

SEMIOTICS IN ROBINSON CRUSOE AND HAYY IBN YAQZAN BASED ON FIVE CODE- RULES OF ROLAND BARTHES

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ABSTRACT

One of the pioneering novels in English literature, *Robinson Crusoe*, tells the story of a man who was thirsty for an adventure and finally made his destiny on an uninhabited island. Written by Daniel Defoe, this novel was said to have similarities with one of the stories in Islamic culture, *Hayy Ibn Yaqzan*, written by Ibn Tufayl. Hayy was narrated living in an unknown jungle and had nature as his best friend seeking to find the true meaning of life. The purpose of this research is to explore the meanings of the two novels written by authors with different cultural backgrounds and to analyze the meanings based on five reading codes proposed by Roland Barthes in Semiotic analysis; hermeneutic code, proairetic code, semic code, symbolic code and cultural/referential code. Roland Barthes developed this application of structural narrative analysis by splitting the text into lexias and grouping them into codes. In the end, it was found that the similarities occur in some aspects; spirituality, contemplation and reasoning, yet they are presented based on the uniqueness of the authorial background, cultural representation and religious views from each author. Both authors present their authenticity that it is difficult to justify whether Defoe took his reference from *Hayy Ibn Yaqzan* to create *Robinson Crusoe*.

Keywords: *Hayy Ibn Yaqzan; Robinson Crusoe; Semiotics; Barthes*

ABSTRAK

Salah satu novel pionir dalam sastra Inggris, *Robinson Crusoe*, bercerita tentang seorang pria yang haus akan petualangan, akhirnya membuat takdirnya di sebuah pulau tak berpenghuni. Ditulis oleh Daniel Defoe, novel ini dikatakan memiliki kemiripan dengan salah satu cerita dalam budaya Islam, *Hayy Ibn Yaqzan*, yang ditulis oleh Ibn Tufayl. Hayy dikisahkan tinggal di hutan yang tidak dikenal, memiliki alam sebagai sahabatnya yang berusaha menemukan makna hidup yang sebenarnya. Tujuan dari penelitian ini adalah untuk mengeksplorasi makna dari kedua novel yang ditulis oleh penulis dengan latar belakang budaya yang berbeda dan menganalisis makna berdasarkan lima kode bacaan yang dikemukakan oleh Roland Barthes dalam analisis Semiotika; kode hermeneutik, kode proairetik, kode semi, kode simbolik, dan kode budaya/referensial. Roland Barthes mengembangkan aplikasi analisis naratif struktural ini dengan memecah teks menjadi leksia dan mengelompokkannya ke dalam kode-kode. Pada akhirnya, ditemukan bahwa kesamaan ditemukan pada beberapa aspek; spiritualitas, perenungan dan pemikiran, namun aspek- aspek tersebut ditampilkan berdasarkan keunikan latar belakang, representasi budaya dan pandangan agama dari masing- masing penulis. Kedua penulis menyajikan keaslian mereka sendiri sehingga sulit untuk menyatakan apakah Defoe mengambil referensi dari *Hayy Ibn Yaqzan* untuk menciptakan *Robinson Crusoe*.

Kata Kunci: *Hayy Ibn Yaqza; Robinson Crusoe; Semiotics; Barthes*

INTRODUCTION

Ibn Tufayl was one of the most popular philosophers of his time in the twelfth

century of Andalusia. During the course of his career, only one novel had been successfully written, read and received a lot of criticism from writers to date, it is *Hayy Ibn Yaqzan: A Philosophical Tale*. Rich of philosophical values, *Hayy Ibn Yaqzan* has similarities with *Robinson Crusoe*, which was written several centuries later, precisely around the eighteenth century, by an Englishman named Daniel Defoe, especially in terms of individual perspective (in this case the protagonist) towards himself and his environment.

Defoe was included in the ranks of the first novelists in the era of English literature in the 18th century. His novel tells the story of a man who has a dream to become a sailor named Robinson Crusoe. Despite not getting the support of his parents, Robinson was determined to go on a voyage. Circumstances saved him until he managed to become a successful sailor and merchant. But the real adventure just started when a storm hit the ship and its crew so that he had to be stranded on an uninhabited island. It is on this island that Robinson contemplated and reflected more on the life he lived.

By reading these two literary works, the researcher found the similarity in the author's perspective on the meaning of life, relationships between people, and the character of the human personality, especially from the perspective of two different authors; the Christian- English religious writer Daniel Defoe, and the Spanish-Muslim thinker Ibn Tufayl. Judging from the narratives of the works, Robinson Crusoe can be categorized as an adventure narrative while Hayy Ibn Yaqzan is a philosophical narrative.

Historians of literature see Tufayl as the forerunner of Daniel Defoe, Rudyard Kipling and other novelists who wrote about an isolated human being (Cerdas-Olmedo, 2008). The researcher also found that Mahmoud Baroud (2012) reveals the same problem regarding the influence of Islamic writers on European civilization in his book entitled *The Shipwrecked Sailor in Arabic and Western Literature: Ibn Tufayl and His Influence on European Writers*. Baroud (2012) in his book shows a detailed comparative textual analysis of Hayy Bin Yaqzan and Robinson Crusoe and concludes that Daniel Defoe was most likely to have been heavily influenced by Ibn Tufayl's Arabic text. The findings imply clear similarities in themes, ideas, events and structures, such as long-term isolation on an island, the absence of female characters and encounters with strangers who become spiritual disciples. Derived from that, the researcher wants to explore more deeply the language and signs used in the two novels to interpret and appreciate the process that occurs in both stories, especially in Hayy's spiritual journey and Robinson's materialistic motivation to find the meaning of self-existence. Originally written as a philosophical work, Ibn Tufayl's Hayy ibn Yaqzan incorporates in its story many elements that could be regarded as elements of the civilizational process in modern times (Bozovic, 2017).

This study will focus on tracing the signs expressed in the two texts using the five-codes theory of Roland Barthes. The urgency of this research is to study and compare the signs contained in literary works, especially literary works written by

writers from different cultures and periods. From this, it can be seen how culture and religion can influence a writer in conveying certain messages in his work.

LITERATURE REVIEW

The study of semiotics is the study of science that analyzes codes and meanings code based in certain ways so that the message contained in a text is better digested by the reader. In literature, the role of semiotics is very important to reveal the meaning that usually leads to a philosophical element. The word semiotic comes from the Greek *semeion* which means sign. According to Zoest (1993), semiotics is a branch of science that studies signs and everything that relates to signs such as sign systems and processes applicable to use sign (Jafar et al, 2017). It is Roland Barthes, a writer who tries to reveal the meanings contained in the text as a representation of his textual analysis in deeper semiotics. Barthes further did the fragmentation the text into lexia units. Text in the form lexia is then grouped into five kinds of reading codes. Lexia are reading units. It includes a few words or sometimes a few sentences that become a wrapper of semantic content. To sum up the five codes in Roland Barthes' semantic theory, they can be explained as follows; (a) Hermeneutic code is the code by which the enigma can be distinguished, proposed, formulated, and finally disclosed. The code is a marker that causes tension (suspense). This hermeneutic code raises a question mark in the reader's mind during the reading process. (b) Semic code, is a code that points to a character or a particular place or object. This code is code that utilizes the clues or "glimpse of meaning" evoked by the signifiers in which refers to the descriptions of the psychological condition of the character, the atmosphere of a particular place or object. (c) Symbolic code, is where codes have many places and exchange places. It means that this code is a text marker that can bring the reader to enter the world of the following symbols or signs: the meaning. (d) Proaeretic code, is a code that can be entered in various sequences in which can only be indicated by arranging them because the series of proaeretics is never more than the result of reading intelligence. (e) Cultural codes, are markers that refer to a set of references or general knowledge that supports the text (Jafar et al, 2017).

RESEARCH METHOD

The research method used is close reading and repetitive reading. Researchers read *Robinson Crusoe* and the translated work of *Hayy Ibn Yaqzan* in English carefully by marking words, sentences, or paragraphs that indicates lexia. Lexia is a term used by Roland Barthes in analyzing the literary work entitled *Sarrasine* written by Balzac. The analysis of the structure is titled *S/Z*. Based on this analysis, the researcher plans to apply Barthes' reading and analysis process to research entitled *Semiotics in Robinson Crusoe and Hayy Ibn Yaqzan Based on Five- Code Rules of Roland Barthes*. The story of these two literary works had become a discussion

among literary researchers due to the similarities in some elements. The research procedure in Roland Barthes' semiotics research method is to divide the literary text into reading units or lexia, to classify the lexias into codes to make the analysis easier, collect or unify codes, and deduce the meaning of each code.

FINDINGS AND DISCUSSION

Findings

The explanation below will show the findings of lexias in both literary works. The numbering that is affixed before the quote is the numbering of the lexia sequentially in the literary work, but only the numbers of the lexia that corresponds to the topic of discussion are listed. The division of lexias according to the code is divided into several similarities; the origin of the character (hermeneutic), the realization of God, making friends, spreading knowledge of God, and fulfilling a true desire (proaeretic), gun for Robinson Crusoe and fire for Hayy Ibn Yaqzan to represent power (semic), primitive and civilized life (symbolic code), scientific background, and religion and faith (referential/cultural).

Hermeneutic Code (HER)

As what has been discussed, hermeneutic code is various (formal) terms by which an enigma can be distinguished, suggested, formulated, held in suspense and finally disclosed (these terms will not always occur, will often be repeated and will not appear in any- fixed order) (Barthes, 2002). Therefore, hermeneutic code creates suspense to attract the readers' attention. To begin with, the titles themselves can already trigger the readers to think deeper about the stories and the characters. The title of this novel is *Robinson Crusoe*. This creates an enigma such as; who is Robinson Crusoe? Where did the strange-sounding name come from, what is the story would be like? The question will come up from the readers the first time they read it. The same enigma also appeared in the title of Hayy Ibn Yaqzan. What is Hayy Ibn Yaqzan? Is that the name of people? Or is it the name of places? The questions are answered partially and continually as the story goes on and the information revolves around the origin of the character, spirituality and survival and progress. The answers are shown by Defoe and Tufayl in the following lexias and discussion.

HER. The Origin of the Character (Robinson Crusoe)

(1) I was born in the year 1632 in the city of York, of a good family, though not of that country, my father being a foreigner of Bremen who settled first at Hull. He got a good estate by merchandise, and leaving off his trade lived afterwards at York, from whence he had married my mother, whose relations were named Robinson, a very good family in that country, and from whom I was called Robinson Kreutznaer; but by the usual corruption of words in England, we are now called, nay, we call ourselves and write our name, Crusoe, and so my companions always called me (Defoe, p. 1).

This first lexia answers the enigma that the title is about the name of the main

character of the novel, who is Robinson Crusoe. Crusoe lived in the city of York in England. His real family name was Kreutznaer which then changed for the sake of practicality in mentioning Crusoe. His father was a German immigrant who had married her mother in York and finally made a quite good fortune as a merchant in the city. Furthermore, the second lexia gives information about how Crusoe was eager to have a voyage which got reactions from his parents with prohibition, moreover his father, and also with the advice from his friend about not dimming Crusoe's desires on making his deepest dream come true. That eagerness, later on, resulted in both disaster and fortune that must be endured by Crusoe alone. From this clue, readers can get a bit idea about the storyline of the novel they are about to read in *Robinson Crusoe*.

HER. The Origin of the Character (*Hayy Ibn Yaqzan*)

(1) Our forefathers, of blessed memory, tell of a certain equatorial island, lying off the coast of India, where human beings come into being without father or mother. This is possible, they say, because, of all places on earth, that island has the most tempered climate. And because a supernal light streams down on it, it is the most perfectly adapted to accept the human form (Tufayl, p. 103).

This is the opening statement of *Hayy Ibn Yaqzan* which implies the spontaneous existence of a human. At first glance, we can see that the statement is an understanding that is forced to be understood by common sense, but it is also what actually provokes the reader's curiosity, makes the reader want to know more about the island, what happens there and what kind of humans and creatures live there. Is it true that the existence of the island is real? Aside from that controversial statement, it seems that Ibn Tufayl also tried hard in providing a scientific explanation of the possibility of the existence of an island that is able to produce humans without any fertilization. The term spontaneous generation implies a scientific process that tickles the thought process of the reader. Even some readers will think that this is an absurd thing to be discussed in a story. However, Ibn Tufayl seems to give a sign to his readers that this introduction is just the beginning before entering the kingdom of a deeper and more complex thought process; his philosophical tale. This signal contains a strong hermeneutic code that gives clues about the origin of the character. Other theories regarding the origin of Hayy Ibn Yaqzan, are discussed not only based on one theory but there are several other theories to perplex the readers in some ways, while at some points giving the authority to decide which narrative best suits the readers' expectation. Other theories of the origin of the characters are the formation of a mass of clay on the centre of the earth and the story of a princess who married secretly with a kinsman and escaped from her kingdom due to her pregnancy.

Proaeretic Code (ACT)

The second code to be discussed here is the proaeretic code. According to Barthes (2002), proaeretic code embodies the actions, and these actions can fall into various sequences which should be indicated by listing them, both externally and

internally, which means it does not have to be in a fixed order, but more empirical than rational. The process primarily demonstrates the plural meanings entangled in them (the actions). Based on the storyline, both stories have several actions, they are an introduction, rising action, climax, falling action and resolution.

ACT 1. Realization of God (Robinson Crusoe)

(99) I must confess, my religious Thankfulness to God's Providence began to abate too upon the Discovering that all this was nothing but what was common (Defoe, p. 65).

Crusoe was a Christian but he had never lived up to his beliefs in a proper manner. He never prayed before. He thought that one's success was solely due to one's efforts, persistence, and luck. Until he experienced difficulties in his adventure and was finally stranded alone on a deserted island. Being saved from a major disaster made him very grateful, but the hardships of life he lived on the island made him realized something; that apart from human effort another force allowed something to happen, which was the power of nature by the will of God.

ACT 1. Realization of God (Hayy Ibn Yaqzan)

(111) Now Hayy knew by necessity that all that comes into being must have a cause (Tufayl, p.127).

This lexia is the most influential lexia in the narration of Hayy Ibn Yaqzan's story. In this lexia there is a result of Hayy's thinking in observing the surroundings. Hayy explained that the nature of the celestial bodies was like one type of animal. According to him, the parts of the planets united with one kind of theory that unified the objects in the universe. He began to think about nature as a whole. Was it created after it died? Or was nature something that used to exist, and was preceded by nothing? He kept thinking about it until he was unable to excel in one law and abandon another. In the end, he found that the celestial bodies were constantly moving with an infinite and uninterrupted motion. If it was assumed that the movement was past and without beginning, then the power that moved the celestial bodies was not contained in the celestial bodies themselves. Nor is anything else. So the movers or those that moved the natural movements were not objects, not something that contained elements of objects or something that had the properties of objects. When Hayy looked at the universe, he realized that the essence of the existence of things lied in their form; its capacity to produce a variety of movements. Thus the existence of the universe as a whole was from its capacity to be moved by an immaterial Mover. With this method of thinking, he came to the stage of awareness of the existence of a Creator. His doubts about whether nature was new or old did not affect his thinking about the Creator, that everything that happened in the universe was moved, not moving by itself.

ACT 2. Making Friends (Robinson Crusoe)

(27) I owe to the Integrity and Honesty of my Friend the Captain, under whom also I got a competent Knowledge of Mathematics and the Rules of Navigation, learn'd

how to keep an Account of the Ship's Course, take an Observation; and in short, to understand some things that were needful to be understood by a Sailor (Defoe, p.14).

In his adventures, Crusoe befriended many people, some of whom have such a big role in his life. Starting from being friends with the captain of the ship who before his death had allowed Crusoe to join his ship and taught him how to navigate and how to trade, the widow of his captain's friend who was willing to help manage his money during his absence on his journey. Xury accompanied him to escape the enslavement of the Moroccan, who later became his faithful servant. And in the end, after living alone for so long on a deserted island, Crusoe got a loyal friend from a cannibal tribe whom he had saved from the other cannibal tribe, and whom he taught everything so that the man became civilized and Crusoe named him Friday.

ACT 2. Making Friends (Hayy Ibn Yaqzan)

(231) Hayy ran after him, and with the power and vigor God had given him, not just mentally, but physically as well, he caught up with him and seized him in a grip from which he could not escape (Tufayl, p. 158 – 159).

The next code significant in the depiction of the character's action is when Hayy first saw another human being besides himself on the island. The appearance of that person levelled up his curiosity to get to know him. On the other hand, Hayy's appearance made the person, named Absal, afraid and avoided him. After several attempts to approach him but failed, Hayy felt there was no other way but with a little force. This lexia shows a strong determination for Hayy in finding his identity, because all he had found in the life around him were animals and plants. One more thing that made Hayy interested in Absal's appearance was his behavior which gave a sign that Absal also knew spirituality, to see that Absal prayed and sang verses that Hayy did not understand but calmed him down, made him remember his One God.

ACT 3. Spreading Knowledge of God (Robinson Crusoe)

(280) I seriously pray'd to God, that he would enable me to instruct savingly this poor Savage, assisting by his Spirit the Heart of the poor ignorant Creature, to receive the Light of the Knowledge of God in Christ, reconciling him to himself, and would guide me to speak so to him from the Word of God, as his Conscience might be convinc'd, his Eyes open'd, and his Soul saved (Defoe, p.191).

Although previously Crusoe was not a devout Christian, but he understood that European civilization was the best civilization at that time. So to make someone civilized, Crusoe must teach European culture and values to that person, including Christianity. This was also in line with Christian teachings which instructed their adherents to be good shepherds and invited lost sheep to convert to Christianity. This was what lied behind Crusoe's actions to "civilize" the natives he met. The readers can see how he and the Spanish captain agreed and told Xury that he would be released from slavery after ten years if he converted to Christianity. Likewise with Friday, in addition to teaching the values of European civilization, such as teaching English, teaching how to dress, and leaving the habit of cannibalism, Crusoe also

taught Friday about Christianity so that he became civilized.

ACT 3. Spreading Knowledge of God (Hayy Ibn Yaqzan)

(245) Hayy Ibn Yaqzan began to teach this group and explain some of his profound wisdom to them (Tufayl, p. 163).

In this lexia, the next code of action is shown, when Hayy tried to share his knowledge about religion to other group of human. After meeting Absal, he then was introduced to Salaman, another character who was the leader of people who live on another island outside the island where Hayy lived. Salaman was a social person and enjoyed his contribution in social life so he thought that self- isolating himself would be an unacceptable thing. In this case, according to Hayy, it was also unjustified if he only kept to himself the knowledge and experience he had gained about God and how to get closer to Him. Absal also managed to gather a group of people who considerably would accept Hayy's teaching. Absal thought that if this group of people could accept Hayy's words, then the rest of the people in that area would easily follow him either because they were more intelligent and accepting. This code of action shows Hayy's courage in trying something new related to his interactions with fellow humans. Hayy felt that this was necessary to perfect his religion, because inviting others to be closer to God means that he wanted more people to feel the pleasure he felt when praying to his God intimately.

ACT 4. Fulfilling a True Desire (Robinson Crusoe)

(47) As I had once done thus in my breaking away from my Parents, so I could not be content now, but I must go and leave the happy View I had of being a rich and thriving Man in my new Plantation, only to pursue a rash and immoderate Desire of rising faster than the Nature of the Thing admitted ; and thus I cast my self down again fell into the deepest Gulph of human Misery that ever Man fall into (Defoe, p.30).

Robinson's life was happy in Brazil since he already achieved success in his life. But he did not feel the contentment yet. Not content at Brazil he made another voyage, until he stranded on a remote island for so long, met Friday and finally he was able to enjoy his life on the island. Even though his life was quite comfortable living there, Crusoe still decided to escape to England as soon as the opportunity arose. But then again, when finally Crusoe re-started his life in England he felt no longer content with his life there, and decided to return to sail back to his island. At the same time, he also realized his inability to feel content with the life he already had. By reminiscing about the times and adventures that he had been through, Crusoe finally regretted his overly ambitious desires, and wished his life would be content and comfortable be it at his home in England, or in his Brazilian plantation. So it can be concluded that Crusoe's greatest desire was to feel content in his life by not permanently staying in the same place for a long period.

ACT 4. Fulfilling a True Desire (Hayy Ibn Yaqzan)

(254) So, saying goodbye to them, the two left their company and discreetly sought passage back to their own island. Soon God – exalted be He – gave them an easy crossing. Hayy searched for his ecstasy as he had before, until once again it came. Absal imitated him until he approached the same heights, or nearly so. Thus they served God on the island until man’s certain fate overtook them (Tufayl, p. 165).

After leaving that group of people under the rule of Salaman, Hayy returned to the island he came from. Hayy did not find his passion in a place where too many people only cared about their worldly life. He felt more peaceful and serene in a place where he could be alone with his Lord and always establish intimacy with his Lord. The difference this time, Absal also accompanied him in his praying. Hayy and Absal bonded a friendship based on their great love for God. Hayy also spent the rest of his life on the island with Absal until fate required them to part and meet with their God.

Semic Code (SEM)

The next code of Barthes that we are going to discuss is semic code. This code, as Barthes points out, is barely indicated- without- in other words, trying either to link them to a character (or a place or an object) or to arrange them in some order so that they form a single thematic grouping. In that case, the connotations occur in the process of characterization or description. It contains sequential thoughts and semes (the smallest unit of meaning recognized in semantics).

SEM. GUN to Represent Power (Robinson Crusoe)

(86) In the morning I went out into the island with my gun to look for some food (Defoe, p.57)

Gun in this novel has a role as a protective tool and also a tool to kill. It represents the power that Crusoe has over the island and other people. At the beginning he was stranded on the deserted island, Crusoe stayed there in fear. Fear of wild animals that might be in the place that could injure or prey on him, also the fear of uncivilized native cannibals who might live there. This made him so worried that he had to rest and sleep on a tree. However, the situation changed after Crusoe found and brought a Gun from the wrecked ship. He was less worried about living on the island, he could hunt to survive, and when a tribe of cannibals landed on his island, Crusoe was able to save Friday by killing his pursuers. So with a Gun in hand, Crusoe had the power to defend and control his surroundings.

SEM. FIRE to Represent Power (Hayy Ibn Yaqzan)

(63) His new infatuation with fire, based on its power and all its beneficial effects, gave him the notion that what had abandoned his doe's mother-heart was of the same or similar substance. This supposition was reinforced by his observation that body heat in animals was constant as long as they were alive, but that they grew cold after death (Tufayl, p.116).

In this lexia, Hayy's great interest in fire was caused by the power released by it. The fire burnt everything around it and changed the odour of the meat to be more appetizing. Fire makes Hayy's life easier in many ways, including cooking and providing him warmth at night in lieu of the sun. Based on Hayy's viewpoint, of all the things he had ever owned, the fire was the best. Seeing the look of the fire that always towered upwards made him assume that fire was one of the natural substances he used to see shining in the sky. The feeling that Hayy found when he saw the fire was amazement, happiness, fascination and motivation, and he considered that the element of heat in the fire was also one of the most important elements in the survival of a body.

Symbolic Code (SYM)

Symbolic code is the place for multivalence and for reversibility. Barthes emphasizes that the task of this code is always to demonstrate that this field can be entered from any number of points, thereby making depth and secrecy problematic. Mainly, the symbolic code contains antithesis and oppositions.

SYM. Primitive – Civilized (Friday - Robinson Crusoe)

(271) I made him know his Name should be Friday, which was the Day I sav'd his Life ; I call'd him so for the Memory of the Time; I likewise taught him to say Master (Defoe, p. 176)

Friday is a native whom Crusoe saved from the pursuit of a tribe of cannibals when they stopped by on his island. He became the first human being whom Crusoe could interact with, after a long period living alone on the island. He then became a loyal servant and wanted to do everything Crusoe ordered him, including stop his habit of eating human flesh. He also studied English and Christianity from Crusoe, and he was also very diligent and a fast learner. Soon after, a sense of mutual attachment emerged between them. Friday was willing to sacrifice his life for Crusoe, he was very brave to follow Crusoe in fighting the cannibals and expel them from the island. Friday represents a primitive life Crusoe found in his adventure.

(2) Being the third Son of the Family, and not bred to any Trade, my Head began to be fill'd very early with rambling Thoughts : My Father, who was very ancient, had given me a competent Share of Learning, as far as House -Education and a Country Free-School generally goes, and design'd me for the Law ; but I would be satisfied with nothing but going to Sea, and my Inclination to his led me so strongly against the Will, nay the Commands of my Father, and against all the Entreaties and Perswasions of my Mother and other Friends (Defoe, p.1)

The main character in this novel was described as a person who came from a fairly successful European merchant family. Crusoe had two brothers, one of whom died on the battlefield and the other had lost contact with his family. This made Crusoe the only hope of his parents who advised him to stay with them and enjoy the facilities they provided. However, Crusoe, who was indeed adventurous and could not stay in one place for a long time, refused to accept this, he chose to keep sailing, adventuring and finding his way of life even without the blessing of his parents.

Surprisingly, his parents' talent for trading was also possessed by Crusoe. It can be seen where he made money on his voyages by trading so that he also managed to have his plantation in Brazil. Not only that, the living values of European civilization where he grew up also carried along during his adventurous journey. Like the Christian values, although at first, he was not a devout follower, he still tried to teach it to Xury, a slave who accompanied his escape from Morocco, which he then sold to a Portuguese captain who promised Xury would be free after ten years if he embraced Christianity and also to Friday whom he had saved from the cannibals. It can be seen how Crusoe believed that European civilization was more worthy and more civilized than the civilization of the native barbarians who were described as uncivilized. So he felt the need to teach them some of the rules and values of his culture. Because of that, Crusoe also considered that European domination over other nations, especially black ones and the slavery system were natural because, in Crusoe's era, slavery was considered normal to carry out.

SYM. Primitive – Civilized (Hayy Ibn Yaqzan – Absal and Salaman)

(65) This supposition was reinforced by his observation that body heat in animals was constant as long as they were alive, but that they grew cold after death (Tufayl, p.116).

The antithesis that can be deduced from the story of Hayy Ibn Yaqzan and has something in common with Robinson Crusoe is the opposition between primitive life and civilized life. Hayy Ibn Yaqzan was told to live without a mother and father and was only raised by a doe who loved him very much and treated him the same as he took care of his other children. As a result, he grew up to be like an animal, behaved primitively and lived a sober life. He had no education, no knowledge of life or divinity. However, with his mindset as a human, he was able to develop his mind to always question things. He also grew and developed into a more civilized human being after a long process of contemplation and after he met with two people on the other side of the island who already had a more advanced civilization; Absal and Salaman. The symbolic code here implied an idea that Hayy Ibn Yaqzan sought his own identity, developed and progressed in his way until finally, he had the opportunity to teach his knowledge of spirituality to others who had a more developed civilization. Hayy searched for the Cause of everything and thrived to look for his Creator constantly.

(218) There had grown up on this island two fine young men of ability and high principle, one named Absal and the other Salaman. Both had taken instruction in this religion and accepted it enthusiastically. Both held themselves duty-bound to abide by all its laws and precepts for a living (Tufayl, p. 156).

These two characters, Absal and Salaman represent a civilization that is more advanced than Hayy's life, although we can not get enough information about Salaman, it can be concluded that Salaman was a just leader who wanted the best for his people, and Absal was someone who did not only know God but also a highly

respected human being. Compared to Salaman, Absal was a character closer to Hayy, who taught him about language so they could speak to each other, conveyed the knowledge and religion he already learned before he met Hayy, and let Hayy know everything he needed to interact with fellow humans.

Cultural / Referential Code (REF)

The last but not least code to be discussed in this finding is the cultural/referential code. This is particularly the code that has references to a science or a body of knowledge. In drawing attention to them, we merely indicate the type of knowledge whether that is a physical, physiological, medical, psychological, literary-historical, etc. This is, according to Barthes, to reconstruct the culture that the author expresses.

REF 1. Scientific Background (Navigation in Robinson Crusoe)

(107) I lay here, however, two Days ; because the Wind blowing pretty fresh at E.S.E. and that being just contrary to the said Current , made a great Breach of the Sea upon the Point ; so that it was not safe for me to . keep too close to the Shore for the Breach, nor to go too far off because of the Stream (Defoe, p.107).

Going on his adventure and sailing, Crusoe had time to learn about navigation from his friend who is a ship captain. Among them is the direction in navigation. Direction is the pathway along which the ship can move. Generally we know it better as the four cardinal directions, namely North (N), South (S), East (E), and West (W), which are also known as Cardinal Directions. Then what we commonly know are Ordinal Directions, namely Northeast (NE), Southeast (SE), Southwest (SW), and Northwest (NW), or often referred to as Intercardinal Directions. Both Cardinal and Ordinal directions are commonly found in the compass that we generally use on a daily basis. But apparently in the navigation there is also a compass that uses Secondary Intercardinal Direction which shows the direction between Cardinal and Ordinal directions, such as NNE, ENE, ESE, SSE, SSW, WSW, WNW, and NNW. Therefore this compass has 16 cardinal directions and it allows the ship to move in a more precise direction. Crusoe and the sailors knew and used this cardinal direction on their voyages.

REF 1. Scientific Background (Astronomy in Hayy Ibn Yaqzan)

(125) Thus he eventually learned a great deal of astronomy. He now knew that the courses of the stars could be set only in a number of spheres, all enclosed in one great sphere above them all, which moves the whole from east to west in a day and a night. But to explain each step in his progress in astronomy would be a protracted task (Tufayl, p. 130).

In this lexia, Hayy learned to observe the stars in his daily life. In the story, a lot was explained about the science of astronomy and the like. Among them is Hayy knew that the sky and the stars in the sky were objects because the sky and the stars have three dimensions of objects, they were length, width and depth. According to Hayy, all that have dimensions are called objects. Then the sky and all those around it

are objects. The first thing he observed was the movement of the sun, moon and stars. He saw these objects rose in the east and set in the west. This lexia showed the profound knowledge of the author, Ibn Tufayl, in the field of astronomy.

REF 2. Religion and Faith (Biblical Allusion in Robinson Crusoe)

(21) perhaps this is all befallen us on your Account, like Jonah in the ship of Tarshish . Pray, continues he, what are you? and on what Account did you go to Sea (Defoe, p. 11).

The referential code obtained from the text above contains an allusion taken from the Bible especially from the book of Jonah. In the story of Jonah and the whale (which was also narrated in Qor'an, too), God told Jonah to go to the city of Nineveh to preach against the immorality done by the people there. However, Jonah fled from this order and went instead to Tarshish. In that place, he sailed in a boat that would later be swallowed by a gigantic whale. The captain of the ship where Crusoe sailed said that Crusoe's fate would be similar to that of Jonah, where he would continue to be punished for disobeying his father and God's orders. It turned out when Crusoe survived to the island from a wrecked ship that was hit by a storm, he immediately kneeled and thanked God because he believed his Lord was showing His mercy to him. It shows his faith in Christianity, because in his faith whatever happened, was because of God. He did not curse God nor question why he had such a condition, but instead, he thanked his God. This demonstrates that Crusoe trusted God and believed in God's choice, even though he was in a worrying condition.

REF 2. Religion and Faith (Qur'anic Allusion in Hayy Ibn Yaqzan)

(54) Not long afterwards he noticed two ravens fighting. They fought until one struck the other dead, whereupon it scratched a hole in the earth and buried the dead one (Tufayl, p. 115).

This lexia is categorized as containing a referential code because it has reference from the Koran which tells about the children of Adam and Eve, Habyl and Qabyl. In Islamic belief, Qabyl, who killed Habyl out of jealousy and anger toward Habyl who married his beautiful sister, Iqlima, buried his body after seeing a crow digging up the ground to bury another crow. He then tried to follow the crow before escaping to the forest and never came back. Hayy did the same thing. Hayy also buried his mother doe after seeing the behavior of the raven burying the body of its dead fellow.

Discussion

Spirituality

The element of spirituality is the most dominant similarity that can be found in *Hayy Ibn Yaqzan* and *Robinson Crusoe*. Both stories talk about how the main character interact with God. Both Hayy and Crusoe contemplated in remembering God and thought deeply that what was happening around them as the result of God's

will. Especially for Crusoe, after every experience that shocked him, he felt that God might be punishing him for the consequences of his decision, or giving him a test that must be passed, because he experienced so many incidents one after another in the novel that made his life journey full of valuable lessons. Meanwhile, Hayy tried to get closer to his God after a tragic moment in his life; when he lost the only member of his family, the doe who raised him since childhood. Hayy's spirituality led to mysticism, which is a belief where the followers of God put their minds and souls forward to drift into God's existence utilizing meditation or complete surrender.

Contemplation

When a life trial came to hit Hayy, he was devastated. Her mother doe was the only creature Hayy could rely on and had become his shelter from any form of danger, anxiety or loneliness. He didn't know what to do. One thing he knew for sure was to remove any obstacles that caused his mother's body to stop functioning. Hayy's way of thinking was still practical and he only assumed that his mother was only sick for a while and would recover when he managed to get rid of the obstacle. Hayy contemplated in his way, which was trying to find the solution with real action. It can be said that Hayy's level of contemplation was not reminiscing the flashback and seeing the results of the action, but rather on finding what went wrong and how to fix it.

As time went on, Hayy contemplated more often on anything he found. He also directed his contemplation not only to the surroundings but also to the celestial bodies. He studied what made them exist, what made them different from plants and animals. After realizing the concept that all living things develop and decay, he assumed that the stars and moon that he saw every night did not experience the same thing. At the age of twenty-eight, he observed the movement of the sun rising in the east and setting in the west. He pondered over when exactly the movement of the star started, what moved it and would they continue to move until no time? The questions continued to perplex him. Yet, one thing he knew for sure was that all the heavenly bodies and the universe could not just exist by themselves, there must be a Creator. This lexia embodies Hayy's reaction toward a devastating moment of his life. Hayy became more inquisitive and intuitive.

Young Crusoe had previously thought that one's success was solely due to one's efforts, persistence, and luck. He disobeyed his parents' advice and left to fulfil his dream of going on adventures. He persistently faced obstacles in front of his eyes, until finally he succeeded and had his plantation in Brazil. But he was still not satisfied with all of that. He still wanted adventure, and he did. But his adventure this time ended in disaster, and he was stranded on a desert island alone. In difficult conditions on the island for some time, Crusoe began to realize that his parents' advice about the dangers and sufferings that would be faced if he remained determined to go on an adventure came true. And Crusoe felt what he was experiencing now as the fruit he got from his bad attitude toward them. He had disobeyed and saddened his parents when he decided to run away from York. He also

realized that previously he was not a person who adhered to his beliefs. He never really lived his Christianity appropriately, like he never prayed before. He knew that apart from human effort another force allowed something to happen, namely the power of nature by the will of his God. He then believed that he could have been stranded on the island for a reason and he was being punished for his past wrongdoings.

When Crusoe's father knew his son's desire for adventure, he said that he would still hope and pray for Crusoe's success. But on the other hand, he also reminded him that the path Crusoe would take was difficult because it was never approved in the first place.

Reasoning

Living so long on the island and just eating the same food all the time bored Crusoe. He had a good harvest of wheat, and he wanted to taste bread again. But he did not have the cooking utensil to bake the bread. Finally, he tried to make his cooking-ware from clay. After running trial and error in the process, finally, Crusoe was able to make bread with his handmade cooking ware. Later, Crusoe seemed bored and he was challenged and longed to feel his adventure again. While Crusoe explored his island he discovered another part of the island that had richer and more fertile land. He wanted to go there by building a canoe, to find out if he could also make it a better place to stay.

Hayy's action was shown to be quite extreme in exploring the world of science, especially the anatomy of the human body. The incident of the doe's death made Hayy want to know what happened with the organ that was always protected by animals like his mother when being attacked; their chest. According to Hayy, in the chest, there is an object or the existence of something very important that determined the functioning of a creature. With improvised equipment, he dissected the mother doe's chest and found the lungs that led him to easily find the heart. Judging from the shape and how the heart organ was very neatly wrapped by muscles and ligaments, he was convinced that it was an important organ in the body of a living being that he was looking for. He felt and studied the organ, and there was nothing he could do. After seeing the damage he had done to the mother doe, he realized that something that had made the mother doe alive was no longer in her body, that is probably what Hayy meant as the spirit or soul that once was there.

When he turned twenty-one, Hayy's thoughts continued to grow rapidly. Hayy began to learn to cover his cock. He learned to make his clothes from the skins of the animals he hunted. He even made simple footwear. Hayy's life at this stage began to be more civilized, reflecting human life properly. In this lexia, Hayy's action was shown to be different from the surroundings. He no longer tried to follow the other animals around him but began to show his identity because he realized he could be different.

CONCLUSION

It can be concluded that both Ibn Tufayl and Daniel Defoe have their way of representing their background, culture and religious views in telling the narratives about spirituality, contemplation, and reasoning. Above all, both novels have their authenticity. It cannot be denied that the understanding of divinity and the pilgrimage of human life differs from one another and that it is not easy to justify one's faith without understanding the whole story of his life journey. Both novels provide readers with outstanding insights about humanity with its uniqueness and narratives.

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