derived from the published and unpublished work of other has been acknowledged in the text and a list of references is also given.

Semarang, November 2019

Yufi Shofiyani
NIM 2211415060

MOTTO AND DEDICATION

"Believe. Everything has been settled in the best way"

(anonymous)

To:

My beloved and amazing parents,

Mr. Khaeroni and Mrs. Tristanti

ACKNOWLEDGMENTS

Praise for God, Lord of the universe. I would like to express my greatest gratitude to Allah SWT for the strength given to me so that I was able to finish this final project. Then, I would also like to express my gratitude to people who played the most important roles for me back in the days when I struggled to finish my study.

First, I would like to express my sincere gratitude to my advisor, Henrikus Joko Yulianto, S.S, M.Hum, Ph.D. who gave guidance, encouragement, and support to me while I was writing this final project. I also express my gratitude to all lectures of the English Department of Universitas Negeri Semarang.

Second, I would like to express my greatest gratitude and love to the most important people in my life, my parents, Mr. Khaeroni and Mrs. Tristanti for the never-ending support, prayer and loyal kindness they gave since day one of my life.

Third, I would also like to express my gratitude to my best friend, Maria Ulfa, my elder sisters in KMD Kos for always being the source of happiness during my activity in boarding house. For Yom4n who always support me in extraordinary ways. For someone special who always gives mentally support and prayer for me, and also for all my friend in English Literature Rombel 3 who cannot be told one by one. Thank you for all the supports.

Yufi Shofiyani

ABSTRACT

This study analyzed Siddhartha's pilgrimage journey in the novel entitled *Siddhartha*. The aims of this study are to describe the conflict between human's worldly desires and his spiritual quest, to explain how Siddhartha's conflict between his worldly affairs and spiritual journey in Gadamer's hermeneutics perspective, and to explain how Siddhartha's worldly and spiritual duality as a revelation of human's conflict in general. The analysis and the description of the data are provided to find the conclusion. The method of this study is descriptive qualitative study analysis using Gadamer's Hermeneutics theory. The study shows that the main character Siddhartha is searching for salvation through the ordeal life. He learned many teachings from Hinduism, being ascetic Samana, learned Buddha's teachings, being worldly slave as the courtesan adherent, and finally he found salvation from the river. In his journey to find salvation, he got the internal conflict between his worldly and spiritual quest when he became courtesan's adherent. However, all the inner conflicts Siddhartha felt have big roles and led him to make the next decision in his life. In the end of Siddhartha's journey, finally he found salvation from the river. The river has succeeded to change Siddhartha by its voice and "listen" became the key why he got salvation in his life. The conflict Hesse portrayed in that story mostly faced by people. In the novel, Hesse characterized Siddhartha as an individual who later found his life wisdom in an act of listening to the voices of nature. Listening meant everything for Siddhartha.

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLE

LIST OF APPENDICES

CHAPTER I

INTRODUCTION

This chapter presents background of the study, reason for choosing the topic, research questions, purposes of the study, significance of the study, and outline of the study.

1.1 Background of the Study

Pilgrimage is a meaningful journey to a sacred place. It provides the opportunity to step out of the non-stop business of our lives, to seek a time of quietude and reflection. It gives us the chance to 'walk through' those issues that we have on our minds, whatever they might be. Pilgrimage can also be a highly sociable activity, allowing us to enjoy the company of others we meet on the road. It gives us a chance re-energize mentally, physically and spiritually. It allows usto reconnect with our cultural heritage and the natural world—as well as to refresh our faith or seek spiritual direction. (Why Pilgrimage. Online at www.pilgrimswaycanterbury.org/why-pilgrimage/)

Often, people go on pilgrimage when they are at a crossroads in their lives, when undergoing a change in their life's direction or relationships. Others may be in search of a deeper spirituality, healing, and forgiveness. Or it may be that pilgrimage marks a special birthday, retirement or other occasions for giving thanks. It's also a great adventure with the chance to meet new people and see new places. (Why Pilgrimage. Online at www.pilgrimswaycanterbury.org/why-pilgrimage/)

Pilgrimage is very important in some religious traditions. Christians believe that pilgrimage can help them develop spiritually and bring them closer to God. Jerusalem is an important place of pilgrimage for Christians, just as it is Mecca for Moslems. Christians believe that Jesus visited Jerusalem at Passover time and spent the week leading up to his death there. Christian pilgrims visit Jerusalem, therefore, to remember key events in Jesus' final week, known as Holy Week. (Why Pilgrimage. Online at www.pilgrimswaycanterbury.org/why-pilgrimage/)

Besides Christians, Islam also has a pilgrimage to the holy city of Mecca in Saudi Arabia called Hajj, which every adult Moslem must make at least once in his or her lifetime. The hajj is the fifth of the fundamental Moslem practices and institutions known as the Five Pillars of Islam. The pilgrimage rite begins on the 7th day of Dhū al-Ḥijjah (the last month of the Islamic year) and ends on the 12th day. Once a believer has made the pilgrimage, he or she may add the title ḥājjī or ḥājjiyyah, respectively, to his or her name. The pilgrimage, if performed properly, is believed to wipe out previous sins for the sincere believer. (Hajj. Online at https://www.britannica.com/topic/hajj)

According to Hsu, H. (2016) in his research entitled "*Siddhartha*: An Encounter of Buddhism and Postmodernism" stated that Siddhartha is a 1922 novel by Hermann Hesse, a German-Swiss poet and novelist awarded the Nobel Prize for Literature in 1946. It explores the spiritual quest of an Indian young man named Siddhartha during the time of the Gautama Buddha. Lyrical and

philosophical, this novel highlights Oriental wisdom as a remedy for human sufferings.

In novel *Siddhartha,* the pilgrim's journey itself contains two aspects those are the world desires and spiritual journey. In this case, the writer feels attracted to explain the internal conflict between worldly desires and spiritual quest and tries to explain the conflict between character's worldly affairs and spiritual jouney by revealing the meaning of pilgrim's journey by using Gadamer's hermeneutics perspective. Besides, the writer also tries to explain how is Siddhartha's worldly and spiritual duality as a revelation of human's conflict in general.

In this research, the writer tries to describe the conflict between human's worldly desires and his spiritual quest in Hermann Hesse's novel, Siddhartha. This problem includes the internal conflict because the object is the conflict of human's worldly desires and his spiritual quest that happened in his life. According to Chinuza (2009:8), a conflict is said to be internal when it takes place in the mind of a character. It is a struggle between opposing forces, desires or emotion in a person. Thus, based on Chinuza, the conflict of human's worldly desires and his spiritual journey in the novel include the internal conflict because the character struggle of that on his self.

Hermeneutics is broadly defined as the interpretation of texts and symbols. The writer tries to reveal the meaning of pilgrim's journey that Hesse wanted to tell in the novel especially in view of Gadamer's hermeneutics. Hermeneutics is a study of interpretation. Good hermeneutics means good interpretation and vice versa. Interpretation can change based on era, culture, and education. From

hermeneutic research, we can see what makes one interpretation better than another and how we can argue about that in a scientific way. In hermeneutics, we not only study interpretation, but we also emphasize the importance of interpretation. Thus, with this research, hopefully, the writer can reveal the meaning of pilgrim's journey in *Siddhartha* through Gadamer's hermeneutics perspective.

1.2 Reasons for Choosing the Topic

The writer chooses this topic because most people read literary work just to find out what the content of them. For example in reading a novel, they just want to know the plot of the story, who the characters are, what the conflict is, whether it is sad or happy. They do not realize that actually there is another meaning we can reveal and "something" relate with us as a human, for example, the conflict in the story. Thus, the writer tries to open the readers' mind that there is another meaning we can find and "something" in the story we can relate in our society by interpreting them using hermeneutics theory especially in view of Gadamer's hermeneutics. By applying hermeneutics theory, the writer tries to fill in the gap between the previous studies about Hermann Hesse's Siddhartha because there is no analysis yet about Hermann Hesse's Siddhartha using hermeneutics theory especially Gadamer's hermeneutic perspective like the writer will do.

1.3 Statement of the Problems

Based on the background statement of the study above the writer formulates three research questions:

(1) What is the conflict between human's worldly desires and his spiritual quest in Hesse's *Siddhartha*?

(2) How is Siddhartha's conflict between his worldly affairs and spiritual journey in Gadamer's hermeneutics perspective?

(3) How is Siddhartha's worldly and spiritual duality as a revelation of human's conflict in general?

1.4   Purposes of the Study

Based on research questions, the objectives of this study are

(1) To describe the conflict between human's worldly desires and his spiritual quest,

(2) To explain how Siddhartha's conflict between his worldly affairs and spiritual quest in Gadamer's hermeneutics perspective,

(3) To explain how Siddhartha's worldly and spiritual duality as a revelation of human's conflict in general.

1.5   Significance of the Study

The result of the study is expected to be able to give some benefits which are theoretically and practically.

(1) The theoretical significance of this research is to fill in the gap the study about Hesse's *Siddhartha* since there is no research about this novel using hermeneutics theory especially Gadamer's hermenutics.

(2) The practical significance of this research is hopefully it has some benefits for all the readers, especially for English Department students to use hermeneutics theory as a method to their research.

1.6 Outline of the Study

This final project contains three chapters. Chapter I is an introduction. It consists of a background of the study, the reason for choosing the topic, statement of the problems, purposes of the study, significance of the study, and also outline of the study.

Chapter II is a review of related literature. It is divided into three sub parts; the first is a review of previous studies; the second is a literature review, and the third is a theoretical framework.

Chapter III contains research methodology, which consists of some subparts, such as research design, the object of the study, the role of the researcher, procedure of data collection, and procedure of data analysis.

Chapter IV contains finding and discussion that answers the problem questions which consists three subchapters those are: What conflict between human's worldly desires and his spiritual yearning does the author portray in his novel, *Siddhartha;* How do Siddhartha's worldly affairs and his spiritual journey suggest another meaning in view of Gadamer's hermeneutic perspectives?; How does Siddhartha's worldly and spiritual duality exemplify human's conflict in general?

Chapter V as the last chapter of this research contains conclusion and suggestion.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of three parts which are previous studies, theoretical background, and theoretical framework. Previous studies talk about the difference between this research and previous research. Theoretical background is the theories that relate to this research. The theoretical framework is the part which explains the theories we use to solve the problem in this research and the reason why these theories are applied.

2.1 Previous Studies

A journal article by McCaffrey, Raffin-Bouchal, and Moules (2012) entitled *"Hermeneutics as Research Approach: A Reappraisal"* explains that hermeneutics developed from a philosophical practice into research practice. It has proved to be of value in the deep questioning of a practical discipline such as nursing. The attendant complexities surrounding its status as a method and its functioning as a methodology, are far from being arguments against its application in research; they are a testament to its vitality. Hermeneutics as a research approach grants to those living in important, complicated relationships and offers possibilities of reinvention. Likewise, it is open to the voices of other strands of thought, other cultures and ways of viewing the world, and seeks to do them justice in understanding and ending where it begins.

Then a journal article by Paterson (2005) entitled *"Using Hermeneutics as a Qualitative Research Approach in Professional Practice"* explores hermeneutics as a credible, rigorous and creative strategy to address aspects of professional practice that similarly need to be flexible, adaptable to particular needs, and justifiable in the contexts of evidence-based as well as client-centered practice. The hermeneutic study produced A Model of Professional Practice Judgment Artistry (Paterson, 2003), which briefly described the connections. A journal article of international technology by Butler entitled *"Towards a Hermeneutic Method for Interpretive Research in Information Systems"* (1998) declared that there was an increasing interest in hermeneutics as a research approach in the field of information systems. However, the problem that researchers face is that there was a paucity of information on the application of hermeneutics for empirical research in the social sciences. Indeed, there was very little guidance on what exactly constitutes a hermeneutic method for the investigation of social phenomena. In order to address this problem, the paper provided an overview of concepts and principles from the related philosophies of phenomenology and hermeneutics. It then illustrates their application in an interpretive case study on the information systems development process. The insights obtained from the application of the hermeneutic method outlined in the paper have helped realize the study's objective of illustrating the link between phenomenological hermeneutics and the conduct of interpretive research.

A thesis by Deepa Chari entitled "'What Is Nanoscience?' - A Hermeneutic Phenomenological Study of Nanoscience Researchers' Experiences" (2014)

focused on examining postgraduate researchers' experiences of nanoscience and nanotechnology research to explore the disciplinary knowledge, skills, and competencies associated with nanoscience research so that a deeper understanding of this area can be achieved.

This research was conducted by using the hermeneutic interpretive phenomenological methodology to collect and interpret data from twenty-five individual semi-structured interviews with postgraduate researchers working on the nanoscience and nanotechnology area. The research methodology was influenced by Max van Manen's ideas of hermeneutic interpretive phenomenology and it was reshaped to best suit the research context and purpose. Examining the researchers' experiences of nanoscience research made it possible to understand how postgraduate researchers perceive, understand and conduct nanoscience research. Further, the examination portrayed what knowledge, skills and competencies the postgraduate researchers have applied when working in this area.

Then, there is a research by Rashford, J. (2009) entitled Considering Hans-Georg Gadamer's Philosophical Hermeneutics as a Referent for Student Understanding of Nature-of-Science Concepts that has a purpose to examine philosophical hermeneutics as a reference for student understanding of Nature-of-Science (NOS) concepts. This study seeks to explicate a descriptive set of principles based on Hans Georg Gadamer's theory of interpretation that has the potential for developing dispositions necessary for understanding. Central among these are the concepts of fore-structure, prejudice, temporal distance, and history

of effect, all of which constitute part of the whole of the hermeneutic circle as envisaged by Gadamer.

Besides, there is Hasyim Hasanah's thesis from UIN Walisongo Semarang entitled "Hermeneutik Ontologis-Dialektis Hans-Georg Gadamer" that describes Hans-Georg Gadamer's thinking about philosophical hermeneutics. This thesis analyzes the meaning of "Wayang" as the method of "dakwah" (sermon) because *wayang* in historic understanding is a *dakwah* media. The puppet becomes a means of spiritual practice or "riyadhah". *Wayang* is also a medium to achieve the value of spirituality through the pledge of the "shahada" (an Islamic creed, one of the Five Pillars of Islam, declaring belief in the oneness of God and the acceptance of Muhammad as God's prophet). Other meanings of *wayang* related to historical consciousness resulted in "da'wah's" behavior, "al akhlak al karimah" (good behavior) and the dimension of "tauhid" (asserting oneness of God). These meanings are important in the process of da'wah Islamization. Thus, in this research, the writer reveals the meaning of *Wayang* as the method of *dakwah* through Hans-Georg Gadamer's thinking about philosophical hermeneutics.

An essay by Palmer, R (1999) entitled "The Relevance of Gadamer's Philosophical Hermeneutics to Thirty-Six Topics or Fields of Human Activity." This paper addresses five key questions, those are I. What is hermeneutics?; II. What is the philosophical hermeneutics?; III. What are some key concepts in Gadamer's hermeneutics?; IV. What is generally meant by the term "relevance"?; V. How is philosophical hermeneutics relevant to the disciplines?. This research uses hermeneutics of Hans-Georg Gadamer perspective.

Moreover, there is a journal article by Rasyidah (2011) entitled "Gadamerian Hermeneutics and Its Implications towards Al-Quran Contemporary Understanding". This article is to study on Gadamer's idea of hermeneutics and its implication on the contemporary exegesis of the Quran. The key question of this study is what and how the real concept of Gadamerian Hermeneutics towards Al-Quran is. Gadamer's hermeneutics is one of those that influence contemporary Islamic thought. Some of his idea that have great influence are: 1) his idea related to "the inner word" that strengthens the discourse the Quran as *mushaf* and as God's word; 2) his idea related to "the essential meaning" that brings about many internal critiques in Islam to the excessive sacredness of the religious texts; and 3) his idea related to "the effective history" that brings about thought that the exegesis of the Quran is relative.

A research by Sasaki, K. (2013) entitled "A process of the Fusion of Horizon in the Text Interpretation" stated that there is a philosophy, which takes a circle between the whole and the partial meaning as the necessary condition for the understanding of text. The circle, which was conceptualized by a German philosopher in 19th century. Schleiermacher, is called the hermeneutical circle. The philosophy is called the hermeneutical philosophy or simply hermeneutics. in this research, the researcher would like to follow hermeneutical theory of German philosopher Hans-Georg Gadamer and besides explain the theory more in detail for myself to ascertain a phenomenon in text interpretation, i.e. the fusion of horizons. First, the researcher would like to make it clear with my own consideration, what Gadamer describes about the process of the fusion of

horizons. Second, the researcher would like to clarify the condition for the possible process of the fusion of horizon in general.

Hustwit, J. (2016) on his research entitled "Empty Selves and Multiple Belonging: Gadamer and Nāgārjuna on Religious Identity's Hidden Plurality" stated that Multiple religious belonging is best explained as the ontological condition of two or more religious traditions constituting the self, so that the self's possibilities are constrained by those religions. Furthermore, he argues that multiple religious belonging per se does not threaten traditional religious communities. Threats are by definition future possibilities, and ontologically speaking, we always already belong to multiple religions. We belong to multiple religions because every religious tradition is an amalgam of earlier distinct traditions. There is nothing new about multiple religious belonging. It is nearly unremarkable. Two philosophers in particular—one a twentieth-century German phenomenologist, the other a second-century Indian Buddhist—have given particularly careful examination of the phenomenon of belonging. Hans-Georg Gadamer's concept of *Wirkungsgeschichte* [history of effects] and Nāgārjuna's teaching of śūnyatā [emptiness] both imply that multiple religious belonging is the ontological condition of all human beings, and that producing any monolithic religious identity requires significant mental gymnastics.

A research by Tarwiyani, T. (2011) is entitled "Tingkatan Bahasa Jawa dalam Perspektif Metafisika Hans-Geord Gadamer". This research used the point of Gadamer's metaphysics to see levels in the Javanese language. The

levels in the Javanese language, namely *ngoko, madya*, and *krama,* imply a person's attitude toward his interlocutor who has a different position. This is what Gadamer means, that by analyzing language of a particular community, a social system or class distinction in the community will be recognizable.

Then an article entitled Hermeneutika: Pemahaman Konseptual dan Metodologis was written by Lutfi, M. (2009). He stated that Language is a media to explore all ideas and the feeling of human being. Thus language is a dimension of life which is always evolving. This relates to hermeneutics which makes language as a central theme. Currently, talking about hermeneutics is a response to the influence of structuralism and positivism which is only studying language from the literal structure. Scholars rarely concentrate on the study of language from the deepest meaning and the essence of it. In other words, the study of language in this level is still marginal in the linguistic or literary world. The hermeneutics is not only looking into a text literally, but also to see it through the deepest understanding of the text. Thus, the analysis has to consider the horizons of the text, author, and readers.

The article entitled "Memahami Konsep Hermeneutika Kritis Habermas" by Atabik, A (2013) is trying to uncover the theories of critical hermeneutics of Habermas. Habermas's Critical Hermeneutics theory is a new breakthrough to

bridge the tension between objectivity and subjectivity, between the ideality and reality, between theoretical and practical ones. And this is a Habermas achievement in the discipline of hermeneutics. The early hermeneutics was initially struggling with the territory of the idealism, Habermas' theory has been pulled "forcefully" down to be able to understand the field of realism-empirical. In this era of subjectivity and objectivity have begun to be taken into account to interpret tech and social reality. It is as an attempt to counter back to the arrogance of an exact sciences

A research by Rahmatullah. (2017) entitled "Menakar Hermeneutika Fusion of Horizons H.G. Gadamer dalam Pengembangan Tafsir Maqasid Alquran" said that Gadamer's fusion of horizons becomes one of the alternative offers to understand the text proportionally and can be applied to understand each text including a scripture text. This research tries to understand the idea of fusion of horizons and its relationship with the interpretation of the Quran.

An article by Kaprisma, H. (2011) entitled "A Historical Horizon of Understanding: Hans-Georg Gadamer's Hermeneutics Discourse" discusses hermeneutics theory developed by Hans-Georg Gadamer (1900-2002). Gadamer's hermeneutics critically examines aesthetic crisis and historical understanding theory from a Heideggerian perspective. Hermeneutics is a classical discipline relating to textual understanding. Through Gadamer's hermeneutic theory, interpreter understand the presented texts by relating them to their historical contexts. This way of understanding leads to a notion that interpreting texts not only means as reproducing meaning, but also as producing meaning beyon the

texts. In the text there is a context. Therefore, an interpreter should understand the historical horizon of textual and contextual understandings in order to establish its whole meaning.

A paper by Fitria, R. (2016) entitled "Memahami Hermeneutika dalam Mengkaji Teks" contains about how to understand that a critical hermeutics science initially began to understand the philosophy of communication science or broadcast Islamic communication to understand texts. Hermeneutics theoretical, philosophical hermeneutics and critical hermeneutics is the Science of how to interpret the meaning contained in the texts with the initiators study of the reader and the context around the text.

Besides the previous studies using hermeneutics theory, the writer also adds the study which analyzed Hermann Hesse's Siddhartha from different approaches. For example, an international journal article entitled "An Analysis of Siddhartha's Quest for Moksha in Hesse's Novel through the Lens of Hinduism" written by Saengwong, T., & Kongkaew, P. (2016). This article examines the concept of the quest for spiritual liberation or called *moksha*. The concepts on the quest for the spiritual liberation of Hinduism and Siddhartha's quest for moksha in Hesse's novel share some similarities. The first is Siddhartha's quest depicts *asramas* or the four stages of life as related to his ages and duties. In the stage of *brahmacharya*, Siddhartha spends his boyhood by doing a religious study and self-discipline under the guidance of Brahmins and samanas. In the stage of *grhastha*, he spends his adulthood dealing with the three realms: family, vocation, and community. He has Kamala as his lover. Then, he works with Kamaswami to

earn his living and supports other people in the community he belongs to. In the stage of *vanaprastha*, the protagonist renounces all of his worldly possessions and concerns and lives by the river in order to begin his spiritual quest under the guidance of Vasudeva. In the stage of a *sannyasin*, he spends his old age by doing spiritual practices. After he attains liberation, he teaches and helps Govinda to attain enlightenment.

Afterward, there is a journal article written by Kaplan, M. (1998). With the title "Rethinking Ziolkowski's "Landscape of the Soul:" A Mahayana Buddhist Interpretation of Siddhartha". In this paper, Kaplan has offered evidence to rebut Ziolkowski's contention that the essence of Siddhartha is to reject Buddhism and therefore it is futile to look to Buddhism for clues to its structural organization. In his essay "Landscape of the Soul," Ziolkowski writes, "...any attempt to analyze the novel according to the Buddha's life or his teaching about the Four Noble Truths and Eight-Fold Path does violence to the natural structure of the book." Does showing an alternative interpretation of the novel really inflict violence? Kaplan would argue not. Rather, it makes the book flourish, makes it more compelling, more intriguing, more open to further interpretation. In sum, it makes it a timeless and beautiful novel that appeals to millions of people from many different cultural backgrounds. Siddhartha is not about rejection, it is about an underlying unity of existence, especially religious beliefs. To offer that the essence of the novel is to reject a certain religious tradition is to do violence to the meaning of Siddhartha's entire revelation.

Kaplan interpreted Siddhartha through a Mahayana perspective. As Kaplan started this paper of Ziolkowski's Landscape of the Soul he believed that it was possible that Hesse had zero knowledge of the Mahayana concepts of emptiness, non-duality, the interpenetration of all phenomena, and Buddha nature. Looking at *Siddhartha* through a Mahayana lens has hopefully opened a vision to understand why the novel was so well-liked in the East. This is, to be sure, not the only interpretation in which the East may understand Siddhartha, but it definitely adds one voice to the eastern appreciation of the novel. Within the Mahayana interpretation of Siddhartha, none of these contradictions is problematic. Instead, they are indicative of the realization that Siddhartha ultimately experiences. Viewing Siddhartha from the East may help us understand the meaning of its revelation and make sense out of its apparently contradictory nature.

The things that distinguish between this research and the earlier researches are the object and the theory. First, for the researches who similarly use hermeneutics theory, there are different objects. This research uses Hermann Hesse's *Siddhartha* as the object especially the pilgrim's journey (spiritual and worldly life he has been through) of Siddhartha for searching salvation, while the earlier researches used reappraisal nursing, professional practice, information systems development process, and examining postgraduate researchers' experiences of Nano science and nanotechnology research, wayang, and Al Quran contemporary understanding as the object of the study. Whereas the researches that use the same novel Hesse's *Siddhartha* apply different theories from those this research adopts. This research is using hermeneutics theory especially in view

of Gadamer's hermeneutic perspectives, while the earlier researches used the lenses of Hinduism and Mahayana Buddhist interpretation to analyze the study.

2.2   Theoretical Background

This research tries to describe the self-conflict between worldly and spiritually desires in *Siddhartha*. Then the writer uses hermeneutics theory as the theory especially hermeneutics by Hans Georg Gadamer perspective. Thus, in the theoretical background, there is an explanation of conflict and also a review of hermeneutics theory.

2.2.1 Conflict

Conflict is an important element in the study of stories, novels, plays, and movies, etc. Generally, conflict is known as a struggle between opposite forces or points of view in a short story, novel, plays, a narrative poem. According to Hornby (2006: 304), a conflict is a situation in which people or countries are involved in serious disagreement. It is also a situation or period of fighting between two people or groups with opposing ideas, opinions, feelings, and thoughts.

According to Janovsky (2018) (*https://study.com/academy/lesson/what-is-external-conflict-in-literature-definition-types-examples.html),* there are two types of conflict that can drive a story. The first is an inner/internal conflict. In this case, the struggle actually occurs inside a character, usually the protagonist, or main character. With internal conflicts, the character could be struggling with a decision he must make or with his own weaknesses in his personality.

Inner conflict means when the main character in the story has a problem with him/herself. Not all conflicts are involving other people. Sometimes people are their own enemies. Internal or inner conflict can be a good test of a character's value. The inner conflicts of a character and how they are resolved are good clues to the character's inner strength (Simatupang, 2010).

Inner conflict exists when a character struggles with an ethical or emotional challenge. We can identify an internal conflict when we sense that a character is constantly asking himself or herself "Am I doing the right thing?" or "Should I speak out against this behavior?" (Simatupang, 2010).

Inner conflict plays with our emotions, leading low self-esteem, low self-confidence, and depression. It is imperative that we rid ourselves of inner conflicts when they arise and not to let them fester in our minds. Inner conflict can develop in different ways. It may stem from indecisiveness or deep-seated feelings stemming from unresolved issues in your life. They could even stem back from things that happened in your childhood. After all, the person you are now is the result of all your life's experiences. It could be that instead of dealing with the unresolved issues you may have built up a wall and kept your feelings in rather than facing them and dealing with them at the time they occurred (Simatupang, 2010).

Conflict within us, as a rule, happens between the conscious part of our mind and the unconscious part. Do we ever say to ourselves, "Well a part of us wants to do this, but then again another part of us wants to do that." If we do then we can be sure that there is an inner conflict going on. Basically, these conflicting

parts are sub-personalities with intentions that are sometimes conflicting. Having conflicting parts gets us nowhere but to uncertainty. They are an open invitation to anxiety, stress and loss of self- confidence (Simatupang, 2010).

While we all have conflicting thoughts at one time or another, it is essential that we know how to combat them. And to know how to resolve them. If we resolve our inner conflicts, we will then be able to immensely develop our self-esteem. As well as having a healthier and happier life (Simatupang, 2010).

The second type of conflict is an outer/external conflict. This conflict takes place outside the protagonist. External conflicts are struggles between the protagonist and some other forces outside of his body. The main type of external conflict occurs when the protagonist struggles against the antagonist, which is a character who mainly opposes the protagonist. However, other types of external conflicts can also arise due to other characters, acts of nature, or society itself in which the character lives.

In this research, the analysis is focused on internal conflicts of Siddhartha as the main character those are the human's worldly desires and his spiritual quest the author portrays.

2.2.2 Hermeneutics

The term 'hermeneutics' derives from Greek verb *hermeneuein*. That verb is related to the noun *hermeneus*, which is preferable to the name of the God Hermes by playful thinking that is more compelling than the scientific rigor (good experimental practice). Hermes is the divine messenger. He brings the message of destiny; *hermeneuein* is that exposition which brings tiding because it can listen to

a message. Such exposition becomes an interpretation of what has been said earlier by poets who, according to Socrates in Plato's Ion, hormones eisin ton theon – are interpreters of gods…. (Heidegger, 1982: 29).

The roots word of hermeneutics lies in the Greek verb *hermeneuein*, generally translated "to interpret," and the noun *hermeneia* or interpretation. An exploration of the origin of these two words and of the three basic directions of meaning they carried in ancient usage sheds surprising light on the nature of interpretation in theology and literature (Palmer, 1969: 12).

According to Palmer (1969: 14), the first basic direction of the meaning of *hermeneuein* is "to express," "to assert," or "to say." This is related to the "announcing" function of Hermes.

The second direction of meaning in *hermeneuein* is "to explain." Interpretation as explanation emphasizes the discursive aspect of understanding; it points to the explanatory rather than expressive dimensions of interpretation (Palmer, 1969: 20).

The implications of the third dimension of the meaning of *hermeneuein* are almost as suggestive to hermeneutics and the theory of literary interpretation as the first two. In this dimension, "to interpret" means "to translate." The translation is a special form of the basic interpretive process of "bringing to understanding." In this case, one brings what is foreign, strange, or unintelligible into the medium of one's own language. Translation makes us aware of the fact that language itself contains an overarching interpretation of the world, to which

the translator must be sensitive even as he translates individual expressions (Palmer, 1969: 26).

In the development of *Hermeneutics,* Palmer (1969) defines six modern definitions of hermeneutics, those are:

1. Hermeneutics as a theory of biblical exegesis

2. Hermeneutics as a general philological methodology

3. Hermeneutics as the science of all linguistic understanding

4. Hermeneutics as the methodological foundation of *geisteswissenschaften*

5. Hermeneutics as the phenomenology of existence and of existential understanding

6. Hermeneutics as a system of interpretation

Those six definitions of hermeneutics are not only the section of the historical phase but also an important approach in the interpretation of the text. Each definition represents many dimensions often spotted in hermeneutics. Each of them brings different atmospheres. Yet, accountability from all the interpretation acts especially as an interpretation of the text.

Grossberg, L., and Christians, C. (1978) say "Hermeneutics studies the interpretive process. Assuming that interpretation is a constant and pervasive condition of human existence; hermeneutics attempts to explicate this fundamental notion, establish its parameters, and assess its significance. Assuming, further, that is the central aspect of human communication, this essay introduces communication students to the manner in which the hermeneutical enterprise has treated this phenomenon."

According to Fairfield, P. (2011: 1), the hermeneutical circle provides an important case in point; interpretation is a constant way of relating universal to particular, a looking back and forth at individual passages and the meaning of the text as a whole. This is the work of interpretation, the circular or spiral structure in which thinking always already proceeds and meaning arises.

According to Seebohm, T. (2004), methodical hermeneutics is the systematically ordered total sum of the rules of the method of scholarship. As such, concrete scholarly hermeneutics will be different in various concrete cultures. The methodical hermeneutics analyzed in the following pages is construction from material taken from a certain phase in the development of hermeneutics in the Western tradition. Nevertheless, it could be shown that some dimensions of the rules and problems mentioned are essential dimensions of scholarly activities as such, and there is, therefore, the ideal possibility of their occurring in the scholarly activities of other cultures as well.

According to Palmer (1969: 84), there are some figures who have a big role in the development of hermeneutics. The first is Friedrich Ernst Daniel Schleiermacher (1768-1834), a romantic hermeneutics-figure who broadened the understanding of hermeneutics from the study of theology (the text of the bible) to understand the method in terms of philosophy. According to his perspective, in an effort to understand the discourse there are elements of the interpreter, text, the intention of the author, historical context, and cultural context.

Second, Wilhelm Dilthey (1833-1911), a figure of hermeneutics, points out an understanding of the process that begins with experience, then express it.

The experience of human life is a nexus of structural maintaining of the past as a present. Hermeneutics is the technique to understand the expression about a life that is composed in a form of writing. He emphasized the events and the historical work which is the expression of the life experience in the past. To understand the experience, an interpreter puts the historical background of the author in interpreting texts. Thus, the idea of Dilthey's hermeneutics is called historical hermeneutics (Palmer, 1969: 98).

Third, Edmund Husserl (1889-1938), a hermeneutics phenomenology figure, mentions that the correct understanding of the process should be able to break free of prejudice, by letting the text speak for itself. Unlike the hermeneutics of Schleiermacher and Dilthey, phenomenological hermeneutics argues that the text reflects his mental framework itself. Therefore, the interpreter should be neutral and away from the subjective elements of the top object, for example, prejudice (Palmer, 1969: 110).

Fourth, Martin Heidegger (1889-1976), a dialectical hermeneutics figure who vehemently opposed Husserl's opinion regarding the neutrality of the interpreter, because the work of the interpreters can only be done with a preceded text about the prejudice. Thus, the implication is that there is no longer a fixed meaning; there are diversity and dynamics of existential meaning. Interpretation of the same text remains a new interpretation that generates a new meaning anyway (Palmer, 1969: 124).

Fifth, Hans-Georg Gadamer (1900-2002), a dialogic hermeneutics figure; his true understanding is an understanding that leads to an ontological level, not

methodological. The truth can be achieved not through the method, but through the dialectic by asking many questions. Thus, language becomes an essential medium for dialogue. In the process of text understanding, the mind of the interpreter merges into a generation of the meaning of the text. Thus, the process of understanding is the process of smelting horizon. Author and historical context of an interpretive process are considered in the text along with the prejudices of the interpreters such as traditions, language, and culture. Gadamer's thought will be reviewed more broadly in a special sub-chapter of the next part since the analysis of the novel uses Hans-Georg Gadamer's hermeneutic perspective (Palmer, 1969: 162).

Sixth, Jurgen Habermas (1929), a critical hermeneutics figure, provides a program that understanding was preceded by interests. This determines a horizon of understanding as social interests which involve the interests of power interpreters. In any form of interpretation ascertained there are bias and items of interest including political, economic, social, gender and ethnic issues (Palmer, 1969: 198).

Seventh, Paul Ricoeur (1913) distinguishes the interpretation of written texts from the conversation. According to Ricoeur, the meaning of subjective intention is expressed objectively by an author; the acceptable interpretations become possible. The meaning is not taken only according to the author's view of life, but also according to readers' understanding of life sight (Palmer, 1969: 210).

Eighth, Jacques Derrida (1930), the deconstructionist hermeneutics, warns that any attempt to find meaning always slip claims for a simple relationship in

building efforts between signified and signifier. The meaning of the text always changes depending on the context and the readers (Palmer, 1969: 232).

Based on those eight opinions, actually, a fundamental issue can be seen that a debate is about what or who determines the meaning in an interpretation. Whether the meaning is determined by its author of the text itself or specified by interpreter or reader.

2.2.3 *Hermeneutics According to Hans-Georg Gadamer*

Hans-Georg Gadamer was born on February 11th, 1900 in Breslau Germany. He was from a Christian family. His father is a chemistry professor. Gadamer was one of scientists who lived in Germany in the period of Hitler, however he kept the distance from NAZI. He earned his doctorate in philosophy under Heidegger at Freburg (Rasyidah, 2011).

He lectured in aesthetics and ethics at Marburg in 1933, at Kiel in 1934–1935, and again at Marburg, where he was named an extraordinary professor in 1937. In 1939 he was made a full professor at the University of Leipzig. He later taught at the universities of Frankfurt am Main (1947–1949) and Heidelberg (from 1949). He became professor emeritus in 1968. Gadamer's most important work, *Wahrheit und Methode* (1960; *Truth and Method*), is considered by some to be the major 20th-century philosophical statement on hermeneutical theory (Rasyidah, 2011).

In developing the new aspect of hermeneutics, Gadamer developed Heidegger's idea. Gadamer agrees with Heidegger that 'Being' is always been understood through the language and the dimension of time. Thus, to catch up the

'Being', we need to know and understand the 'Being' itself. To understand means to perceive within the time and historicity (Darmaji, 2013).

The ontological basis of Gadamer's hermeneutics contain historicity of understanding; prejudice; effective-historical consciousness; application; and the structure of questions and answers (conversation).

a. Historicity of Understanding

According to Gadamer, our knowledge, our entire life, are even intrinsically influenced by historical aspects that we were living in the past. Its influence on our ideas, institutions, socio-economic and political reality. Therefore, no doubt that the horizon of our past has a very big effect on ourselves in deciding what we want, expect, or will fear in the future (Gadamer, 1976: 8-9).

One of the things that shows historical understanding is hermeneutics circle, particularly as developed by Heidegger. Traditionally, this means that hermeneutics circle text must be interpreted in circular; the parts must be viewed in its entirety and vice versa should be viewed wholly as well according to the parts. This means that the process of understanding tightly takes into account the overall relationship with each of its parts. For example, if we want to understand a particular word in a sentence, then we have to put those words in the totality of the sentence and also the totality of the text concerned.

According to the theory above, a circle understanding motion (hermeneutics circle) or circulating back and forth throughout the process of understanding the text will disappear when it is going to understand. Thus,

Heidegger declared that a deeper understanding of the complete would never happen.

Gadamer's description over the unveiling of Heidegger's understanding pre-structure concept:

1. *Vorhabe* (fore-have): If someone wants to understand something, he will include the tradition background he has.

2. *Vorsicht* (fore-sight.): In making an interpretation, people are always guided by a certain perspective. Thus, in every understanding way, they are always based on what they have been through.

3. *Vorgriff* (fore-conception.): the concepts that gave the initial framework.

Those three elements become a term of understanding in hermeneutics circle that refers to the ontological concept of Heidegger more basic ' are in the ' (Being there) of Dasein that is bound to temporality. Gadamer confirms what has been said to Heidegger that hermeneutics circle is not a vicious circle which led to the base and not in vain, but it is precisely in advance that the circular contained a primordial capacity of positive human understanding because the pre-understanding will be improved continuously.

Gadamer wants to reduce excessive elements in understanding: understanding the discussed issues more directly. Too much on what is meant by the author is not an effective way to interpret. A good way is focused on the 'facts' that are already available and ready to be interpreted.

> When we try to understand a text, we do not try to recapture the author's attitude of mind but, if this is the terminology we are to use, we try to recapture the perspective within which he has formed

his views. But this means simply that we try to accept the objective validity of what he is saying. (Gadamer, 1975: 259)

From the statement above, the temporal distance which runs between the interpreter and the text or the events of the past is not a chasm that inhibits the interpretation and should be avoided because it is considered negative. Actually, the span of time becomes the basis of supporter process in which the present is rooted.

b. Prejudice

For the Romantic Hermeneutics, prejudice and tradition are seen as a barrier to understand and interpret. Schleiermacher and Dilthey unequivocally stated that the present situation of the interpreter only has a negative meaning in hermeneutics. By Gadamer, such thinking was criticized because it means that the interpreter refused the bond of his objective with his historical aspect at the present (Bleicher, 1980: 102).

Gadamer's asked the fundamental questions against Romantic Hermeneutics: how could a man who wants to understand a text or the events in the past can ignore its historical ties with the present by doing self-transposition or negative projections in order to become a 'coeval friend' of the author or perpetrator of history in the past? That kind of self-transposition means to refuse and deny the temporal distance which separates itself from the object in question. Someone's attachment to his present horizon and also his running temporal distance separate himself from the objects (Darmaji, 2013).

Gadamer briefly outlines the "capacity or ability of the positives of prejudice" by demonstrating the effect or the influence of temporal distance.

> It is only this temporal distance that can solve the really critical question of hermeneutics, namely distinguishing the true prejudices, by which we understand, from the false ones by which we misunderstand. (Gadamer, 1975: 266)

Gadamer states the reasons why the presumption that precedes the process of understanding is not an arbitrariness:

> …..understanding achieves its full potentiality only when the fore-meaning that it uses are not arbitrary. Thus it is quite right for the interpreter not to approach the text directly, relying solely on the fore-meaning at once available to him, but rather to examine explicitly the legitimacy, i.e. the origin and validity, of the fore-meaning present within him (Gadamer, 1975: 237)

In order that the concept of prejudice is not misunderstood, from the beginning, Gadamer also warns that in the effort to understand a text, we must remain open to new aspects that might appear when the process of understanding takes place. A continuous interpretation can get rid of the prejudices which are not suitable and open with the right prejudice. That is the task of hermeneutics for sorting out the legitimate prejudices from the illegitimate ones.

c. Effective-historical consciousness

The concept of effective-historical consciousness becomes the base relation between the text and the interpreter in the process of smelting horizon. According to Gadamer, understanding can be done precisely because the object wants to be understood and interpreter subjects are not two alien things.

The first effective-historical consciousness is the awareness of hermeneutics situation that we want to understand. Therefore, it is not surprising if the understanding is always associated with certain situations with a variety of its boundaries. Gadamer termed the ' horizon ' which can be interpreted as the range of views that includes anything that can be seen from a particular point of view (Gadamer, 1975: 269).

The present horizon cannot be separated from the past horizon. Thus, each process of understanding is a fusion of horizons or welding of horizons. Horizon owned by someone at present emerges as the accumulation of a variety of horizons in the past in a continuous cycle. In every encounter with a specific definition of tradition, there is the fusion of horizons.

d. Application

After understanding the interpretation steps, Gadamer points out elements of the application to understand that a text always contains relation to the situation of people who want to understand it. In other words, through the application, the interpreter are invited to see the more contextual understanding. Gadamer expanded the task of hermeneutics not just lifting the meaning of a text and express it in interpreter's situation like the Oracle interpreter. However, the meaning should be expressed by regarding the application in the era of the context (Darmaji, 2013).

Interpretation is not only the acts of reproduction of the meanings but also a follow-up production. Interpretation opens up the possibility of meaning

expansion. Gadamer asserts that it could happen to the meaning of a text and is beyond what was intended by the author (Gadamer, 1976:264).

e. The structure of questions and answers (conversation).

Fifth, the dialogic process in questions structure and answers took place in understanding through the analogy of a conversation. Understanding is always done in the process of dialogic typology conversation between the interpreter as (I) and text as (Thou) in the structure of the questions and answers. There are three patterns I-Thou relationship: Thou as I object, Thou as the reflection of I, and Thou as Thou marked by the openness.

In dialogue hermeneutics, the important subject matter was involved in conjunction between the text and the interpreter was a legacy of tradition. The task of hermeneutics is how to put the text back so that it is able to talk to the interpreters (Darmaji, 2013).

When historical texts become the object of interpretation, the interpreter will mind a lot of questions. To be able to understand and interpret the text inevitably, the interpreter should try to understand its answers. It is done by first understanding its horizon of hermeneutics, so it reveals the meanings of the text. Thus, the interpreter should inquire about the implicit meaning that is behind the text (Darmaji, 2013).

> To understand the text means to understand this question. To interpret a text, the first requirement is to understand the horizon of meaning or of questioning within which the direction of the meaning of the text is determined (Palmer, 1969: 200).

In short, the ontological basis of Gadamer's hermeneutics contain the historicity of understanding; prejudice; effective-historical consciousness; application; and the structure of questions and answers (conversation).

2.2.4 Preview of Semiotics

Semiotics is the theory and study of signs and symbols, especially as elements of language or other systems of communication. Common examples of semiotics include traffic signs, emojis, and emoticons used in electronic communication, and logos and brands used by international corporations to sell us things—"brand loyalty," they call it. (Nordquist, R. 2019) Online at https://www.thoughtco.com/semiotics-definition-1692082

Hawkes, T. (2004) in *Structuralism and Semiotics* stated that the field of semiotics is of course enormous, ranging from the study of the communicative behaviour of animals (zoosemiotics) to the analysis of such signifying systems as human bodily communication (kinesics and proxemics), olfactory signs (the 'code of scents'), aesthetic theory, and rhetoric.

According to Chandler, D. (2017) Online at http://visual-memory.co.uk in /daniel/Documents/S4B/sem06.html semiotics, denotation and connotation are terms describing the relationship between the signifier and its signified, and an analytic distinction is made between two types of signifieds: a denotative signified and a connotative signified. Meaning includes both denotation and connotation

'Denotation' tends to be described as the definitional, 'literal', 'obvious' or 'commonsense' meaning of a sign. In the case of linguistic signs, the denotative meaning is what the dictionary attempts to provide. The term 'connotation' is used

to refer to the socio-cultural and 'personal' associations (ideological, emotional etc.) of the sign. These are typically related to the interpreter's class, age, gender, ethnicity and so on. Signs are more 'polysemic' - more open to interpretation - in their connotations than their denotations (Chandler, D. (2017) Online at http://visualmemory.co.uk/daniel/Documents/S4B/sem06.html)

Connotation and denotation are often described in terms of levels of representation or levels of meaning. Roland Barthes adopted from Louis Hjelmslev the notion that there are different orders of signification (Barthes 1957; Hjelmslev 1961, 114ff). The first order of signification is that of denotation: at this level there is a sign consisting of a signifier and a signified. Connotation is a second-order of signification which uses the denotative sign (signifier and signified) as its signifier and attaches to it an additional signified. In this framework connotation is a sign which derives from the signifier of a denotative sign (so denotation leads to a chain of connotations). This tends to suggest that denotation is an underlying and primary meaning - a notion which many other commentators have challenged. Barthes himself later gave priority to connotation, and in 1971 noted that it was no longer easy to separate the signifier from the signified, the ideological from the 'literal' (Barthes 1977, 166). In passing, we may note that this formulation underlines the point that 'what is a signifier or a signified depends entirely on the level at which the analysis operates: a signified on one level can become a signifier on another level' (Willemen 1994, 105). This is the mechanism by which signs may seem to signify one thing but are loaded

with multiple meanings (Chandler, D. (2017) Online at http://visualmemory.co.uk/daniel/Documents/S4B/sem06.html)

2.2.5 *The Difference of Semiotics and Hermeneutics*

Semiotics is the study of sign process, which is any form of activity, conduct, or any process that involves signs, including the production of meaning. A sign is anything that communicates a meaning, that is not the sign itself, to the interpreter of the sign. The meaning can be intentional such as a word uttered with a specific meaning, or unintentional, such as a symptom being a sign of a particular medical condition. Signs can communicate through any of the senses, visual, auditory, tactile, olfactory, or taste. The semiotic tradition explores the study of signs and symbols as a significant part of communications. (Online at https://en.wikipedia.org/wiki/Semiotics)

Hermeneutics is the theory and methodology of interpretation, especially the interpretation of biblical texts, wisdom literature, and philosophical texts. Hermeneutics is more than interpretive principles or methods we resort to when immediate comprehension fails. Rather, hermeneutics is the art of understanding and of making oneself understood (Online at https://en.wikipedia.org/wiki/Hermeneutics)

Semiotics and hermeneutics converge because written texts are symbolic artifacts: they are language records, inscriptions using symbols from a language, according to the syntax, semantics, and pragmatics (and the heuristics, grammar, phonetics, and more) that define the language as written. As such, written texts are symbolic and semiotic artifacts, and the process of interpreting their meaning is

hermeneutics (Rankin, T. (2016) Online at https://www.quora.com/What-is-the-difference-between-semiotics-and-hermeneutics)

Hermeneutics is a theory of the interpretation of texts. It is not particularly interested with the mechanisms of signification itself. Both semiotics and hermeneutics are concerned with meaning, but they approach it from utterly different points of view. So, yes, their spheres overlap, but in a way that is not easy to describe. In the case of verbal language, the differences may be discussed in terms of system/process, or communication/understanding (Meeus, N. (2018) Online at https://www.researchgate.net/post/What_are_the_differences_between _the_sphere_of_semiotics_and_the_sphere_of_hermeneutics)

2.3 Theoretical Framework

In this research, the writer wants to analyze the conflict between human's worldly desires and spiritual quest in Hesse's *Siddhartha.* This study uses Hermeneutics theory especially Gadamer's Hermenutics perspective. This theory focuses on Siddhartha's conflicts on his journey to find salvation through many teachings.

The writer does some steps to solve the problems in research questions. First, the writer explains the conflict between human's worldly desires and his spiritual quest.

Second, the writer uses Gadamer's Hermeneutics to analyze Siddhartha's conflict between his worldly affairs and spiritual journey.

Third, the writer explains how Siddhartha's worldly and spiritual duality as a revelation of human's conflict in general.

Finally, the writer gives some conclusions according to research questions which have been answered. To make this framework analysis easier to be understood, there is a diagram according Gadamer's Hermeneutics as follows:
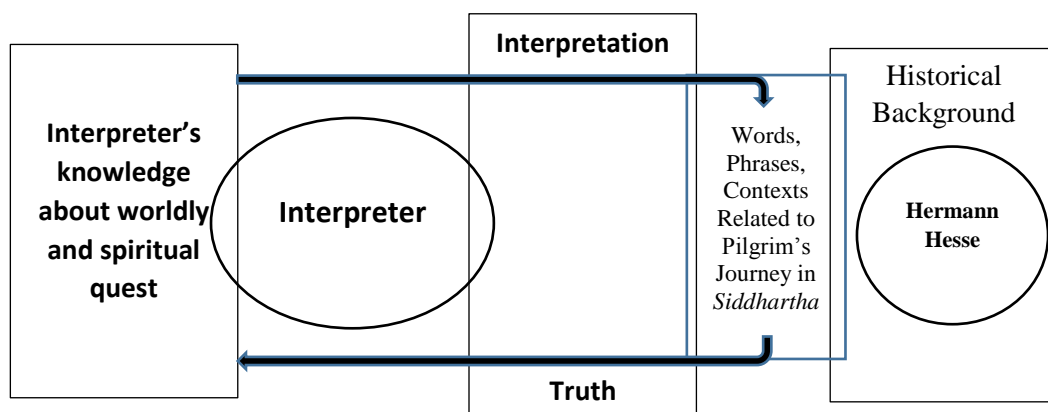

Figure 2. 1 Theoretical Framework

Siddhartha's author, Hermann Hesse has a historical background that influenced him to write the novel (words, phrases, contexts, related to pilgrim's journey). Whether on the other side, the interpreter also has knowledge about the content in the novel (worldly and spiritual quest). The interpreter's knowledge about the data make the interpreting process come to the production of the meaning as the 'truth' suited to the interpreter's knowledge. Thus, it occurs the smelting of horizon between the interpreter and the author.

CHAPTER V

CONCLUSION AND SUGGESTION

This last chapter covers the main points of the study that have been discussed. Furthermore, it provides suggestions related to the topic of the study.

5.1 Conclusion

Based on the analysis and discussion on the research findings in previous chapter, there are three points of conclusions.

First, it can be seen that Siddhartha felt his inner conflicts whether to resist his worldly affairs or fulfill his spiritual values. As the resolution of the conflicts, Siddhartha left all the worldly life that gave him temporary happiness and then continued his journey to find salvation. All the inner conflicts Siddhartha felt have big roles and led him to make the next decision in his life.

Second, it can be concluded that in the end by the river Siddhartha finds his salvation. Siddhartha is a smart person; thus, he cannot easily be influenced by anyone and anything. He was looking for the teaching that could change his perspective to see the world and the river succeeded to change Siddhartha's perspective towards something. The river has taught him to be a good listener and "listen" became the key why he gets salvation in his life.

Third, Siddhartha's worldly and spiritual duality represents human's conflict in general especially the confusedness about something people really want to do. The worldly orientation is often stronger than spiritual awareness. The situations that Siddhartha feels are related to ordinary people nowadays and

mostly faced by people. In the novel, Hesse characterized Siddhartha as an individual who later found his life wisdom in an act of listening to the voices of nature. Listening meant everything for Siddhartha.

5.2 Suggestion

There are some suggestions the writer would like to present based on the conclusion above. The writer suggests students of philosophy and literature department to conduct a further research by using hermeneutics to reveal implicit meaning beyond what the literary text portrays. As readers of any reading materials, we should develop our own critical thought and awareness towards the facts that are written by the writers. Using hermeneutics approach is the right choice to develop our critical thought. The approach is able to give a different perception than a common interpretation. Hermeneutics approach tries to reveal hidden facts in a text. Even, the writers themselves may not realize those hidden facts. The hidden facts drive us to create a new interpretation, different from the common one. Using hermeneutics approach is seeing what other people have not seen. Remember that this theory is not taught in English Department of UNNES, the writer hopes that this study can be one of the references in supporting students in the following years to do more thorough researches in the order that they will present a better hermeneutic analysis.

REFERENCES

Atabik, A. (2013) Memahami Konsep Hermeneutika Kritis Habermas. *Fikrah, 1*(2)

Berg, B. (2009). Qualitative Research Methods for the Social Sciences. Boston: Allyn and Bacon.

Bhagwan, D. (2018) Why is Lord Krishna referred to as Vasudev & Narayan. Online at https://medium.com/@dadabhagwan/why-is-lord-krishna-referred-to-as-vasudev-narayan-68dacfdd30e3. [Accesed 31/10/19]

Bleicher, J. (1980). Contemporary Hermeneutics: Hermeneutics as Method, Philosophy, and Critique. London: Routledge & Kegan Paul.

Butler. (1998). Towards a Hermeneutic Method for Interpretive Research in Information Systems. *Journal of International Technology,* (2), 11-39.

Chari, D. (2014). What is Nanoscience?' - A Hermeneutic Phenomenological Study of Nanoscience Researchers' Experiences. Doctoral Philosophy in Dublin Institute of Technology.

Cherry, K. (2019) The 5 Levels of Maslow's Hierarchy Needs. Online at https://www.verywellmind.com/what-is-maslows-hierarchy-of-needs-41367 60

Culliford, L (2011) Worldly and Spiritual Values: Humankind May Depend on Rediscovering a Natural Balance How to reconcile secular worldly and selfless spiritual values. Online at https://www.psychologytoday.com/intl/blog/ spiritual-wisdom-secular-times/2011 05/worldly-and-spiritual-values-humankind-may-depend.

Darmaji, A. (2013). Dasar-Dasar Ontologis Pemahaman Hermeneutik Hans-Georg Gadamer. *Refleksi, 13*(04), 469-494.

Fairfield, P. (2011). *Philosophical Hermeneutics Reinterpreted.* New York: Continuum International Publishing Group.

Fitria, R. (2016) Memahami Hermeneutika dalam Mengkaji Teks. *Syi'ar, 16*(2), 33-42.

Gadamer, H, G. (1975) Truth and Method. Translation revised by Weinsheimer, J. and Marshall, D, G. London: Bloomsbury.

Gadamer, H. (1976). Philosophical Hermeneutics. London: University of California Press.

Grossberg, L., and Christians, C. (1978). *Hermeneutics and the Study of Communication.* Qualitative Studies Division in University of Illinois, Washington.

Gupta, K. (2018) Why Humans Live In Perpetual Dissatisfaction.. Online at https://www.kapilguptamd.com/2018/02/08/humans-live-perpetual-dissatisfaction/ [Accessed 08/04/19]

Hajj. Online at https://www.britannica.com/topic/hajj [Accessed 08/04/19]

Hans-Georg Gadamer. Online at https://www.britannica.com/biography/Hans-Georg-Gadamer [Accessed 08/04/19]

Hasanah, H. (2017). Hermeneutik Ontologis-Dialektis Hans-Georg Gadamer. *At-Taqaddum Journal, 9*(1), 1-33.

Hawkeys, T. (2004) Structuralism and Semiotics. New York: Taylor & Francis e-Library.

Heidegger, M. (1982). *The Basic Problems of Phenomenology.* Bloomington: Indiana University Press.

Hermann Hesse Biography. Online at https://www.cliffsnotes.com/literature/d/demian/hermann-hesse-biography [Accessed 08/04/19]

Hermeneutics (2019) Online at https://en.wikipedia.org/wiki/Hermeneutics [Accesed 30/10/19]

Hesse, H. (1922). Siddhartha. Translated by Rosner, H. (1973). London: Pan Books Limited.

Hornby. (2006). Oxford Advanced Learner's Dictionary. Oxford: Oxford University Press.

Howe, N., & Strauss, W. (2003). Millennials go to college. Washington, DC: American Association of Collegiate Registrars and Admissions Officers.

Hsu, H. (2016) Siddhartha: An Encounter of Buddhism and Postmodernism. *Humanities and Social Sciences, (9*)1, 151-175.

Hustwit, J. (2016) Empty Selves and Multiple Belonging: Gadamer and Nāgārjuna on Religious Identity's Hidden Plurality. *Open Theology, 3*, 107-116.

Jain, S. (2008) What is the Relationship between Humans and Nature?. Online at https://www.quora.com/What-is-the-relationship-between-humans-and-nature [Accessed 08/04/19]

Janovsky, A. (n.d) What is External Conflict in Literature? - Definition, Types & Examples. Online at https://study.com/academy/lesson/what-is-external-conflict-in-literature-definition-types-examples.html

Journey to India. Online at https://www.hermann-hesse.de/en/biography /journey-india

Kaplan, M. (1998). *Rethinking Ziolkowski's "Landscape of the Soul:"A Mahayana Buddhist Interpretation of Siddhartha.* University of California, Santa Barbara, USA.

Kaprisma, H. (2011) A Historical Horizon of Understanding: Hans-Georg Gadamer's Hermeneutics Discourse. *Literasi, 1*(2), 247-255.

Leibow, C. (2016) Deep Listening as Buddhist Practice. Online at https://wayofoneness.org/2016/12/15/deep-listening-as-buddhist-practice/

Lutfi, M. (2009) Hermeneutika: Pemahaman Konseptual dan Metodologis. Unair, Surabaya.

McCaffrey., Bouchal., Moules. (2012). Hermeneutics as Research Approach: A Reappraisal. *Internation Journal of Qualitative Method, 11*(3), 214-229.

Meeus, N. (2018) Online at https://www.researchgate.net/post/What_are_the _differences_between_the_sphere_of_semiotics_and_the_sphere_of_hermene utics) [Accessed 28/10/19]

Nordquist, R. (2019) Semiotics Definition and Examples. Online at https://www.thoughtco.com/semiotics-definition-1692082 [Accessed 29/10/19]

Okpalaenwe, E, N. (2016). Spirituality of Psychology. Doctoral Degree in Catholic University of Eastern Africa, Kenya.

Palmer, R. (1969). Hermeneutics Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer. Evanston: Northwestern University Press.

Palmer, R. (1999). The Relevance of Gadamer's Philosophical Hermeneutics to Thirty-Six Topics or Fields of Human Activity. MacMurray College.

Paterson, M., Higgs, J. (2005). Using Hermeneutics as a Qualitative Research Approach in Professional Practice. *The Qualitative Report, 10*(2), 339-357.

Pilgrimage. Online at www.bbc.com/bitesize/guides/z84dtfr/revision/3 [Accessed 08/04/19]

Rahmatullah. (2017) Menakar Hermeneutika Fusion of Horizons H.G. Gadamer dalam Pengembangan Tafsir Maqasid Alquran. *Nun, 3*(2)

Rankin, T. (2016) Online at https://www.quora.com/What-is-the-difference-between-semiotics-and-hermeneutics [Accessed 28/10/19]

Rashford, J. (2009). Considering Hans-Georg Gadamer's Philosophical Hermeneutics as a Referent for Student Understanding of Nature-of-Science Concepts. Dissertation, Georgia State University.

Rasyidah. (2011). Gadamerian Hermeneutics and Its Implications towards Al-Quran Contemporary Understanding. *Religia, 14*(2), 207-230.

Saengwong, T., Kongkaew, P. (2016). An Analysis of Siddhartha's Quest for Moksa In Hesse's Novel through the Lens of Hinduism. *Internation Journal of Research-Granthaalayah, 3*(4).

Sanchez, C. (2016) The Human Relationship With Nature. Online at https://www.theodysseyonline.com/human-relationship-with-nature [Accessed 08/04/19]

Sasaki, K. (2013) A process of the Fusion of Horizon in the Text Interpretation. Rikkyo University, Japan

Seebohm, T. (2004). *Hermeneutics. Method and Methodology.* Germany: Kluwer Academic Publishers.

Semiotics (2019) Online at https://en.wikipedia.org/wiki/Semiotics [Accesed 30/10/19]

Siddhartha. Online at www.wikipedia.org/wiki/Siddhartha_(novel) [Accessed 26/10/19]

Simatupang, Joni. (2010). An Analysis Of The Main Character's Conflict In *D.H. Lawrence's Lady Chatterley's Lover*. Bachelor degree of *Sarjana Sastra* in Universitas Sumatera Utara.

Simoes, L., Gouveia, L, B. (2008). Consumer Behaviour of the Millennial Generation. III Jornadas de Publicidade e Comunicação. A Publicidade para o consumidor do Séc. XXI. UFP. Porto. 10 de Abril.

Tarwiyani, T. (2011) Tingkatan Bahasa Jawa dalam Perspektif Metafisika Hans-Geord Gadamer. *Jurnal* Filsafat, *21*(3).

The Ferryman. Online at https://www.cliffsnotes.com/literature/s/siddhartha/summary-and-analysis/part-2-the-ferryman [Accesed 31/10/19]

Why Pilgrimage. Online at www.pilgrimswaycanterbury.org/why-pilgrimage/ [Accessed 08/04/19]