

**ARTHUR DIMMESDALE'S HYPOCRISY AS A
PURITAN CLERGYMAN IN NATHANIEL
HAWTHORNE'S *THE SCARLET LETTER*
(A Sociological Approach)**



THESIS

Submitted as a Partial Fulfillment of Requirements
For the Sarjana Sastra Degree in English Department
Faculty of Letters and Fine Arts
Sebelas Maret University

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I hereby stated wholeheartedly that I write the thesis entitled *The Hypocrisy of Arthur Dimmesdale as a Puritan Clergyman in Nathaniel Hawthorne's "The Scarlet Letter"*. It is not a plagiarism nor made by others. The things related to other people's works are written in the quotations and included in bibliography.

If it is then proved that I cheat, I am ready to take the responsibilities, including the withdrawal of my academic degree.

Surakarta, February , 2010

Nurin Anitasari

MOTTO



Knowing is not enough, we must apply.

Willing is not enough, we must do.

(Bruce Lee)

Life is always enjoyable since God always gives us the best.

(Researcher)

DEDICATION



This thesis is sincerely dedicated to my beloved

mother,

father,

brother,

sister, and

all my best companions in life.

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After all I have tried to do my best in writing of the thesis, but I realize that this thesis is far from being perfect.

Surakarta, Februari 2010

The researcher

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ABSTRACT

Nurin Anitasari. C0305054. 2010. *The Hypocrisy of Arthur Dimmesdale as a Puritan Clergyman in Nathaniel Hawthorne's The Scarlet Letter*. Thesis. English Department, Faculty of Letter and Fine Arts, Sebelas Maret University, Surakarta.

Hypocrisy is one of the social issues contained within the literary work. Arthur Dimmesdale, the main character in *The Scarlet Letter* by Nathaniel Hawthorne represents the social issues of hypocrisy. The research is focused on Arthur Dimmesdale's hypocrisy dealing with his social status as a Puritan clergyman and the Puritan society's reaction to his hypocrisy. The thesis is aimed at finding out the relation between Dimmesdale's hypocrisy and his social status as well as the relation between his hypocrisy and the society he belongs to.

The source of data of the research was a novel by Nathaniel Hawthorne entitled *The Scarlet Letter*. The main data were taken from the source of data that implied Dimmesdale's hypocrisy and the Puritan society's reaction. The main data were analyzed based on the supporting data which were taken from books, articles, essays, critics, and other related writings.

The thesis was a descriptive qualitative library research. The researcher used sociological approach to find out the social implication in the novel dealing with Dimmesdale's hypocrisy and the Puritan society's reaction.

From the research, it is found that Arthur Dimmesdale is a hypocrite Puritan clergyman. He manifests his hypocrisy in his parochial life. His hypocrisy is caused by the role of his social status as a Puritan clergyman and the Puritan society's expectation on his figure as a Puritan clergyman. His hypocrisy causes guilt which then affects his life to be miserable and torturing. Before Dimmesdale's secret was revealed, the Puritan society showed their respect and good manner to him. Surprisingly, after his revelation, instead of giving negative reaction, the Puritan society still keeps respecting him and gives him sympathy since Dimmesdale has made good deeds in running his parochial duty.

ABSTRAK

Nurin Anitasari. C0305054. 2010. *Kemunafikan Arthur Dimmesdale sebagai Pendeta Puritan dalam The Scarlet Letter karya Nathaniel Hawthorne*. Skripsi. Sastra Inggris, Fakultas Sastra dan Seni Rupa, Universitas Sebelas Maret, Surakarta.

Kemunafikan adalah salah satu persoalan sosial yang biasa terdapat dalam karya sastra. Karakter Arthur Dimmesdale dalam *The Scarlet Letter* karya Nathaniel Hawthorne merupakan salah satu karakter yang merepresentasikan persoalan sosial tentang kemunafikan. Penelitian ini difokuskan pada kemunafikan Arthur Dimmesdale berdasarkan status sosialnya sebagai pendeta Puritan dan reaksi masyarakat Puritan yang merupakan masyarakat dimana dia tinggal.

Sumber data penelitian ini adalah novel karya Nathaniel Hawthorne yang berjudul *The Scarlet Letter*. Data utama diambil dari sumber data yang mengimplikasikan kemunafikan Arthur Dimmesdale beserta reaksi dari masyarakat Puritan. Data utama dianalisis bersama dengan data pendukung yang diambil dari buku-buku, artikel, esai, kritik sastra, dan tulisan lain yang berkaitan.

Penelitian ini adalah penelitian deskriptif kualitatif pustaka. Peneliti menggunakan pendekatan sosiologi untuk mengetahui hubungan sosial dalam novel yang berkaitan dengan kemunafikan Arthur Dimmesdale dan reaksi masyarakat Puritan.

Dari penelitian tersebut, dapat disimpulkan bahwa Arthur Dimmesdale adalah seorang pendeta Puritan yang munafik. Kemunafikanya diwujudkan dalam kehidupan parokinya. Kemunafikannya disebabkan oleh peran dari status sosialnya sebagai pendeta Puritan dan harapan masyarakat terhadap sosoknya sebagai pendeta Puritan. Kemunafikannya menimbulkan rasa bersalah yang membuat hidupnya sedih dan menyakitkan. Sebelum rahasianya terungkap, masyarakat Puritan menghormatinya dan menunjukkan sikap baik padanya. Herannya, ketika rahasianya terungkap, masyarakat Puritan tetap menghormatinya dan bersimpati padanya karena Dimmesdale telah melakukan banyak kebaikan dalam menjalankan tugas parokinya.

CHAPTER I

INTRODUCTION

A. BACKGROUND

Hypocrisy often becomes a favorite topic in the society's discussion. Hypocrisy tends to be considered negative since a hypocrite is usually someone whose saying is not in line with his/her action. In fact, many people unconsciously are hypocritical in their life. They do such action which is actually inappropriate with their own standards. For example, a father who forbids his child to smoke for cigarette contains chemical substances which are dangerous for body while he himself is a smoke addicted. By doing such action, he does not realize that he becomes a hypocrite. Hypocrisy may happen anytime, anywhere, any situation, and be done by anyone. People become hypocrite for various reasons and factors. Social factor is one of the most influential factors in pulling someone to be such hypocritical. A social member should obey the norms and rules of society in which he/she lives. Besides, an individual is usually forced to fulfill the expectation of their society upon his position and importance in society. The responsibilities as a social member moreover if someone having a high of honorable social status may be the reason of being a hypocrite.

The phenomena of hypocrisy have inspired many writers to create a literary works. One of them is in the novel which is one genre of literary works in

which an author presents his/her thoughts, ideas, and experience into a writing form within dialogues and narratives. It functions as a description of human interactions and experiences in relation with society and a revelation of both individual and social issues. Teeuw stated that “novel serves as the model by which society conceives of itself, the discourse, in and through which it articulates the world” (Teeuw, 1984: 228). Each element of the novels provides different function and increases literariness of the novel. For instance, conflicts among characters, character and other characters, or character and society are gainful to show meanings and values of events or social problems. Hypocrisy is commonly found in the novel as the conflict of characters which is actually portrait of society.

The Scarlet Letter is a novel written by Nathaniel Hawthorne which is full of social aspects within Puritan society. This American literary work published in 1850 known for its classic portrayal of Puritan New England. “Hawthorne always writes about man in society, rather than simply about man in nature” (High, 1986: 19) Hawthorne’s background as a descendant of Puritan figure leads him to present the sophistication of Puritan society which subsequently results pictures of the complexity of Puritan New England in 17th century as seen in *The Scarlet Letter*. The novel highlights the Calvinistic obsession with morality, sexual repression, guilt, confession, and spiritual salvation.

Puritan is a term for the extreme Protestant who wants to reform the Church of England. Theologically, Puritans are Calvinist so that they wants to change the rituals and structures related to Roman Catholicism with simpler

Protestant forms of faith and worship (Cincotta, 1994: 16). Puritan is well known for their religious rigidity. The basic tenets of Puritanism are the supremacy of divine God, the depravity of man, election, free grace, and predestination. Their difficulties in realizing their ideas in England lead them to migrate to America which they call as New England. In New England, they build “city on a hill” which means a place where the Puritans live within harsh authority of their religious belief. Puritanism has become part of American thought for it has some bearing on American development. Its intolerance and authority have influenced all aspect of both individual and society life.

The Scarlet Letter by Nathaniel Hawthorne sets in Boston, Massachusetts 17th century within circumstance of Puritan Settlement. The whole plot of *The Scarlet Letter* presents conflicts between individual and society in which depicts society’s role in maintaining its member. The novel shows us hidden sin and guilt due to Puritan intolerance. The hidden sin problem of Reverend Arthur Dimmesdale, a protagonist in the novel is one of the examples. Arthur Dimmesdale is a clergyman in a puritan society in Boston who commits adultery with a beautiful young woman, Hester Prynne. Adultery is considered a great sin which causes a serious punishment for them who do it. Ironically, when Hester gets some humiliated punishment, Arthur Dimmesdale just praised by his congregation for his great sermon and attitude. Dimmesdale becomes a hypocrite for disguising his sin and acting as if he were a sinless person. In the novel, the hypocrisy of Arthur Dimmesdales is seen when he asks Hester to confess her

adultery sin and publish the name of her partner who is actually he himself.

Dimmesdale said to Hester

"thou hearest what this good man says, and seest the accountability under which I labour. If thou feelest it to be for thy soul's peace, and that thy earthly punishment will thereby be made more effectual to salvation, I charge thee to speak out the name of thy fellow-sinner and fellow-sufferer! Be not silent from any mistaken pity and tenderness for him; for, believe me, Hester, though he were to step down from a high place, and stand there beside thee, on thy pedestal of shame, yet better were it so than to hide a guilty heart through life. What can thy silence do for him, except it tempt him—yea, compel him, as it were—to add hypocrisy to sin? Heaven hath granted thee an open ignominy, that thereby thou mayest work out an open triumph over the evil within thee and the sorrow without. Take heed how thou deniest to him—who, perchance, hath not the courage to grasp it for himself—the bitter, but wholesome, cup that is now presented to thy lips!" (Hawthorne, 1994: 46-47).

“Hypocrisy is the practice of pretending to be different from what one really is” (Hornby, 1995: 586). Arthur Dimmesdale is regarded a hypocrite since he puts his sin of adultery out of sight and acts as if he were not the adulterer. He cannot admit what he has committed with Hester for seven years. The conflict shows a dramatic confrontation between human natural desire that leads to adultery and an authoritarian society in keeping the morality of its member. His hypocritical process deals with violation toward puritan norms and morality, the rule of a society he belongs to. He knows that he should declare his sin openly but it is so hard to do this in the puritan ways. His hypocrisy stands out against his figure as a very religious reverend whose sermons are well-liked and high-respected by the society.

The description of Dimmesdale's conflict with the Puritan society impresses the researcher deeply and involves curiosity to explore the novel. There might be a reciprocal relationship between Dimmesdale and Puritan New England society in case of his hypocrisy. Thus, the researcher expects to find out the social influences on Arthur Dimmesdale's hypocrisy and the Puritan society's reaction to his hypocrisy.

B. RESEARCH QUESTIONS

This thesis is aimed to find out two subjects as follows:

1. What is Arthur Dimmesdale's hypocrisy dealing with his social status as a puritan clergyman in *The Scarlet Letter*?
2. How is the Puritan society's reaction to Arthur Dimmesdale's hypocrisy?

C. SCOPE OF STUDY

To avoid bias of the discussion, the researcher focused on the analysis of Arthur Dimmesdale character and characterization related to his hypocrisy. The character analysis then is associated with the social condition in the novel. The sociological approach is applied to explore the social and cultural aspects of the Puritan society in which Dimmesdale belongs to.

D. OBJECTIVES

The thesis is aimed to find out two following subjects:

1. To describe the hypocrisy of Arthur Dimmesdale dealing with his social status as a puritan clergyman in *The Scarlet Letter*.
2. To describe the Puritan society's reaction to Arthur Dimmesdale's hypocrisy.

E. BENEFITS

The research is expected to give some contributions as follows:

1. To give the reader a deep understanding of *The Scarlet Letter* by Nathaniel Hawthorne especially the character of Arthur Dimmesdale seen from sociological perspective.
2. To give the reader information about hypocrisy in term of individual-society relationship.
3. To get an understanding about the issue of hypocrisy including its causes and other related aspects such as society's influence and society's response toward hypocrisy.
4. To help the other researcher who wants to analyze *The Scarlet Letter* from other perspective by providing further information.

F. METHODOLOGY

a. Type of Research

The research is a descriptive-qualitative-library research. It is a descriptive qualitative as Moleong stated in Sangidu that “ *penelitian kualitatif adalah penelitian yang sifatnya alamiah dan menghasilkan data deskriptif berupa kata-kata tertulis atau lisan dari orang-orang, perilaku, atau data-data lainnya yang dapat diamati oleh peneliti.*”(Sangidu, 2004: 7).

A Qualitative research is a natural research which produces descriptive data in both oral and written forms from people, behavior, or another data that can be observed by the researcher. The researcher observed a novel entitled *The Scarlet Letter* by Nathaniel Hawthorne to get the descriptive data to analyze. The research employs written words to be explored and analyzed. It is also called as a library research since it is not held in a field but the researcher uses books, articles, and other writing to support the analysis.

b. Data and Source of Data

Source of data of the research is a novel entitled *The Scarlet Letter* by Nathaniel Hawthorne published in 1994 by Dover Publication, Inc. USA.

1. Main Data

The main data or primary data includes all words, phrases, sentences, dialogues, and the whole narration of the novel related to the subject

matter of the research that is the hypocrisy of a Puritan clergyman, Arthur Dimmesdale.

2. Supporting Data

The supporting data were all sources supporting the main data. It involves some words, phrases, and sentences taken from books, articles, essays, critics, and other writings which support the subject matter of the research as materials.

c. Technique of Collecting Data

The researcher employed several steps in collecting the data. The first step was reading the novel as the source of data repeatedly and comprehensively to discover the information related to the subject matter that is the hypocrisy of Arthur Dimmesdale. The second step was reading the supporting data to find out further information related to the subject matter.

d. Technique of Analysing Data

1. The researcher read the data comprehensively and made list of data by classifying the data based on their relevance and significance.
2. All data were studied and analyzed by comprehend reading and deep understanding based on the related and appropriate approach. Then, as the result of analysis, the data were interpreted through description based on the subject matter, the hypocrisy of Arthur Dimmesdale.

3. Last, the descriptions of the analysis result were evaluated by drawing conclusion and offering recommendation.

G. THEORY AND APPROACH

The study basically deals with the character's problem in relation with society where he lives. It analyzes the contribution of society toward individual development and the manner and reaction of society to individual's attitude. Therefore, the researcher considers that sociological approach is required to help the analysis. Sociological approach views social factors that stimulate the birth of literary work and social factors which are contained in literary work. Wellek and Warren divide the study of literature and society into three parts; the sociology of the writer, the social contents of the work themselves, and the influences of literature on society (Wellek and Warren, 1956: 96). Due to the subject matter above, the research is emphasized on the social contents of the novel by Nathaniel Hawthorne, *The Scarlet Letter*. It focuses on the analysis of character by understanding the society. Moreover, Endraswara (2008) argues that sociology of literature essentially is a) the objective study of human and society, b) the study of social institutions through literature and the contrary, and c) the study of social process which includes how society's work, potential, and life are (Endraswara, 2008: 87-88)

The thesis explores the conflicts of Arthur Dimmesdale by understanding Puritan society where he belongs to based on Wellek's and Warren's statement

that each literary work creates its own world that seemingly distinct to reality, but actually, each of them imitates the reality of the society (Wellek and Wren, 1956). Thus, sociology helps to find out some social implication in *The Scarlet Letter* such as tradition, convention, norms, genre, symbols, and myths. In the study of literature and sociology Professor L. Abercrombie has his *Principles of Literary Criticism* which uses the terms 'significant' and 'experience'. It means that literature must contain such significant experience. "The life of individual is not a separate, self-sufficient entity; it is one particular thread in the larger fabric of the society in which he happens to live" (White, 1941: 210). Within sociological approach, reciprocal relationship between Dimmesdale and Puritan society is analyzed and explored deeply.

H. THESIS ORGANIZATION

The thesis is organized into four chapters as follows:

CHAPTER I Introduction

- A. Background
- B. Research Question
- C. Scope of Study
- D. Objective
- E. Benefit

F. Methodology

G. Thesis Organization

CHAPTER II Literature Review

A. Literature and Sociology

B. Puritanism

C. Puritan New England in 17th Century

D. *The Scarlet Letter* by Nathaniel Hawthorne

E. Hypocrisy

F. Review of the Previous Related Researches

CHAPTER III Analysis

A. The Hypocrisy of Arthur Dimmesdale

a. The Manifestation of Arthur Dimmesdale's Hypocrisy

b. The Cause of Arthur Dimmesdale's Hypocrisy

c. The Effect of Hypocrisy on Arthur Dimmesdale

B. The Puritan society's acceptance of Arthur Dimmesdale's hypocrisy

a. The Puritan Society's Manner Before Dimmesdale Revelation

b. The Puritan Society's Reaction to Dimmesdale After His Revelation

CHAPTER IV Conclusion and Recommendation

CHAPTER II

LITERATURE REVIEW

A. Literature and Sociology

As the representation of life, literature cannot be separated from society. It does not only provide picture of human experience but also issue of particular society. Warton argued in *Theory of Literature* that “literature has the ‘peculiar merit of faithfully recording the features of the times, and of preserving the most picturesque and expressive representation of manners’ and literature was primarily a treasury of costume and customs, a source book for the history of civilization especially of chivalry and its decline” (Warton in Wellek and Warren, 1956:103). Literature may be called as the source of social events and history or the documents of social phenomenon. It has a social function in giving information and understanding of social issues such as norm, tradition, convention, myth, and morality of particular society. However, as the work of art, literature is different from other social documents for it is the combination of reality and imagination which is useful for both adding artistic aspect and giving meaning to reality. It was elucidated by Peter Berger and Thomas Luckmann in A. Teeuw that “Everyday life presents itself as a reality interpreted by men and subjectively meaningful to them as a coherent world” (Peter Berger and Thomas Luckmann in A. Teeuw, 1984: 226). In other words, literature is really not a total reflection of reality

but it is the essence and summary of the social process based on the writer's interpretation.

Wellek and Warren (1956) presented three perspectives of sociology-literature relationship including the sociology of the writer, the social content of the literary works, and the literature's influence on society (Wellek and Warren, 1956: 96). First, the sociology of the writer or biographical perspective deals with the life story of the author which includes social status, social ideology, and another factors related to the author who creates literary work. The relationship of sociology and literature exists since literary work is written by the author, the author himself is a member of society, the author make use elements in society as the source of creative process, and the literary work produced is then consumed by society (Nyoman Kutha Ratna, 2008: 60).

Second, the social content of the works themselves or literature text perspective discusses about literature as the reflection of society life. "Much the most common approach to the relations of literature and society is the study of works of literature as social documents, as assumed pictures of social reality" (Wellek and Warren, 1956: 102). A literary work must have implication and purpose upon society. Endraswara (2008) argued that essentially, sociology of literature is a study about a) the objective research of man and society, b) the study about the social institutions through literary work, and c) the study about the social process dealing with how people work, how society is formed, and how they live (Suwardi Endraswara, 2008:

87-88). Literary works may contain social ethics, social ideology, social issues, or history of a particular society.

Last, the influence of literature on society becomes the concern of sociology of literature as receptive perspective sees the society acceptance of literature. Literature arise problems of its readers as well as the actual social problems influence literature. Receptive theory deals with reader's ability in understanding literary works since literature not only provides aesthetic aspects but also another important aspects such as ethical, cultural, philosophical, logical, historical, even scientifically aspects. It strengthens the function of literature for both entertaining and educating its reader who is a member of society. Nyoman Kutha Ratna stated "*Karya sastra mempunyai tugas pentng, baik dalam usahanya untuk menjadi pelopor pembaharuan, maupun memberikan pengakuan terhadap suatu gejala kemasyarakatan.*" (Nyoman Kutha Ratna, 2008: 334). It is clear that literature has important functions in society as the pioneer of innovation and the trace of social issues.

Having the explanation about the divisions of the sociology of literature, the researcher considers that the subject matter of the research discusses much about the social content of the work. Here, the research explores the hypocrisy of a puritan reverend as a social issue and the society's manner toward the issue of hypocrisy in a novel by Nathaniel Hawthorne entitled *The Scarlet Letter*. The analysis deals with the social and cultural study particularly Puritan society. It shows the function of literature as a device to portrait or to represent social life and issues. For instance, literary

works may contain an issue of the contribution of society toward individual development and society's response toward a particular issue. In the study of the relationship between sociology and literature, Inglis in Davidson et al (1978) explained what is called 'reflection theory' which means that literature functions to reflect society since the author, the reader, and the object of literary work are having membership in their own society (Inglis in Davidson et al: 1978). Literature, especially its social content, is a reflection of social reality. All of the social content in the literary works is a sort of picture of reality which is reflected by the author.

Inglis in Davidson (1978) added that anthropologist and other experts make use literature of society as a source that directs them to the nature of particular culture (Inglis in Davidson et al, 1978: 275). The culture is seen from the manners and morals of characters or society in the literary works. Novel, for example, is a genre of literary works that is considered the most effective instrument of the moral imagination. "It taught us, as no other genre ever did, the extent of human variety and the value of this variety" (Scholes, 1961: 245). The analysis is about to gain the nature of Puritan society in case of hypocrisy. Arthur Dimmesdale's hypocrisy and the Puritan society's reaction to his hypocrisy are the kind of manners and morals which are part of human variety reflected in literary work.

B. Puritanism

1. The Rise of Puritanism

“Puritanism is a religious political movement in the late 16th and 17th centuries that sought to “purify” the Church of England of remnants of the Roman Catholic “popery” that the Puritans claimed had been retained after the religious settlement reached early in the reign of Queen Elizabeth I” (*Encyclopedia Britannica*, 2009). In his reign, Henry VIII separated the Church of England from the Roman Catholic Church in 1534. Henry VIII established the Church of England as a protest toward the Roman Catholic Church that outlawed him to divorce his wife in order to marry another woman. The establishment caused Protestantism increased rapidly especially under Edward VI. However, Catholicism was restored when Mary Tudor came into throne. Protestants were exiled if they choose to be non-conformist during Mary’s reign (1553-1558).

“Puritanism is a form of Protestantism in England during the 16th and 17th century” (*Encyclopedia Britannica*, 1970: 879). Puritan reformation appeared in the reign of Elizabeth I within the participation of Marian exiles, clergy, and its congregation after coming back from their escapism of Catholic Queen Mary persecution (Eliade, 1987: 102). The name of the Puritans derived from the word “pure” as their intention to purify the Church of England. The new Church tended to have similar characteristic with Roman Catholic Church shown in its ceremonies and ritual tradition. Therefore, they wanted to purify the Church of England

from Roman Catholic elements which were not Biblical based and demanded a simpler form of Christianity worship as described in the New Testament. Bradford in Miller (1956) explained that the Puritan decided to continue the reformation started in Henry VIII's reign until the ecclesiastical polity as stated in the New Testament to be developed (Bradford in Miller, 1956: 1).

Elizabeth is a Protestant so that many refugees returned from the banishment to fight for their religious conception. Many of them were Puritans who grasp the Calvinist ideology and demand a reformation of the Church of England. "As put forward by the leader of the party in the 1570's, Thomas Cartwright, these included abolition of the bishops, stricter enforcement of Church discipline, elimination of most ceremonies and rituals, and higher standards for the clergy" (*The Encyclopedia Americana*, 1990: 22). Conversely, the Queen who represents the Church of England failed the Puritan's desire to realize a total change from Catholicism. She rejected the Puritan's demand and rejected their religious and politic reform movement. This revealed the Separatist group that picked to withdraw from the Church. Instead of giving significant impact on The Church of England, the group just forced Puritans into deeper frustration.

After Elizabeth was succeeded by James I whose son, Charles I, became a king, a conflict arose between both kings and Parliament. The two kings declined the request for reformation as Elizabeth did in her

reign. Moreover, they asserted more privileges and powers for their office which Parliament supported by the puritans did not accept. The conflict led to Civil war in 1642. Feeling hard to reform in England, some groups of Puritans immigrated to Holland and then finally end in America.

2. Puritan Basic Tenets

As mentioned above, Puritanism is a religious movement in case of Protestant reformation. The Puritans themselves desired to reform England as well as John Calvin did in Geneva. Puritan religious doctrines were mostly based on Calvinism (*The Encyclopedia Americana*, 1990: 21). They were of the same mind with Calvin since his teachings were considered fixed to the Bible and experience (Foerster, 1962: 9). In the book of *American Literature*, it is stated that there are five points of Puritans basic tenets including 1) the Supremacy of Divine Will, 2) the Depravity of Man, 3) Election, 4) Free Grace, and 5) Predestination (Crawford et al, 1953: 13).

“The starting point for Puritan Theology was an emphasis on the majesty, righteous, and sovereignty of God” (Eliade, 1987: 103). God has absolute authority and arbitrary will to create and maintain the universe. Due to His will, everything in this world must be directed using His morality and if God wills His world, His world must be governed by His morality and worldly occurrences must be the consequences of His moral law (Crawford et al, 1953: 13). Puritans also hold the concept of the depravity of man. “Scripture, their social surroundings, and an intense

personal introspection all persuaded the Puritan that human being were depraved sinners incapable of earning merit in the eyes of God” (Eliade, 1987: 103). Everyone was guilty of sin as the result of Adam’s fall for his mistake in the Garden of Eden (*The Encyclopedia Americana*, 1990: 21). By the reason, humans are sinful and weak deserving damnation. Thus, many Puritan preachers gave a picture to his congregation that they are hopelessly stupid, wickedly sinful, and irretrievably damned (Crawford et al, 1953: 13).

However, Puritans believed the concept of election means that Christ’s sacrifice has resulted covenant with God to save the elected person from damnation. They held that God “elected” or predestined certain persons—a limited number, not all mankind by any means—to be saved and did this solely out of His mercy (*The Encyclopedia Americana*, 1990: 21). Puritans taught that good works meant nothing in earning salvation since good works do not please God and sinners cannot save themselves. People cannot simply reach the salvation by holding natural means provided by God such as scripture, sacrament, and sermons of Godly preacher. Yet, the elected person can liaise with the Spirit’s transforming work on their souls.

Subsequently, those who are God’s elected could get God’s grace as a free gift. Grace is not a reward for anything people had done but it is a gift for them elected by God. God gives satisfactory grace for the elected person’s salvation (Foerster, 1962: 9). In spite of this, Puritan hold the idea

of predestination in which God eternally has determined who is saved and who is damned. God is a Supreme will therefore He could predestine human end into heaven or hell according to His plan. In the beginning of Puritanism, every Protestant absolutely believed in the conviction of Scripture, the existence of heaven and hell, or the sins (*The Encyclopedia Americana*, 1990: 21). “But although Adam’s sin had led to this fallen state and thus precluded humankind from using the Adamic covenant of works to earn its way to heaven, a benevolent and loving God predestined some of his fallen creatures for the gift of salvation included in the covenant of grace” (Eliade, 1987: 103).

C. Puritan New England in 17th Century

In its most common usage *Puritanism* refers to a movement within English Protestantism in both the British Isles and colonial America. After the death of Cromwell, the Puritans could not avoid Charles II’s attacks. Since Puritanism in England encountered many problems, Puritans were divided into two groups of Non-Separatist and Separatist. The first group is those who kept their effort in reforming the Church of England and maintaining their existence in England. Meanwhile, the second group called The Separatist is the group that could not run the model of Calvinistic Christianity they believed. They got their name for they separated themselves from the Church of England and tried to have their own Church which was free from the

Roman Catholicism. The Separatist moved out of England to find a place to where they could make their dreams come true.

The Puritans who left England firstly found Holland, before arriving at New England, as the suitable place to run their belief. As Bradford stated in Miller (1982), the Puritans, who were badly treated and felt that there was no hope to continue their life in England, decided to go to the Low Countries, where they believed they could get their freedom and be far away from persecution, and found Amsterdam and its surrounding area as a suitable place to live (Bradford in Miller, 1982: 7). After living there for about eleven or twelve years, the Puritans began thinking for removal due to several reasons. William Bradford composed for reasons for the Puritans to leave Holland as follow:

“And first, they saw and found by experience the hardness of the place and country to be such as few in comparison would come to them, and fewer that would bide it out and continue with them... Secondly, they say that though the people generally bore all this difficulties very cheerfully and with a resolute courage, being in the best and strength of their years, yet old age began to steal on many of them; and their great and continual labors, with other crosses and sorrows, hastened it before the time... Thirdly, as necessity was a taskmaster over them, so they were forced to be such, not only to their servants but in a sort to their dearest children, the which as it did not a little wound the tender hearts of many a loving father and mother, so it produced likewise sundry sad and sorrowful effects... Lastly, (and which was not least) a great hope and inward zeal they had of laying some good foundation, or at least to make way the thereunto, for the propagating and advancing the Gospel of the Kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping-stones unto others for the performing of so great a work” (Bradford in Miller, 1982: 10-12).

The description above informs the background of The Puritan removal which then led them to come to America in 16th century. In 1628-

1630 the Puritan was arriving at the North of Plymouth, an area around Boston. They came over under the auspices of the Massachusetts Bay Company, a corporation with rights to the area of land lying between the Charles and the Merrimack rivers. They built colonization and called the place New England.

The first Puritans arriving at America (1620) were the Separatists who wanted to separate themselves from the established Church of England rather than change its improper contents (Crawford, 1953: 12). They became The Pilgrims who started the colonization in New England. "Ten years later came the founders of Massachusetts Bay Colony, a large band of conservative Puritans, led by landed gentry, wealthy merchants, university graduates" (Foerster, 1962: 3). These Puritans called themselves "Nonseparating Congregationalist," by which they meant that they had not denied the Church of England as a false Church. However, in practical life, they behaved like The Separatists. The migration lasted all over two decades and then spread into the so called Connecticut, New Hampshire, Rhode Island and Maine, and the limit borderline of New England.

The Puritans came to New England because of some religious, political, and economic purposes. Their basic aims were avoiding conflicts with the King and finding a religious freedom to spread their belief. In 1630, the first governor of Massachusetts Bay Colony, John Winthrop, who believed that the colonists were the pioneer in establishing the kingdom, told that their mission was to build "a city upon a hill" (*The Encyclopedia*

Americana, 1990: 23). It means that they wanted to become such a reverential congregation for others.

The Puritans also wanted their political purpose to be reached and they sought a theocracy as the government form. They required a Holy Commonwealth governed by god or God's representatives. They wanted the Church and the state to be united and the clergy directed the magistrates (Foerster, 1962: 3). To ensure their purpose to be realized, the founders of Massachusetts restricted the right to vote for officers of the colony to Church members. Besides, the Puritans proclaimed their economic purposes to look for material advantages. Trevelyan in Foerster deliberated the Puritans' motives, "The desire for free land and economic opportunity was part of the inducement, but would not by itself have filled the wilderness of New England with Folk. For when in 1640 the persecution ceased, the immigration thither ceased also." (Trevelyan in Foerster, 1962: 2).

Finally, Puritan migration to America gave significant impact on the development of America including the American thought and literature. The New Englanders character, however, was influenced much by the Puritan inheritance and the shaping of American spirit came from the great migration westward (*The Encyclopedia Britannica*, 1970: 681). Since the Puritan settler were intellect and educated men, the Puritans contributed to education by establishing educational institutions such as university even compulsory. They believe that knowledge could save men from Satan. Then, the Puritans gave a lot of contributions to creating the architect of religious freedom. They

emphasized that all God's words should be freely preached that resulted in the spirit of toleration in facing religious diversity. "Many scholars have noted the contribution of Puritanism to the development of democracy" (*The Encyclopedia Britannica*, 1970: 681). The Puritans also introduced the necessity of checks and balances of power.

However, Puritanism also revealed its negative side for at its worst was dogmatic, narrow-minded, superstitious, and malicious, traced in the Salem witch trials, which in 1692 saw hundreds brought to trial (Crawford et al, 1953: 14). They were humorless and could be hideous in giving punishment. Nathaniel Hawthorne in his short stories entitled *The Snow Image* described that the Puritans were sinister to both the intellect and the heart which then showed the form of hypocrisy and exaggeration.

D. *The Scarlet Letter* by Nathaniel Hawthorne

The Scarlet Letter is a novel written by American writer Nathaniel Hawthorne and was published in 1850. Praised as Hawthorne's best work, the novel also considered as one of the masterpieces of American fiction (Crawford et al, 1953: 102). A strong atmosphere of the Puritan New England became the characteristic of Hawthorne's best work (High, 2004: 50).

Hawthorne put the atmosphere of Puritanism as well as his background as puritan descendant. He wrote the novel in the gloomy short period when his mother died in 1849 and finished it in 1850. The introduction of *The Scarlet*

Letter is an autobiography which tells the circumstance in *The Custom House* where Hawthorne has ever worked.

“*The Scarlet Letter* which is set in Boston around 1650 during early Puritan colonialization emphasizes the Calvinistic obsession toward morality, sexual repression, shame and declaration of guilt, and spiritual salvation” (VanSpanckeren, 1994: 37). Categorically not a love story, the novel deals with sense of right and wrong and the effects of hidden sin (Crawford et al, 1953: 120). The novel tells about Hester Prynne, a beautiful woman who is punished to wear a scarlet letter A for committing adultery, Arthur Dimmesdale, the respected minister who is actually Hester’s unguessed partner in sin, and the man known as Roger Chillingworth, Hester’s husband, who is mysterious and sets up a personal and ominous relationship with Dimmesdale as his doctor (Crawford et al, 1953: 102).

“*The Scarlet Letter* tells the story of two lovers kept apart by the ironies of fate, their own mingled strengths and weaknesses, and the Puritan community's interpretation of moral law, until at last death unites them under a single headstone” (*Encyclopedia Britannica*, 2009). Hester Prynne, the main character of the novel, is a beautiful young woman who is sent to Boston, Massachusetts by her husband. Her husband whom Hester does not love is going to follow her after completing his affairs in Europe. In her time of waiting, Hester meets a Reverend names Arthur Dimmesdale and is trapped into a secret love affair. Hester Prynne, who has borne an illegitimate baby, gets humiliate punishments to stand for three hours before the pillory and to wear the scarlet

letter “A” on her bosom that announces her an adulteress (*The Encyclopedia Americana*, 1990). Hester never reveals the name of her child’s name as Arthur Dimmesdale, her partner in adultery, keeps hiding his sin. Dimmesdale has no power to show the truth publicly since he is an honorable reverend and high-praised by his congregation. Meanwhile, Dimmesdale is suffering from the great pain of unrevealed sin, a pain fiendishly increased by Chillingworth, who has early assumed the hidden sin (*The Encyclopedia Americana*, 1990). Chillingworth has sworn to revenge his wife’s lover by himself. The novel reaches its end part when Dimmesdale asks Hester and Pearl to stand with him on the scaffold after the election sermon. There, he states the truth that they have kept in secret for seven years publicly. Finally, suffering from his guilt, Dimmesdale dies in Hester’s arm.

E. Hypocrisy

“Hypocrisy is the practice of pretending to be different from what one really is” (Hornby, 1995: 586). The word hypocrisy is derived from the Greek ‘*hypokrisis*’ meaning act of playing a part on the stage. Its literal meaning implies that a hypocrite is someone who acts like an actor that is full of pretense. A hypocrite is someone who creates an image that is not suitable with his/her real standard.

Yet, Sipos (2009) formulated the parameters of hypocrisy that a hypocrite is someone who 1) advocates a standard, 2) publicly applies that standard to himself, 3) fails to meet that standard, and 4) hides or denies his

failure. Someone is judged as a hypocrite if he or she covers up those four factors mentioned. Missing of one element or even more, someone cannot be called as a hypocrite. For instance, a fat woman, who proclaims to get on diet but fails to get slimmer since she finds difficulties in avoiding the appetite for food, is not hypocrite. She is not a hypocrite because the factor number four is missing. A mother who sleeps later than the bedtime she applies to her children is not a hypocrite either. The mother is not categorized hypocrite since the second factor is missing. She never sets her children's bedtime to herself and she openly lets anyone know that her children's bedtime is not applied to her.

Michaeli (2007) stated that hypocrisy is the result of social decision making problem. A complex network of centers in the brain controls someone's social decision making. "The middle area of the prefrontal cortex (MPFC) and the area just below it (the orbitofrontal cortex, or OFC) constitutes the "executive center", making final judgments that balance inputs from the anterior and posterior cingulate cortex (ACC and PCC) which are the reward areas, and from the amygdala and the insula (AMY and INS), which process the more primitive urges, such as fright, aggression, hatred, rage, etc" (<http://www.thedoctorweighsin.com/journal/2007/11/1/the-psychology-and-neuroscience-of-hypocrisy.html> accessed on August, 7th 2009 at 9.15 a.m.). The complex network shows the emotional process giving role to be the input of decision making process. The explanation above then leads us to the theory of 'cognitive dissonance' which means the problem or

distress felt by someone whose behavior is not proper to his/her belief. This behavior that is not aligned to belief stimulates the prefrontal cortex to make a kind of judgments by upsetting people's mind and disturbing him/her with annoying dream until he/she get his/her behavior and belief stay in line. Michaeli elucidated that if someone says one thing than do another, he/she is suffering cognitive dissonance as the result of his/her weakness (<http://www.thedoctorweighsin.com/journal/2007/11/1/the-psycholgy-and-neuroscience-of-hypocrisy.html> accessed on August, 7th 2009 at 9.15 a.m.). On the contrary, if someone does one thing and than say another, is not the result of his/her weakness but it is conscious hypocrisy.

From the discussion above, hypocrisy might be the result of the complexity of human soul. Every human being has various desires which tempt him/her into different directions. Moreover, it has become the nature of every human being to be willingly and curiously pursue those desires and ignoring the probability of being unfulfilled. The unfaithfulness to their own rules and beliefs and the choice to do what is appropriate in a particular situation will just lead them to be hypocritical.

F. Review of the Previous Related Research

Nathaniel Hawthorne has successfully written *The Scarlet Letter* as a great novel. The novel contains many valuable aspects of literariness that attract its audiences to explore it. Many researchers have done the analysis of *The Scarlet Letter* from different perspectives. So, it is important to review

this analysis to enrich knowledge about other related research in order to deepen this analysis and use it as both reference and comparison to this research. It is also important to avoid an overlap of research.

Sardjana (1988) was trying to analysis Hawthorne's view in *The Scarlet Letter*. His goal is to identify that Nathaniel Hawthorne in writing his work entitled *The Scarlet Letter* is showing an ambivalence idea between Puritanism and Transcendentalism. The research is aimed to reveal and communicate the idea and the attitude of the writer to life. He used historical-biographical approach and intrinsic approach. This research resulted that Hawthorne in his *The Scarlet Letter* has an ambivalence idea between Puritanism and Transcendentalism which is emphasized on Transcendentalism.

Arif (1998) analyzes the main character of *The Scarlet Letter*, Hester Prynne, which starts from the researcher's assumption of a paradox of Hawthorne's thoughts in offering 'realistic and empirical' matters without giving a logic solution. The researcher applies structural, sociology of literature, and feminism approaches to identify how Hester is. From the analysis, it is concluded that Hester has been trapped in a paradox of attitudes. In one way she acts as a Puritan but in other way she shows herself as a misled feminist.

Faisal (1990) tries to ascertain Arthur Dimmesdale, one of the characters in the novel, as the representation of Nathaniel Hawthorne, the author of the novel. His research is aimed to know how Hawthorne presents

Dimmesdale as a Puritan priest, to understand how Puritan ethics and morality influence Dimmesdale's inner conflict, and to know how Dimmesdale represents Hawthorne's chaotic manner. In analyzing the novel, he applies structuralism and formalism, sociology of literature, and genetic structuralism. The analysis elucidates that the characterization of Arthur Dimmesdale is a manifestation of Hawthorne's chaotic manner of his background as both Puritan and Transcendentalist.

Srijanto (2001) discusses the structures of literature, character and characterization, plot, setting, and theme, which makes *The Scarlet Letter* becomes the masterpiece of Nathaniel Hawthorne as its author. The aim of the research is to find out how far the characterization supports the plot and how the plot shows a cause and effect relationship of the events happen in the novel. The researcher employs objective structural approach to explore the intrinsic elements of the novel and formalistic approach to help understanding the novel. The research shows that the structure of literature within 'tragic design' pattern can result a good and interesting literary work to be enjoyed from the beginning until the end of it.

Lestari (2002) focuses on the main character of the novel, Hester Prynne. She tries to find out two subjects that are the causes of Hester's self-adjustment to the social expectancies and the reflection of Hester Prynne's self-adjustment to the social expectancies in *The Scarlet Letter*. To reach the goal of the research, she applies social psychological approach supported by Hubert Banner's theory of self-adjustment. The analysis shows that Hester

Prynne really experiences a series of self defense and self enhancement in her effort to adjust herself to the social expectancies.

The review above informs that there is not yet research analyzing the hypocrisy of a Puritan clergyman in Nathaniel Hawthorne's *The Scarlet Letter*, which identifies the hypocrisy of a Puritan clergyman named Arthur Dimmesdale and society's acceptance toward his hypocrisy seen from sociological perspective. Thus, the researcher explores the new subject matter and perspective which is quite different from the previous research.

CHAPTER III

ANALYSIS

A. The Hypocrisy of Arthur Dimmesdale

1. The Manifestation of Arthur Dimmesdale's Hypocrisy

Arthur Dimmesdale is one of the characters in *The Scarlet Letter* who plays an important role in representing the social issue in the novel. He is a clergyman that encounters a conflict of sin and confession that leads him into hypocrisy. Henry James stated that "The Scarlet Letter contains (among other things) such a definitive portrait of a fallen minister that any novel with a similar character is likely to suggest a comparison" (Henry James in Martin, 1965: 109). Arthur Dimmesdale is a young clergyman in the Puritan settlement in Boston, Massachusetts. He has studied theology in Oxford University, England to prepare his duty as a clergyman. He moves to New England to spread his knowledge and teach religion. "should he live and labour for the ordinary term of life, to do as great deeds, for the now feeble New England Church, as the early Fathers had achieved for the infancy of the Christian faith" (Hawthorne, 1994: 82). He is an educated person and a lovely respected reverend. He dedicates himself to serve his congregation through his preaching.

"a young clergyman, who had come from one of the great English universities, bringing all the learning of the age into our wild forest land. His eloquence and religious fervour had already given the earnest of high eminence in his profession. He was a person of very striking aspect, with a white, lofty, and impending brow; large, brown, melancholy eyes, and a mouth which, unless when he forcibly

compressed it, was apt to be tremulous, expressing both nervous sensibility and a vast power of self-restraint” (Hawthorne, 1994: 46).

The narration above shows that Dimmesdale is a talented man who has a high intellectuality and religiosity. Like other puritan settlers, Dimmesdale belongs to “men of intellect and conviction” (Hawthorne: 1994, 13). His knowledge is not only the thing to be spread and taught in New England but also the form of spiritual building to avoid the negative things. The Puritans believe that “learning served piety, yielding truth which could protect man against Satan’s web” (Hawthorne, 1994: 14).

“Clergy-theologians naturally play a high-profile role” (Clarke and Linzey, 1996: 162). As a clergyman, Dimmesdale is responsible for sharing his knowledge and maintaining the manner of his congregation because the minister is an important person who is responsible in guiding the members of society. Thus, Dimmesdale uses his eloquence to deliver sermons and preaching for the sake of himself and his congregation. His good character is well liked by society even many people say that Reverend Arthur Dimmesdale delivers words from heaven so that his preaching is like the speech of an angel. “They (society) fancied him the mouth-piece of Heaven’s messages of wisdom, and rebuke, and love” (Hawthorne, 1994: 98). In the Puritan period, “the spark might come in various ways: ... but most commonly through the enkindling words of a minister of the Gospel” (Foerster, 1962: 8). His attitude shows that Dimmesdale accomplishes his parochial duties earnestly. He is a good clergyman who can give such enlightenment to his congregation.

He gets a good appreciation from people surrounding him. He is one of the people who is viewed by them as “God-fearing gentlemen, but merciful overmuch” (Hawthorne, 1994: 36). His relationship with the magistrates and other ministers in the colony is close enough even he belongs to people who have prestigious position in the colony. John Wilson, the eldest clergyman of Boston mentions Dimmesdale as his young brother and calls him as a godly youth. Likewise, Governor Bellingham respectfully considers him as a youthful clergyman.

However, reverend Dimmesdale is represented as a hypocrite dealing with his conflict of adultery sin. The novel describes that Dimmesdale meets a young beautiful married woman. Their meeting then leads them into a passionate affair resulted in an illegal sexual intercourse. Hester and Dimmesdale are not husband and wife so that what they do is categorized as adultery. In the Puritan period, adultery is a great sin whose doer must get serious punishment. “Puritans did, however, scorn what they viewed as the libertine excesses of many of their peers, condemning not the drink but the drunkard, not the expression of sexual love between husband and wife but extramarital sex” (Eliade, 1987: 104). However, Dimmesdale keeps hiding his sin from society and still acts like a good reverend while Hester, his partner in adultery gets some humiliated punishment.

His hypocrisy starts when Hester is punished to stand for three hours at midday on the scaffold, a place of shame. “In theocracy, a Holy Commonwealth governed by God or God’s representatives. “The clergy were

the representatives” (Foerster, 1962: 3). Arthur Dimmesdale, the clergyman of New England, is automatically included into God’s representatives of Puritan theocracy. He stands there on the scaffold with other ministers and magistrates as both God’s representative and Hester’s clergyman. In front of the multitude, he persuades Hester to reveal the name of her partner in sin who is actually he himself.

"thou hearest what this good man says, and seest the accountability under which I labour. If thou feelest it to be for thy soul's peace, and that thy earthly punishment will thereby be made more effectual to salvation, I charge thee to speak out the name of thy fellow-sinner and fellow-sufferer! Be not silent from any mistaken pity and tenderness for him; for, believe me, Hester, though he were to step down from a high place, and stand there beside thee, on thy pedestal of shame, yet better were it so than to hide a guilty heart through life. What can thy silence do for him, except it tempt him—yea, compel him, as it were—to add hypocrisy to sin? Heaven hath granted thee an open ignominy, that thereby thou mayest work out an open triumph over the evil within thee and the sorrow without. Take heed how thou deniest to him—who, perchance, hath not the courage to grasp it for himself—the bitter, but wholesome, cup that is now presented to thy lips!" (Hawthorne, 1994: 46-47).

Hypocrisy as explained in the previous chapter is “the practice of pretending to be different from what one really is” (Hornby, 1995: 586). Dimmesdale is a hypocrite since he pretends to be a sinless person who knows nothing about the fact of Hester’s adultery. Dimmesdale is Hester’s partner in adultery and is obviously aware that he is a sinful person but he stands beside Hester as a religious man. In spite of standing on the scaffold as an adulterer, he appears as a godly clergyman. “The minister well-knew – subtle, but remorseful hypocrite that he was!” (Hawthorne, 1994: 99). He asks Hester to reveal the truth but he does not dare enough to publish it by himself.

Dimmesdale becomes a hypocrite by maintaining his cowardice. He runs away from the truth that he is a sinner. He manifests his hypocrisy through several ways for seven years. He lets injustice happen to Hester and dirties New England, the city upon a hill, with hypocrisy. "The Puritan life was a life of vigorous involvement in the world without excessive or abusive use of natural order" (Eliade, 1987: 104). Yet, Dimmesdale's hypocrisy becomes the abusive form of his social identity as a Puritan reverend. He destroys the purity of a clergyman by being a coward who has no bravery to show the way he is for real.

Arthur Dimmesdale has an honorable status as "Father", a clergyman where people do confession of their sins. His status only strengthens that he is a hypocrite because he can ask his congregation to confess all the sins they have ever made but he himself hides something that should be published. Dimmesdale asks Hester not to keep the name of her partner because it will be another kind of sin or same as "to add hypocrisy to sin" (Hawthorne, 1994: 47). "In the terrible ambivalence of his position Dimmesdale wants Hester to name him even as he does not want to be named" (Martin, 1965: 115). As a Puritan clergyman, Dimmesdale consciously knows well that adultery is a serious sin and gives no confession of it is like choosing a way to be a hypocrite. Dimmesdale persuades Hester not to be hypocritical by keeping her partner's good name. However, he shows his hypocritical act in front of the multitude by pretending to be sinless and holy that has no correlation with the adultery sin.

Arthur Dimmesdale plays an ironical act in the novel. He becomes a two-face man who covers up his adultery sin under his social status as a Puritan clergyman. Since doing adultery and becoming a hypocrite person, he is no more a sincere person that a clergyman should be. He continues his hypocrisy through his sermons by delivering ambiguous words to his congregation. He seems like to reveal his secret and blame himself for the sin he has ever made but the context of revelation is interpreted differently by his congregation. He abuses his position as a clergyman to give a misunderstanding idea to his congregation.

“Sermons and intellectual writings were central in the intellectual life which the clergy controlled” (Foerster, 1962: 12). In the Puritan New England, sermons are effectively developed and very powerful. Sermons are not just an utterance or a group of influential words but it is more than spiritual device to deliver God’s doctrines. “For the Puritan, the Bible was finally the only authority for God’s intention, and the sermons was after all constructed as a study of passage from Scripture” (Crawford, 1953: 2). Due to the importance of sermon, a clergyman must be earnest in preaching. He may not make any mistake in spreading the word of God because it is allied to people’s belief. Reverend Arthur Dimmesdale is a clergyman with a good preaching ability. His eloquence becomes his power of attraction as a clergyman. Unfortunately, he abuses his eloquence to conceal his badness and to cheat his hearer.

As a saintly Puritan clergyman, it seems impossible for Reverend Dimmesdale to do shameful or immoral thing. Thus, no one is aware that his

sermon contains a real truth of Dimmesdale's guilt. "He had told his hearers that he was altogether vile, a viler companion of the vilest, the worst of sinners, an abomination, a thing of unimaginable iniquity, and that the only wonder was that they did not see his wretched body shrivelled up before their eyes by the burning wrath of the Almighty!" (Hawthorne, 1994: 99). In one side, Dimmesdale blames himself in front of his congregation within words that is true in literal meaning. However, in another side, he is exactly aware that his congregation receives his words in another way. His congregation thinks that Reverend Dimmesdale is showing his deepest devotion as a Puritan. It seems that he is ensuring that based on Puritan's belief everyone is sinner. The religious Puritan puts no doubt on their minister and undeniably applies all Puritan tenets in the daily life. For his congregation, Dimmesdale's utterance is not a confession of self-condemning. In spite of this, it is received as someone who puts such sinfulness on his holy spirit. Dimmesdale is hypocritical in delivering the sermon for consciously cheating his congregation. "He had spoken the very truth, and transformed it into the veriest falsehood" (Hawthorne, 1994: 99).

Dimmesdale's hypocrisy is another sin he actually commits which is represented in his ironical act. "His intellectual gifts, his moral perceptions, his power of experiencing and communicating emotion, were kept in a state of preternatural activity by the prick and anguish of his daily life" (Hawthorne, 1994: 97). He has a powerful eloquence in giving such a spiritual guidance to his congregation. "His sermon, for example, are models of efficacy: the more

he reviles himself as a sinner (in general terms, from the security of the pulpit), the more his congregation elevates him to the new heights of spiritually and thinks comparatively of its own unworthiness” (Martin, 1965: 123). Dimmesdale tells the very true side of himself, while his congregation, the religious Puritans, take it as a kind of moral lesson. The Puritans see their holy clergyman who spends his life for preaching and giving spiritual assistance judges himself as a sinful person. It arises an idea that they, who are only ordinary people, must be more sinful than their clergyman. Dimmesdale’s expression of his deep guilt results in false interpretation on his congregation.

On the Sabbath Day, after the night of his vigil, Dimmesdale “preached a disclosure which was held to be the richest and most powerful, and the most replete with heavenly influences, that had ever proceeded from his lips” (Hawthorne, 1994: 108). People who listen to the sermon feel like being enlightened by his utterance and are very thankful to reverend Dimmesdale for it. Once again, Dimmesdale cheats the society with a good self-performance. In his vigil, Dimmesdale makes a fake confession and asks Hester and Pearl to come with him on the scaffold in the midnight when no one see what he is doing. Then, he lies to Chillingworth of what he has seen and done on the scaffold. These are very contrastive with his image as reverend whose preaching is very well appreciated. On the Sabbath day Dimmesdale compounds his hypocrisy within his touched sermon. He builds a good image of reverend and throws away his identity as a true sinner. It is so hypocritical when Dimmesdale becomes two-face by letting everybody amazed by his

performance. Again, he pretends to be innocent when the sexton returns his black glove which is found in the scaffold, the public shame. He does not want people know him go to that public shame.

Dimmesdale's ironical act is also seen in the Election sermon. There, he who has ever committed adultery stands upright with other magistrates of New England to give the Election sermon. While Dimmesdale is praised and admired by the society, Hester is still underestimated for the shameful symbol, the scarlet letter "A", on her bosom. Dimmesdale's Election sermon even impresses people for it is indeed inspiring them. In their point of view, Dimmesdale is totally successful in elucidating the relationship between God and humankind to the Puritan in New England.

"According to their united testimony, never had man spoken in so wise, so high, and so holy a spirit, as he that spake this day; nor had inspiration ever breathed through mortal lips more evidently than it did through his" (Hawthorne, 1994: 170).

His sermon indicates the guilty feeling of the reverend as if he will pass away soon. This gives the effect to his hearers that Arthur Dimmesdale has done much good things so that it brings him to honorable position of a minister and even makes him looks like an angel.

"He stood, at this moment, on the very proudest eminence of superiority, to which the gifts or intellect, rich lore, prevailing eloquence, and a reputation of whitest sanctity, could exalt a clergyman in New England's earliest days, when the professional character was of itself a lofty pedestal" (Hawthorne, 1994: 170)

On the contrary, Hester remains with the scarlet letter "A" on her bosom. She gets a contrastive image and a really different status with Dimmesdale. It is not fair when two adulterers get different treatment since one

of them is not recognized as sinner. Reverend Arthur Dimmesdale chooses to conceal his sin from other and maintain a good image as a minister. He removes the suspicion of being sinful through his parochial life. He takes the sympathy of the society by performing his melancholic and pure looking. Furthermore, he betrays his own belief for committing another sin as liar which then comes into hypocrisy.

It is told in the novel that Dimmesdale's health is getting worse. For that reason, Dimmesdale is suggested to live with Roger Chillingworth, a man known as the physician in the colony, to give him such medical treatment. Dimmesdale cannot tell Chillingworth that his sickness is actually because of his hidden guilt. When Chillingworth investigates him with many questions that indicate him to have a secret, Dimmesdale always denies even turns the topic of their conversation. "Mr. Dimmesdale, whose sensibility of nerve often produced the effect of spiritual intuition, would become vaguely aware that something inimical to his peace had thrust itself into relation with him" (Hawthorne, 1994: 89). He limits the chance for Roger Chillingworth to investigate him but still offers a good acceptance to him.

Arthur Dimmesdale does not even trust anybody as his friend. However, he keeps a good relationship with Chillingworth and offers him a good acceptance in order to shift the evil side of him from Chillingworth's awareness. Dimmesdale makes a kind of self defense toward Chillingworth that is seen from their conversation when they are discussing about hideous secret. Dimmesdale rejects Chillingworth's opinion about hideous secret by

giving such Puritanical argument. His argument is actually his way to defend and his approval of his own behavior. In that conversation Chillingworth argues that it is better to confess all secrets before someone passes away.

Dimmesdale then answers:

"There can be, if I forbode a right, no power, short of the Divine mercy, to disclose, whether by uttered words, or by type or emblem, the secrets that may be buried in the human heart. The heart, making itself guilty of such secrets, must perforce hold them, until the day when all hidden things shall be revealed. Nor have I so read or interpreted Holy Writ, as to understand that the disclosure of human thoughts and deeds, then to be made, is intended as a part of the retribution. That, surely, were a shallow view of it. No; these revelations, unless I greatly err, are meant merely to promote the intellectual satisfaction of all intelligent beings, who will stand waiting, on that day, to see the dark problem of this life made plain. A knowledge of men's hearts will be needful to the completest solution of that problem. And, I conceive moreover, that the hearts holding such miserable secrets as you speak of, will yield them up, at that last day, not with reluctance, but with a joy unutterable." (Hawthorne, 1994: 90).

His answer indicates the approval to them who keep their secret and do not reveal it during their lifetime. Revelation is not an obligation but it is done for the sake of intellectual satisfaction of human being to see the problem and then fix it. "The minister puts off the prying physician by claiming that no power on earth, sort of Divine mercy, can disclose, "Whether by uttered words, or by type of emblem, the secrets that may be buried with a human heart"" (Mellow, 1980: 306).

"Although Dimmesdale acknowledges the relief that comes with confession, he still maintains that the revelations of sinful mankind are meant to be published on doomsday, when everyone will "see the dark problem of this life made plain"" (Mellow, 1980: 306). Dimmesdale's statement also

indicates his implicit defense upon the sin he did. He justifies himself to be right in keeping his secret sin. Dimmesdale adds his statement:

"But not to suggest more obvious reasons, it may be that they are kept silent by the very constitution of their nature. Or—can we not suppose it?—guilty as they may be, retaining, nevertheless, a zeal for God's glory and man's welfare, they shrink from displaying themselves black and filthy in the view of men; because, thenceforward, no good can be achieved by them; no evil of the past be redeemed by better service. So, to their own unutterable torment, they go about among their fellow-creatures, looking pure as new-fallen snow, while their hearts are all speckled and spotted with iniquity of which they cannot rid themselves." (Hawthorne, 1994: 91).

Dimmesdale states that somehow people keep their secret since they feel that it seems useless to reveal it. There is nothing that can purify the past evil. Thus, in their silence, they look good while there is badness remaining in their hearts. Here, Dimmesdale admits that he maintains his secret out of sight because there is no benefit can be achieved from the revelation. So, it is better for him to bury his secret and carry on the good living. In other words, he prefers to be a hypocrite by letting others see him as a good person without knowing his past evil.

The forest scene is one of the important parts showing Dimmesdale's hypocrisy. The scene illustrates Dimmesdale's characteristics both as a reverend and as a sinner. After seven years of silence, Dimmesdale and Hester arrange to have a secret meeting in the forest. They meet to discuss about their seven years disaster and plan to leave New England to find a new life. The scene shows how Dimmesdale tries to run away from reality and his cowardice that lead him to do another sin. It traces the hypocrisy of Arthur Dimmesdale as a Puritan reverend in which he cheats himself and his beliefs. "Dimmesdale,

the public priest, is seduced (perhaps again); tempted by winds of passion in a final psychic grab at identity” (Martin, 1965: 123). He, once again, lets himself follow his natural passion of affection. “He embraces his sin once again, now willfully, with all the ardor of a convert to a new faith” (Martin, 1965: 123).

In the forest, Dimmesdale makes a conversation with Hester about the sin they made seven years ago and all they pass after it. The dialogues show Dimmesdale’s hypocrisy; even he admits that he is a real hypocrite. He tells Hester that he is suffering from “the contrast between what I seem and what I am” (Hawthorne, 1994: 131). His statement traces his hypocrisy. He admits that he builds a good image of a clergyman to cover up his adultery sin. He cheats people through his paradox behavior between a sinner and a clergyman.

Meanwhile, Dimmesdale manifests his hypocrisy in a kind of resistance toward the sin he has done. He cheats himself and becomes inconsistent upon his own words. In his sermon, Dimmesdale calls himself “was altogether vile, a viler companion of the vilest, the worst of sinners” in front of his congregation (Hawthorne, 1994: 99). On the contrary, Dimmesdale tells Hester “we are not, Hester, the worst sinner in the world” (Hawthorne, 1994: 134). He cheats himself by giving such understanding to his false and judges Chillingworth to be worse than him. It is even explicitly stated in the novel that reverend Arthur Dimmesdale is someone who “false to God and man” (Hawthorne, 1994: 134). He adds hypocrisy to sin by successfully doing another false action that is cheating both himself and people surrounding him.

2. The cause of hypocrisy

A respected Puritan clergyman like Arthur Dimmesdale is always seen as a pure and sinless person. He knows exactly every details of the doctrines of his belief. Moreover, he also teaches and spreads his religious knowledge in order to keep people stay on the right track and help them to increase their spiritual quality. He has a strong foundation to be a clergyman in a Puritan society. Those all mentioned keep him away from the possibility that the reverend is having an evil side. However, in *The Scarlet Letter*, it is told that Arthur Dimmesdale shows two opposite identities. He is a sinner reverend who turns to be a hypocrite. He lives his hypocrisy for seven years of their life as a reverend of the Puritan settlement in Boston. Regarding his social position, there must be reasons that force him to be a hypocrite. The manifestations of Arthur Dimmesdale's hypocrisy above show some causes of his hypocrisy.

“Interactionist theorists emphasize that our social behavior is conditioned by the roles and statuses which we accept, the groups to which we belong, and the institutions within which we function” (Lamm and Schaefer, 1998: 137). Arthur Dimmesdale is a Puritan reverend who commits adultery.

Having such a social status, he deals with Puritan's norms, rules, and authorities. Moreover, he has an honorable position as a reverend that has a bigger responsibility than other common Puritans. Dimmesdale is a member of society so he cannot live individually without regarding society's manner. Society of New England where he belongs to must give influence to his life that related to his way of life. Besides, he is a clergyman who is part of Church

institution which is an important institution in Puritan society. He plays some important roles that given by Church to a clergyman for the sake of society's betterment. Subsequently, Arthur Dimmesdale's behavior is closely related to social aspects dealing his social status as puritan reverend, Church as the institution he belongs to, and Puritan settlement where he lives.

Arthur Dimmesdale is a Puritan. It has been elucidated in the previous chapter that Puritan is a sophisticated group of Christianity. Puritan is well known for their harsh and strict authority especially in the spiritual life. "The Puritan was a spiritual athlete, characterized by an intense zeal for reform, a zeal to order everything—personal life, family life, worship, church, business affairs, political views, even recreation—in the light of God's demand upon him" (*The Encyclopedia Britannica*, 1970: 679). Being a Puritan, Dimmesdale is obligated to believe the Puritan tenets and apply it in his daily life. He has to be able to do all God's demand from a human. "The Puritans are stern, somber, and repressive; their children belong to the most intolerant brood that ever live" (Hawthorne, 1994: 67). Thus, Dimmesdale may not do mistake because it will get intolerable treat from society.

Sociologists explain that every social status is tightened with roles. "A social role is a set of expectations for people who occupy a given social position or status" (Lamm and Schaefer, 1998: 129-131). In other word, there is a role that must be done by someone with a particular social status. As the consequence of being a Puritan, Dimmesdale must obey norms and authority as well as the basic aim of Puritans to be a reverential group in the world. He has

to be able to perform himself as a good Puritan who lives Puritan codes in every single part of his life as well as he is demanded to fulfill the expectation of society where he belongs to.

Likewise, Dimmesdale is a reverend or a clergyman, someone with a prestigious position in a society, who plays an important role related to Church's functions. In the Puritan theocracy, Church and state are being united so that Church has supremacy in governing and guiding the society. Thus, Church sends its clergymen as the representative to fulfill its duties. Arthur Dimmesdale, the representative of the Church, must fulfill his duties through parochial things. In Protestantism, particularly in Puritan Period, clergy plays an important role in society. "Their social prestige is generally judged high (typically alongside middle and lower professionals), but the titles 'priest' or 'minister' have much higher prestige than would be predicted from the usual predictors of income and educational level, and they show more variation in rating than almost any other occupation (Clarke and Linzey, 1996: 161). Putting a high social prestige to Dimmesdale as their minister, the Puritan society wishes that the minister can be a good model to guide them in running God's demand.

Besides having high social prestige, a clergyman or a minister is responsible for fulfilling his religious functions. "In our own time the map of life is drawn for us by scientist, journalists, novelists, by the producers of motion pictures and television, but in Puritan New England it was virtually the clergy alone who performed this function" (Foerster, 1962: 12). In other words,

a clergyman functions to teach and guide people in pursuing the goal of life. In drawing “the map of life”, a clergyman must be able to explain and make sure the congregations the tenets of Puritan which originally written in the Bible as God’s saying. The clergyman commonly uses sermon to run this function. Sermon is a device for a clergyman to construct the mind and be used as the parameter of intellectual life. It is a serious thing since “The word out of which the minister speaks is the word of God, revealed in the Bible” (Foerster: 1962: 8). People will absolutely believe every single word in the sermon as a truth. Therefore, to teach the congregations about the suitable way of life which based on God’s will, the minister ideally understands and applies that “map of life”.

Accidentally, Dimmesdale makes a big mistake for committing adultery sin with Hester. It is a shameful thing for Dimmesdale as a clergyman in Puritan settlement. What he does is out of people’s expectation and moreover it is an intolerable thing. Adultery in the Puritan period is a great sin and risks a serious punishment. Here, within his prestigious status Dimmesdale cannot “surrender an identity which brings him the adulation of his parishioners, the respect and pride of his peers. Being name would bring shame and disgrace, but also the relief standing clear in one’s own identity; moreover, in this community, this ‘righteous’ colony, there is an undeniably correct course of action for Dimmesdale to take sin and iniquity, he knows, ought to be dragged out in the broad light of noonday” (Martin, 1965: 115).

The minister, on the other hand, had never gone through an experience calculated to lead him beyond the scope of generally received laws;

although, in a single instance, he had so fearfully transgressed one of the most sacred of them. But this had been a sin of passion, not of principle, nor even purpose. Since that wretched epoch, he had watched with morbid zeal and minuteness, not his acts—for those it was easy to arrange—but each breath of emotion, and his every thought. At the head of the social system, as the clergymen of that day stood, he was only the more trammelled by its regulations, its principles, and even its prejudices. As a priest, the framework of his order inevitably hemmed him in. As a man who had once sinned, but who kept his conscience all alive and painfully sensitive by the fretting of an unhealed wound, he might have been supposed safer within the line of virtue than if he had never sinned at all. (Hawthorne, 1994: 137).

He is a man with a prestigious status and thus never seems to do a wrong action. The society put a sincere trust and a high expectation on him to be a clergyman who can lead them to the betterment. Now, Dimmesdale breaks the law and destroy the social expectation to be a pure figure. His cowardice brings his inner conflict to win the social expectation on him. He decides to keep his sin in secret and perform an image expected by the society.

“Dimmesdale knows the manner in which his vague pulpit confession will be taken; he knows that they will embellish the image of his spirituality in his very awareness of their power makes them all the more false, conscious, too, that he is punishing himself all the more and that his words will introduce people, by whatever devious route, to the road of spiritual awareness and truth” (Martin, 1965: 124). Since the social factors are felt so powerful, he decides to sacrifice himself and lives in hypocrisy.

3. The effect of hypocrisy on Dimmesdale

The adultery sin that leads him to add other sins resulted in hypocrisy brings him into a miserable life. The manifestation of his hypocrisy gives him

both advantages and suffers. It brings several impacts on him in terms of social, physical, psychological, and spiritual life. Unfortunately, Arthur Dimmesdale feels no joy but gloomy for being a hypocrite.

“Self condemnation, self abnegation, and self loathing are the simultants of Dimmesdale’s psychic life; they constitute, as well, the price he must pay if he would not abdicate the self revered by the public. And the self—formed out of a communal wish to admire a young, pious, and learned minister—he cannot bring himself to renounce. Consequently, as he well knows, Dimmesdale suffers worlds of penance; but, since he is not willing to sacrifice the public image of himself, it is penance without penitence” (Martin, 1965: 125)

Positively, Dimmesdale’s hypocrisy is effective in keeping his fame. He can keep people’s negative thinking away so that he can run his parochial life well. Unlike what Hester endures, Dimmesdale is free from the punishment of adultery. He does not get to stand on the scaffold on the pillory neither to wear the scarlet letter “A” for his lifetime. Furthermore, he can still belong to the ministers of New England colony.

Regardless of the things above, Dimmesdale’s condition is getting worse time after time. It is explained in the novel that Arthur Dimmesdale really suffers from the seven years hypocritical act. It is stated in the novel “Dimmesdale, broken and enshared by hypocrisy” (Martin, 1994: 123). The hypocrisy he keeps after all just makes him feel guilty and sad. Then, it affects his physical condition that his health is getting decreased. As seen in every Sabbath, “his cheek was paler and thinner, and his voice more tremulous than before” (Hawthorne, 1994: 83). In every moment, it is often the society see Arthur Dimmesdale puts his hand over his hearts as if he is suffering from a great pain in it. Chillingworth, his physician, tells “a sickness, a sore place, if

we may so call in it, in your spirit, hath immediately its appropriate manifestation in your bodily frame” (Hawthorne, 1994: 94). His hypocrisy destroys his physical condition as Chillingworth guesses that there is trouble inside his hearts that influence his physical condition.

The hypocrisy also affects his psychological condition in which he lives in an unhappy life. His effort to maintain his good deeds in front of society does not bring him into peace. It precisely haunts him with guilty and inconvenient feelings that darken his life. It is proved in the forest conversation between him and Hester.

"Hester," said he, "hast thou found peace?"

She smiled drearily, looking down upon her bosom.

"Hast thou?" she asked.

"None—nothing but despair!" he answered. "What else could I look for, being what I am, and leading such a life as mine? Were I an atheist—a man devoid of conscience—a wretch with coarse and brutal instincts—I might have found peace long ere now. Nay, I never should have lost it. But, as matters stand with my soul, whatever of good capacity there originally was in me, all of God's gifts that were the choicest have become the ministers of spiritual torment. Hester, I am most miserable!"

"The people reverence thee," said Hester. "And surely thou workest good among them! Doth this bring thee no comfort?"

"More misery, Hester!—Only the more misery!" answered the clergyman with a bitter smile. (Hawthorne, 1994: 131).

The conversation above clearly explains that his hypocrisy badly affects his life. He lives in despair since he violates God's rules and abuses his position as a clergyman. He says "were I an atheist....I might found peace long ere now" (Hawthorne, 1994: 131). It means that he feels so guilty because he is formally and consciously a believer of Puritanism who has an obligation to obey God's demand. He is aware of his sinfulness and has no power to purify

it. He also feels miserable for he cannot be a good clergyman for real. The good appreciation of his congregations does not make him comfortable but it just drowns him into a deep misery. He is “sickened with the praises of all other men” (Hawthorne, 1994: 131).

His guilty feeling definitely depresses him and bothers his mind and soul. He is not only suffering from physical problem but also mental disorder. He is psychologically ill and it makes him doing self-condemning by hurting himself as the form of his repentance. He let himself feel hurt to redeem the sin he has done.

His inward trouble drove him to practices more in accordance with the old, corrupted faith of Rome than with the better light of the church in which he had been born and bred. In Mr. Dimmesdale's secret closet, under lock and key, there was a bloody scourge. Oftentimes, this Protestant and Puritan divine had plied it on his own shoulders, laughing bitterly at himself the while, and smiting so much the more pitilessly because of that bitter laugh. It was his custom, too, as it has been that of many other pious Puritans, to fast—not however, like them, in order to purify the body, and render it the fitter medium of celestial illumination—but rigorously, and until his knees trembled beneath him, as an act of penance.

The narration above shows Dimmesdale's guilt and his self-condemning. He is so burdened by the sin and thinks that he should punish himself based on Puritan custom. He plies the bloody scourge on his own shoulder to put off evil and find an enlightenment. He want rise the Puritan soul through that kind of sacrament. It shows that the sin and the hypocrisy produce a great sorrow that haunts his mind.

Additionally, in case of punishing himself, Dimmesdale keeps himself in pain. He rejects medical treatment offered to him since, in his opinion, it will

be useless. He thinks he will not get better and will die soon. He runs his parochial duties in weak and worse health condition.

“I need no medicine,” said he

But how could the young minister say so, when, with every successive Sabbath, his cheek was paler and thinner, and his voice more tremulous than before—when it had now become a constant habit, rather than a casual gesture, to press his hand over his heart? Was he weary of his labours? Did he wish to die? These questions were solemnly propounded to Mr. Dimmesdale by the elder ministers of Boston, and the deacons of his church, who, to use their own phrase, “dealt with him,” on the sin of rejecting the aid which Providence so manifestly held out. He listened in silence, and finally promised to confer with the physician. (Hawthorne, 1994: 83-84).

He says that he does not need help but his physical condition tells something different. He is getting worse day by day and looks miserable in front of his parishioner. The narration tells that Dimmesdale is continually put his hand over his heart. This action can be interpreted that Dimmesdale feels the pain on his bosom as if the scarlet letter A, a shameful symbol, were there. Finally, Dimmesdale accepts to be cured by the physician just for the sake of respecting Puritan norm. The sin of rejecting God’s fate is just the reason for accepting the cure.

In his sorrow and objectionable life of hypocrisy, Dimmesdale spends his nights in vigil. “Here he (Dimmesdale) had studied and written; here gone through fast and vigil, and come forth half alive; here, striven to pray; here, borne a hundred thousand agonies!” (Mellow, 1980: 306). He stays alone in the solemn nights to make introspection. In his vigils, he repents the mistake that tortures him even though he is aware for having no power to purify it. Moreover, it is very torturing for being haunted by the deceased relatives as if

they were pitying and condemning him. The specters of Hester and Pearl also appear reminding him to the adultery sin.

Now came the dead friends of his youth, and his white-bearded father, with a saint-like frown, and his mother turning her face away as she passed by Ghost of a mother—thinnest fantasy of a mother—methinks she might yet have thrown a pitying glance towards her son! And now, through the chamber which these spectral thoughts had made so ghastly, glided Hester Prynne leading along little Pearl, in her scarlet garb, and pointing her forefinger, first at the scarlet letter on her bosom, and then at the clergyman's own breast. (Hawthorne, 1994: 84)

His vigils and gloomy specters of his relatives really disturb his peace then lead to the more misery. He suffers from somnambulism, the act of walking around asleep, seen from his unconscious action of reaching the scaffold. "Walking in the shadow of a dream, as it were, and perhaps actually under the influence of a species of somnambulism, Mr. Dimmesdale reached the spot, where, now so long since, Hester Prynnes had lived through her first hour of public ignominy" (Hawthorne, 1994: 101). He stands on the scaffold as if he were in willing to confess. Yet, he just does a vain action since no one presents there. "This feeble and most sensitive of spirits could do neither, yet continually did one thing or another, which intertwined, in the same inextricable knot, the agony of heaven-defying guilt and vain repentance" (Hawthorne, 1994: 102). At the scaffold, Dimmesdale expresses his pain and guilt by shrieking and crying out loud. It shows how great is his miserable feeling and how torturing his sin and hypocrisy are. "And thus, while standing on the scaffold, in this vain show of expiation, Mr. Dimmesdale was overcome with a great horror of mind, as if the universe were gazing at a scarlet letter token on his naked breast, right over his hearts" (Hawthorne, 1994: 102).

Finally, the manifestation of his hypocrisy resulting the internal negative effect. He does not find peace but despair and guilt that live his life. “Insincerity in a man’s own heart makes all his enjoyments, all that concerns him, unreal; so that his whole life must seem like a merely dramatic representation” (Hawthorne in Mellow, 1980: 303).

B. The Puritan Society’s Reaction to Arthur Dimmesdale’s Hypocrisy

1. The Puritan Society’s Manner Before Dimmesdale’s Revelation

The hypocrisy of reverend Arthur Dimmesdale not only affects him but also influences the society he belongs to. His attitudes, utterances, and self-image definitely attract the society to give their feed back. Since hypocrisy is an act of pretending to be different from what one really is, what the society sees from a hypocrite is his fake image. They do not regard the real side of a hypocrite simply because they do not know the truth that is not revealed yet. So, the society’s manner to Dimmesdale’s hypocrisy is meant to be the society’s attitude of the visible acts of Dimmesdale shown to the public. Their manner can be seen through the way they judge Dimmesdale as a Puritan clergyman through his existence in society viewed in his characterization or self image, parochial life, and relationship with society.

Arthur Dimmesdale manifests his hypocrisy by building a good image as a Puritan Clergyman. He hides his evil side and performs behavior of obeying Puritan norms and culture. Therefore, society views him as a godly

clergyman having a wide religious knowledge to guide them into betterment. In the beginning of the story, there is a scene when the magistrates of Puritan New England appear to punish Hester on the scaffold dealing with her adultery sin. People see that “The magistrates are God-fearing gentlement, but merciful overmuch, --that is a truth,” (Hawthorne, 1994: 36). It has been elucidated before that the social prestige of clergymen are judged high. The priest and the minister has even much higher prestige. “They were, doubtless, good men, just and sage. It would not have been easy to select the same number of wise and virtuous persons, who should be less capable of sitting in judgment... and disentangling its mesh of good and evil, than the sages of rigid aspect...” (Hawthorne, 1994: 45). Dimmesdale is included to the group of honorable magistrates and ministers of Puritan in Boston. Therefore, no one doubts his piety. He then belongs to the wise men of the town that is responsible for taking over problems of the members of the town who become his parishioners. The society never questions his capability.

He has a good reputation in front of society and other ministers of Puritan in Boston. It is traced by the manner of society who put high respect on him. Hester even makes him sure by saying “the people reverence thee,” to Dimmesdale when Dimmesdale complains about his miserable life. When Dimmesdale appears on the scaffold as Hester’s clergyman, which is the beginning of his hypocrisy, the multitude adore him and talk about his fame. They consider Dimmesdale to be very kind in treating Hester who has disgraced the Puritans with her adultery sin.

Besides, Reverend Arthur Dimmesdale also gets a good acceptance from other ministers. They keep a good relationship with him and even view him as one of potential ministers of the town. The way Reverend John Wilson and Governor Bellingham address him shows their respect and close relationship. Moreover, they both support Dimmesdale by stating his good position and reputation. John Wilson says "I have striven with my young brother here, under whose preaching of the Word you have been privileged to sit" (Hawthorne, 1994: 45). He calls Dimmesdale a godly youth who delivers God's words to society. Additionally, Governor Bellingham trusts him to take a duty of keeping people on the right track. "Good Master Dimmesdale," said he, "the responsibility of this woman's soul lies greatly with you. It behoves you; therefore, to exhort her to repentance and to confession, as a proof and consequence thereof." (Hawthorne, 1994: 46). Here, his existence as "Father" is admitted and trusted.

The attitude of the society upon Dimmesdale is also influenced by Dimmesdale's attitude in running his parochial duty. In the novel, it is told that Dimmesdale is someone who devotes himself entirely to God. During his seven years of hypocrisy, Dimmesdale performs himself as a good clergyman with adorable eloquence. His preaching can arise such spiritual attraction "which, as many people said, affected them like the speech of an angel" (Hawthorne, 1994: 46). He successfully attracts the sympathy of the society and puts aside their negative thinking of him.

"They deemed the young clergyman a miracle of holiness. They fancied him the mouth-piece of Heaven's messages of wisdom, and

rebuke, and love. In their eyes, the very ground on which he trod was sanctified. The virgins of his church grew pale around him, victims of a passion so imbued with religious sentiment, that they imagined it to be all religion, and brought it openly, in their white bosoms, as their most acceptable sacrifice before the altar” (Hawthorne, 1994: 98).

The society regards reverend Arthur Dimmesdale for having earnest willing in fulfilling his duty as clergyman. In their eyes, Dimmesdale is completely responsible for his eminence. He shows that he has power to accomplish the parochial duty and serve people to suit their spiritual needs. His eloquence is no more questionable because they absolutely believe that all words contained in his sermons are good indeed and that “the word out of which the minister speaks is the word of God, revealed in the Bible” (Foerster, 1962: 8). On Sabbath day, Dimmesdale calls himself as the worst sinner but his congregations do not take it as self condemning. Due to Puritan tenet, they believe the concept of depravity of man which asserts human to be sinful and weak deserving damnation. “Thus, many Puritan preachers gave a picture to his congregation that they are hopelessly stupid, wickedly sinful, and irretrievably damned” (Crawford, 1953: 13). Therefore, people receive his saying as learning that Dimmesdale is seriously teaching about their belief. His hypocrisy indeed raises their sympathy in which “they heard it all, and did but reverence him the more” (Hawthorne, 1994: 99).

Dimmesdale’s existence as a clergyman of Puritan settlement in Boston is truly accepted and well liked remembering that he firstly comes with a great pastoral skill and then applied it on his new circumstance. As the time goes by, Dimmesdale’s physical condition unluckily gets weaker and worse.

Regarding his track record of clerical life, people claim that their clergyman's illness is caused by his hard work in preaching.

“The paleness of the young minister's cheek was accounted for by his too earnest devotion to study, his scrupulous fulfilment of parochial duty, and more than all, to the fasts and vigils of which he made a frequent practice, in order to keep the grossness of this earthly state from clogging and obscuring his spiritual lamp. Some declared, that if Mr. Dimmesdale were really going to die, it was cause enough that the world was not worthy to be any longer trodden by his feet” (Hawthorne, 1994: 82).

Dimmesdale does fasting and keeps in vigil for the purpose of erasing the guilty feeling for hiding his sin. However, the society is not aware of that real purpose for they see it as his efforts in keeping and increasing his creed. For them, “Mr. Dimmesdale was a true priest, a true religionist” who sacrifices his life in God's way “without aiming at the stage-effect of what is called miraculous interposition” (Hawthorne, 1994: 83-84). It becomes more convincing to see that Dimmesdale even never quits his priestly activity though he is physically paler and weaker.

Dimmesdale is already successful in forming a respectful image of a clergyman. The society admits his superiority and follows his taught by aiming to be a good puritan. “In their eyes, the very ground on which he trod is sanctified” (Hawthorne, 1994: 98). Dimmesdale gets the society's sympathy and respect even when his condition is getting worse. “He wins it, indeed, in great part, by his sorrows” (Hawthorne, 1994: 97). The people looked, with an unshaken hope, to see the minister come forth out of the conflict transfigured with the glory which he would unquestionably win.” (Hawthorne, 1994: 88).

People in the town think that Reverend Arthur Dimmesdale will die soon. He will leave them and come to heaven enjoying the result of his sacrifice on earth. The society never thinks that the decrease of Dimmesdale condition is caused by his sorrow of hiding adultery sin. They value it as his earnest work so that Dimmesdale's death will be sanctified.

“The aged members of his flock, beholding Mr. Dimmesdale's frame so feeble, while they were themselves so rugged in their infirmity, believed that he would go heavenward before them, and enjoined it upon their children that their old bones should be buried close to their young pastor's holy grave” (Hawthorne, 1994: 98).

The narration above proves how the society honors him and always remembers his contributions in enlightening them. Dimmesdale is accepted as a good person whose death should be treated well. He must get a good grave among other prior ministers and honorable Puritans. Their appreciation is big in which they put their hope to be buried close to the minister's holy grave. It may become pride to be closed with their adorable ministers.

Dimmesdale, once more, shows his superiority in the Election Day. His last sermon is considered the greatest and the most affective by his hearers. “According to their united testimony, never had man spoken in so wise, so high, and so holy a spirit, as he that spake this day; nor had inspiration ever breathed through mortal lips more evidently than it did through his” (Hawthorne, 1994: 170). His sermon brings them to the deeper appreciation on Dimmesdale. Dimmesdale opens their hearts to receive more lessons and spiritual strength. “He stood, at this moment, on the very proudest eminence of superiority, to which the gifts or intellect, rich lore, prevailing

eloquence, and a reputation of whitest sanctity, could exalt a clergyman in New England's earliest days, when the professional character was of itself a lofty pedestal" (Hawthorne, 1994: 170).

2. The Puritan Society's Reaction to Dimmesdale After His Revelation

After seven years of hypocrisy, Dimmesdale feels so tortured by this and has no power to continue it. His weak condition makes him aware that his death is getting closer. He then decided to reveal it in the Election Day. The Election Day is a great day which is waited by all people in the town. In that great day, Dimmesdale gets a chance to give an election sermon that becomes his most impressive sermon. Everyone in the town cannot stop talking about their clergyman's eloquence. In this euphoria, something surprising comes from Arthur Dimmesdale. He makes a confession of what society never thinks.

After giving the Election sermon, Arthur Dimmesdale, in his weak physical condition, goes to the scaffold, a shameful place where Hester used to be humiliated for committing adultery sin seven years ago. His action makes his surrounding surprised and wonder what the minister will do there. On the scaffold, Dimmesdale then asks Hester and Pearl to come with him.

Dimmesdale publicly asks his partner in adultery and his illegitimate child to stand with him on the scaffold. His action is slowly recognized to be his confession that he is Hester's mysterious adultery partner.

"The crowd was in a tumult. The men of rank and dignity, who stood more immediately around the clergyman, were so taken by surprise, and so perplexed as to the purport of what they saw—unable to receive the explanation which most readily presented itself, or to imagine any other—that they remained silent and inactive spectators

of the judgement which Providence seemed about to work” (Hawthorne, 1994: 173)

Every single person who is present there has no idea to hear and see the truth. They are still in their doubt until Dimmesdale clarifies his confession by utterance. He thanks God for leading him there on the scaffold to reveal the secret.

“Reverend Mr. Dimmesdale turned to the dignified and venerable rulers; to the holy ministers, who were his brethren; to the people, whose great heart was thoroughly appalled yet overflowing with tearful sympathy, as knowing that some deep life-matter—which, if full of sin, was full of anguish and repentance likewise—was now to be laid open to them. The sun, but little past its meridian, shone down upon the clergyman, and gave a distinctness to his figure, as he stood out from all the earth, to put in his plea of guilty at the bar of Eternal Justice.” (Hawthorne, 1994: 174).

The reaction of the society towards Dimmesdale’s confession is different from their manner seven years ago when Hester was known as an adulterer. Knowing that their lovely clergyman is an adulterer, the society does not humiliate him but gives him sympathy. The truth does not raise hatred but pity as Dimmesdale says “But there stood one in the midst of you, at whose brand of sin and infamy ye have not shuddered!” (Hawthorne, 1994: 174). In his last breath he says that he has broken God’s law and hidden it for so long. Now, he reveals it and believes that God will forgive him. He also reminds people that no one in this world is sinless. His saying reminds people to the Puritan tenets that all persons are born sinner. “The multitude, silent till then, broke out in a strange, deep voice of awe and wonder, which could not as yet find utterance, save in this murmur that rolled so heavily after the departed spirit” (Hawthorne, 1994: 176).

Several days after Dimmesdale's confession, the society is still busy with their perception of Arthur Dimmesdale's sin and hypocrisy. Various opinions arise in the town. Most of them argue that they see a scarlet letter A on Dimmesdale's bosom like Hester's. The others state that the minister has started his self-condemning since the first time Hester uses it seven years ago. There is also claim that his physical condition becomes worse due to Chillingworth's evil. "Others, again and those best able to appreciate the minister's peculiar sensibility, and the wonderful operation of his spirit upon the body—whispered their belief, that the awful symbol was the effect of the ever-active tooth of remorse, gnawing from the inmost heart outwardly, and at last manifesting Heaven's dreadful judgment by the visible presence of the letter" (Hawthorne, 1994: 176).

Based on the opinions above, there is no negative opinion or statement arises. Some people who are present in Dimmesdale's confession even state that there is no mark on Dimmesdale's bosom. The words he said before he dies make Dimmesdale come out of the conflict of adultery. "Neither, by their report, had his dying words acknowledged, nor even remotely implied, any—the slightest—connexion on his part, with the guilt for which Hester Prynne had so long worn the scarlet letter." (Hawthorne, 1994: 177). During his lifetime, Dimmesdale has made a lot of good deeds and it makes his death fantastic. The society sees that it is not the death of a sinner but a good person with sacrifice and great sorrow. Dimmesdale shows the Puritans, who always consider themselves as pure persons, that they are all sinner. "It is to teach

them, that the holiest amongst us has but attained so far above his fellows as to discern more clearly the Mercy which looks down, and repudiate more utterly the phantom of human merit, which would look aspiringly upward” (Hawthorne, 1994: 177).

Finally, the revelation of Dimmesdale’s sin and hypocrisy becomes a worthy lesson for the society. Dimmesdale and Hester are both sinners but they get absolutely different treatments. On the one hand, Hester is humiliated and obligated to wear the shameful symbol. On the other hand, Dimmesdale is forgiven for he has done his parochial duty earnestly and punished himself with torturing guilty feeling. “It is ironic and disastrous for any single individual to discover the truth about Dimmesdale, for all the minister’s guilty sorrow to be hidden from the world, whose great heart would have pitied and forgiven” (Martin, 1965: 113). At the end, Dimmesdale’s sin and hypocrisy are taken as lesson for the Puritan society to be conscious that they are never sinless.

CHAPTER IV

CONCLUSION

A. Conclusion

Having analyzed Dimmesdale as the main character of *The Scarlet Letter* by Nathaniel Hawthorne from the sociological point of view, the researcher found the relationship between individuals and the society they belong to. There are some social aspects related to his hypocrisy.

Reverend Arthur Dimmesdale is a hypocrite. His hypocrisy is described through the manifestation, the cause, and effect of his hypocrisy. Dimmesdale's hypocrisy is manifested in his life as a clergyman of Puritan settlement in Boston. He cheats the society for hiding his secret as a sinner under his social status as a clergyman. He uses his respected position in society to play ironical acts to cover his secret. He delivers ambiguous sermons and becomes a coward for hiding his sin while Hester, his adultery partner, gets humiliated punishment. He does not dare enough to confess his sin publicly. Yet, he convinces his surrounding about his good image by doing good deeds so that people respect him much.

Arthur Dimmesdale becomes a hypocrite due to some causes. He is a person with a high social status. He is a clergyman who lives in the Puritan settlement which has strict aspects. Besides, he has wide knowledge of his belief tenets and norms. Dimmesdale also has to play a very important role to guide his congregation to the betterment. He cannot avoid the social expectation towards him as their clergyman since the society adores and respects him very much. In

other words, Dimmesdale is tightened to his social status and role as a Puritan clergyman.

His hypocrisy then leads him to his miserable life. Instead of having an enjoyable life, he gets great guilty feeling. His guilt is really torturing which then makes his condition worse day by day. He suffers from somnambulism which in one night brings him to the scaffold. Due to his guilt, Dimmesdale condemns himself with fasting, vigils, and even self hurting. He also tries to reject the cure offered by the governors since he thinks it will be useless. The guilty of committing adultery and hypocrisy then results in his death.

The hypocrisy of Arthur Dimmesdale as a Puritan clergyman cannot be separated from the Puritan society where he belongs to. Dimmesdale's hypocrisy is the action of pretending to be a sinless person while he is actually a sinner. The society does not see his evil side before the secret is revealed. Thus, they keep respecting their clergyman and adore his eloquence. They judge that the clergyman has run his parochial duty earnestly and judge the minister's weak condition is caused by his hard work. They see Dimmesdale sacrifices his life for fulfilling parochial duty so that his condition is getting worse.

After Dimmesdale reveals the truth that he is Hester's partner in adultery, the society keeps respecting him. Instead of resulting in negative treatment from society, his confession rises sympathy. They consider Dimmesdale suffers from a great sorrow for hiding the secret for a long time. They accept and even take Dimmesdale's hypocrisy and his confession as a lesson that everybody is born sinner.

B. Recommendation

The research about the hypocrisy of Arthur Dimmesdale as a Puritan clergyman in the novel *The Scarlet Letter* by Nathaniel Hawthorne was conducted based on sociological approach. Regarding that there are many approaches which can be applied in the field of literature, the researcher believes that the novel can be explored deeper. Moreover *The Scarlet Letter* is a great novel containing many aspects that can be analyzed from various points of view. For this reason, in advancing literature mainstream, there are many possibilities acknowledging this novel in many different subjects and approaches.

This research can be used as prior study about Arthur Dimmesdale, one of the main characters in *The Scarlet Letter* by Nathaniel Hawthorne to give basic understanding to the related literary research.

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