

HYPOCRISY IN NARAYAN'S *THE GUIDE*

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Abstract : This study is conducted to reveal the hypocrisy and explain its causes and effects as seen in Narayan's *The Guide*. The writers delimit this study on revealing hypocrisy in the novel itself. Particularly, this study delimit to hypocritical actions and words of Raju as experienced throughout the story. In carrying out this research, the data are got from the novel by Narayan entitled *The Guide* as primary source and also supported by other relevant references such as books, documents and web sources about hypocrisy are considered as secondary. In doing the data analysis, the researchers use objective approach and show about the hypocrisy and its causes and effects in the novel. The result shows that a hypocrite is a person who is illustrated as someone who has no principles and is inconsistent. They have in mind how they can benefit from what they are doing. Raju when talking to people always confirms what he says. He always covers his character by always being polite and even exaggerated at times. He always had a sweet mouth and sometimes pretended to support what people said. It is often easy to praise anyone. The causes of Raju's hypocrisy is targeting material profit and obtaining self-pleasure. The impact of Raju's hypocrisy is the decrease of moral.

Keywords : *Hypocrisy, Hypocrite, Moral Values.*

1. INTRODUCTION

Hypocrisy is a bad attitude in which a person may give the impression of friendship and affection and be sincere and sympathetic, whereas in his heart he hides the opposite feeling. Two-tongued is the nature of people who praise and respect others when he is dealing with it, but deny and swear when he does not exist. Telling lies is a very common feature of hypocrisy. Hypocrites always betray, cannot be trusted in everything comes from them, lie when speaking, and cannot be trusted in every word that comes out of his speech.

Human uses language to express his thoughts. Maru (2008:1) explains that language signifies human's ability to express himself. Language serves as an instrument for man to communicatively participate in socio-cultural arena. Man conveys his notion by utilizing the language expression rooted and agreed in his culture and society. Language is a tool of expression.

Literature is a result of human's reflection of life. It contains description of what he or she experiences, feels, thinks or believes. A literary work is made so that all memories of life story become vivid and it is able to inspire readers.

"Literature is always an expression of the individuals who compose it. Their personalities, emotion, styles, tastes, and beliefs are bound up in their works...Still another kind of truth conveyed by literature is the experience of reality. Whatever the experience might be—white-water rafting, losing a loved one, falling in love, going hungry, overcoming the handicap, coming of age—authors put us in the midst of it, make us feel it. Such feelings can teach us about experiences we have never gone through" (Griffith 1986:26).

One kind of the literary works is novel. *The Guide* is a work written by Narayan. This novel has a hypocritical character and protagonist named Raju, a Malgudi guide who is known also with his corruption.

Defeated a married woman named Rossi. They had an affair. However, over time, Rosie became an increasingly successful dancer. Raju became over-controlling and soon went to jail for his greedy and authoritarian behavior. After being released from prison, he was mistaken for a saint in the city he passed by. When he decided to continue acting, he found himself in a situation where he had to fast for a few days, which was widely reported and praised for his behavior.

Raju's hypocrisy is seen in his work, however. This tendency extends to his personal relationships as well. Raju's hypocrisy in particular becomes apparent when he escorts Marco, the scholar of ancient civilizations who comes to Malgudi to study cave paintings, bringing along his beautiful wife Rosie. On the one hand, Raju plays the part of the consummate tourist guide to Marco, arranging his travels, showing him the sites, and organizing his comfortable stay at Peak House, the house at the top of the Mempi hills near Malgudi where Marco spends some time examining nearby cave paintings. On the other hand, Raju deceives and betrays Marco ruthlessly by courting and successfully seducing his beautiful young wife, Rosie. For example, Raju's hypocrisy and lies ultimately lead to his complete corruption and the destruction of his relationships. This leads him to lose everything including his reputation and the love of his life, Rosie. The statements before stimulates the writer to conduct a study on Hypocrisy in Narayan's The Guide.

1.2. REVIEW OF LITERATURE

2.1 Hypocrisy

Hypocrisy is one of common phenomena happened in human life. It is assumed as the pretence of holding beliefs, feelings, standards, qualities, opinions, behaviours, virtues, motivations, or other characteristics that one does not in actual fact hold.

Davidson (2004:130) argues that hypocrisy is marked along a continuum and that real people have mixed motives, rather than motives that are necessarily falsified, whether deliberately or otherwise. It explains how a hypocrite has several intentions in doing something, the bad and the good. It proves that what is done by people does not appear his motive. It can show good purpose, or the opposite.

According to Davidson (2004:5), "hypocrisy is also sometimes defined as habit". That it refers to personal habit and hypocrisy is the one of many problem that usually happens in people life.

2.2 Literature

"Literature is a vital record of what men have seen in life, what they have experienced of it. What they have thought and felt about those aspects of it which have the most immediate and enduring interest for all of us, it is this fundamentally an expression of life through the medium of language" (Hudson, 1965:10).

Literature plays important role in human life because it becomes media of expressing thoughts, feelings, emotion and even culture. Many authors put life issues in literary works. Literature is a term used to describe written or spoken material. Broadly speaking, "literature" is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction.

Literature always reflects about the social and cultural phenomenon that happened in society. Whether it is personal or social phenomenon Literature always presents it in an interesting way. (Sabudu, 2020:3 Bataha, Moge and Lolowang Bataha, Moge and Lolowang). Literature represents a language or a people: culture and tradition. But, literature is more important than just a historical or cultural artifact. Literature introduces us to new worlds of experience. People learn about books and literature;

we enjoy the comedies and the tragedies of poems, stories, and plays; and people may even grow and evolve through our literary journey with books Griffith (1986:52).

Bataha, Mogeia and Lolowang (2021:2) say Literature become the media of the language learning like novel story which have full of the text, it can be provide the student to learn a language. It means that many aspects of life deal with literature, it brings people inspiration. Many kinds of literature become evidence that what people experience in life need to be make vivid by bringing them to the content of literary works.

2.3. R. K. Narayan's The Guide

The characters in the novel are listed below:

1) Raju

Raju is the protagonist of the story. He turned into born in a fictional metropolis named Malgudi, belongs to a decrease-middle-magnificence own circle of relatives, and lives together along with his mom after his father died while Raju turned into younger.

2) Raju's Mother

Raju's mom is a conventional Indian girl. She is the simplest one that looks after Raju while her husband dies. She is a wonderful girl who's normally pleasant to everyone. She lets in Rosie to stay with them even after she realizes that Rosie is married and belongs to a low-magnificence dancer caste.

3) Rosie

Rosie is the daughter of a dancer and consequently belongs to a decrease caste. She did now no longer marry

Marco out of affection however due to his social status. Though she is keen on dancing, she units it apart while married to Marco due to the fact he does now no longer approve.

4) Marco

Marco is Rosie's husband. He does now no longer appear to love her very a whole lot until she is being quiet and pliable, however while he married her he turned into clean on now no longer having any caste expectations. He offers her what she desires maximum of the time however refuses to permit her keep with dancing when they married.

5) Velan

Velan is a faithful, fervent guy who believes in Raju's holiness and spends a terrific deal of time with him. He encourages different villagers to go to the Swami and shortly Raju is hardly ever ever by myself again.

6) Velan's Sister

Velan's half-sister is a minor man or woman however she performs a main function in Raju's lifestyles as a saint. It turned into she who makes Raju famous withinside the village with the aid of using accepting the inspiration of the groom that Velan selected for her.

7) Gaffur

Gaffur is a chauffeur in Malgudi and pal of Raju's (as a minimum till Raju alienates him with the aid of using focusing the whole lot on Rosie and begging Gaffur for cash to jumpstart her dance career).

8) Velan's Brother

A as an alternative unintelligent and vain younger guy, his fundamental activity is to pressure farm animals and he hardly ever engages himself in different, extra intellectual sports consisting of seeing the Swami.

9) Raju's Father

A pleasant and loquacious guy, he runs a small save in Malgudi. He loves spending hours and hours speak me approximately the townspeople's numerous affairs to the chagrin of his spouse who needs he could come domestic to consume and sleep.

10) Joseph

Joseph is the caretaker at Peak House whose modesty, efficiency, and surreptitiousness inure him to Marco. Joseph admires Marco however dislikes Rosie, wondering she is disruptive. He could be very committed to his activity and his clients.

11) Raju's Uncle

A tall, imperious guy, he's the eldest brother withinside the own circle of relatives and manages all the monetary and interpersonal affairs. Wealthy and powerful, he does not regularly go to his sister however she calls on him to assist knock feel into Raju.

12) The Sait

The Sait is a former pal of Raju's who's additionally his creditor. Raju owes the Sait a terrific deal of cash and his laissez-faire mind-set approximately it earns him the Sait's ire.

13) Raju's Lawyer

A bonafide celebrity, Raju books him for his forgery trial despite the fact

that he could be very expensive. The legal professional is savvy at spinning his tales, and manages to get Raju simplest years in preference to seven.

14) Malone

A pink-cheeked American documentary filmmaker, Malone seeks to movie Raju-as-holy-guy in his fasting and praying rituals. He is energetic, exuberant, and committed to his craft.

15) Mani

Mani is Raju's secretary as soon as he turns into wealthy from Rosie's dancing. Mani is type and well-intentioned, however annoys Raju while he by chance tells Rosie approximately Marco's book.

In the novel, the story was set in the Mid-20th-century India; specifically, located in the fictional town of Malgudi. The story was narrated through Vacillates between first person (Raju) and third person. The tone and mood are direct, unconcerned, ironic, delightful, easy, restless, and amused.

The plot of the story contains:

Introduction:

The novel starts when Raju was released from prison after serving two years for forgery, he went to the temple located on the Sarayu River in his hometown of Malgudi. He thought prison wasn't a bad place, and he wondered what to do next with his life. Then a villager named Velan appeared and, brought Raju to a wise man or holy teacher, consulted with him about his sister, who refused to marry as the family wishes. Realizing that he was not a teacher, Raju dodged, but Velan continued to bring his sister, and after their meeting, he obeyed the wishes of his family. Then began Raju's life as a saint.

Rising Action:

The problems starts appear when Raju remembers his childhood in a poor family; his father, who owned a very small shop; and his mother, who often complained about their lives. Meanwhile, Velan returns with others from his village after work. No matter what Raju said, or even if he didn't say anything, they brought him food and begged him for words of wisdom. They feel they need a spiritual advisor, so they make one of the prospects very unlikely.

Climax:

The climax is found when Raju ponders his father's small stall at the train station and about how he built his own business after his father's death. His memory was interrupted periodically when other villagers came to ask for his advice. Almost accidentally, Raju found himself appointing an old man to run a school in the temple for village children. This increased his fame, and Raju began to enjoy the glow of his own glory.

Falling Action:

Raju then recalled, he was known as the Railway Raju, and people began asking for it when their train stopped at Malgudi. Not long after, he became a guide, even though he knew very little about the historic and beautiful sites in the area. He only learns from what others hear. He called the old Gaffur, who had a car, to act as a driver, and soon he prospered.

Denouement:

Back at the temple, Raju grew a long beard, and people called it "swami." He had only just begun to enjoy the benefits of his position when a severe drought hit the region. When the drought worsened, the disease spread and the villagers used violence against shop owners and each other. Then the story ends.

Hypocrisy is one of the main themes of the novel. Raju has been a hypocritical character since birth. Being a tour guide, he misleads tourists at will, as if he doesn't understand what is good and what is bad. His words became normal. Building ancient buildings on ancient buildings and destroy amazing historical feats. As a guide, he can create a story from scratch at will. He only helped Rossi out of his own interests and eventually became a monk, as an example of how Raju was finally punished according to the principles of Hindu karma. He lost his power and money, had to fast and almost died. He seemed to understand that hypocrisy would eat up morale and would eventually catch up with this person.

3. RESEARCH METHODOLOGY

This research employed descriptive approach. It deals with qualitative research because the data are presented in the form of quotation or description. It is also supported that in qualitative research, the data are collected in the form of words rather than number (Bogdan and Biklen:2002:30). The data are collected in forms of words and pictures rather than numbers. The researchers are concerned with the process as well as the product. The people makes sense of their life is a major concern with qualitative research.

The natural instrument is the direct source of data and the researchers are the key of the instrument.

Then, this research can be categorized as library research. It is a research in which the way of collecting data taken from a variety of literatures. Literatures meant here are not only the books, but also materials taken from journal, magazines, newspapers, internet, etc.

In conducting this research, the writers use the novel entitled "*The Guide*" written by R.K. Narayanas primary source and also supported by other relevant sources such as books, document and internet browsing are considered as secondary source.

In collecting data, the writers do the following steps:

- 1) Reading “*The Guide*” novel repeatedly.
- 2) Understanding the content of the novel.
- 3) Finding out the data related to research problems.
- 4) Writing down the significance notes in the novel “*The Guide*”.
- 5) Organizing and analyzing data into several parts based on their causes and effects.
- 6) Presentation of the Result

In analyzing the novel, the writers use objective approach by considering internal characteristics in the novel. It means that the writer sees interrelationship of the internal elements of the novel and without any consideration to external part.

The internal elements of the novel were analyzed as pointed by Abrams that:

“The objective orientation which in principle regards the works of arts in isolation from all external point of references and analysis it, as a self-sufficient entity constituted by its part in their internal relations, and set out to judge its solely by criteria intrinsic to its own mode of being” (1979 : 26).

This means that the analysis mainly relies upon the interpretation of the data spurred from the novel only. In this case, the writers see the relation of the internal element of the novel.

Objective approach is implemented in this research is , in which this research had no concern with the literary writers, the readers, or even the surroundings of the writers and the novel. In this research, the researchers concentrate on the context of the novel itself rather than its external aspects.

4. FINDINGS & DISCUSSTION

4.1 Raju as a Guide

Raju is a tour guide. His profession as a guide contains many experiences and opportunities for him to be meeting various guests. This is the part when did a

lot of misinformation and sometimes telling lies as one type of his hypocritical actions.

4.1.1 Lying to Tourists

Raju was born to a modest shopkeeper and his wife in the (fictional) town of Malgudi, India, Raju grows up at a time of great changes: most notable among them the construction of the railway line that comes to town in his childhood. The railway changes the family’s fortunes and Raju’s life forever. As a result of a second shop that Raju’s father opens in the railway station, the family prospers, and, after Raju’s father’s sudden death, Raju takes over the rail station shop to continue his father’s enterprise.

“Raju wondered for a while whether he should visit Velan, but he felt a tremendous reluctance to move. If Velan was hurt, he’d get healed; that was all. And now the brother’s description of the injuries, whether false or true, suited his program. There was no urgency to go and see Velan. He feared that if they made it a habit he would not be left in peace, as the villagers would always have a reason to call him out. He asked Velan’s brother, “How did you yourself manage to remain intact?” “Oh, I was also there, but they didn’t hit me. If they had I would have laid ten of them low. But my brother, he was careless.” “Thin as a broomstick, but talks like a giant,” thought Raju, and advised, “Tell your brother to apply turmeric to his wounds.”(69)

The quotation above explains that his action is delivered on purpose and there is no guarantee that it is true or not. Raju meets his match in Marco Polo, a serious, studious academic of ancient civilizations who arrives in Malgudi to research the cave paintings and temples scattered around the town’s surroundings. He engages Raju’s services as a tourist guide to navigate these many sites. Raju’s impulsive dislike of Marco Polo—who is haughty and domineering—is further reinforced when he meets his young, beautiful wife Rosie, who arrives in the

town shortly after her husband. Raju is immediately taken by Rosie, who, in spite of the foreign name she goes by, is an Indian woman trained in the art of Indian classical dance. When Raju takes Rosie to visit a snake charmer and watches her as she imitates the snake's movements in a fleeting dance, he is thunderstruck: she is, he realizes, the greatest dancer he has ever seen.

"The gentle singing in the bathroom ceased; my mother dropped the subject and went away as Rosie emerged from her bath fresh and blooming. Looking at her, one would have thought that she had not a care in the world. She was quite happy to be doing what she was doing at the moment, was not in the least bothered about the past, and looked forward tremendously to the future. She was completely devoted to my mother. But unfortunately my mother, for all her show of tenderness, was beginning to stiffen inside. She had been listening to gossip, and she could not accommodate the idea of living with a tainted woman." (98)

This implies that gossip tends to be giving untrue meaning of something. People who gossip about certain thing tends to be hypocrite since they pretend to be a lot nicer in front of people who relate to their gossips. With Raju's encouragement, Rosie again tries to talk to her husband about commencing a career in classical dance, but she is rebuffed, and inadvertently reveals that she is having an affair with Raju; a man, she tells

4.1.2 Sacrificing Others

Raju is able in calming Velan's half-sister leads the villagers to believe in his powers as a holy man, or spiritual guide. Raju, considering that he has nowhere to go and that the offerings of food brought to him by the villagers on a daily basis provide him with free nourishment, decides to play the role that the villagers have given him. He grows his beard and

takes up residence in the temple by the river, all in a bid to play the role of "holy man" more convincingly. Each day, a congregation of villagers arrive to listen to him discourse on various topics. Although he often feels like an imposter, Raju continues with the charade.

"You may well ask what I made out of all this? Well, there is no fixed answer to it. It depended upon the circumstances and the types of people I was escorting. I generally specified ten rupees as the minimum for the pleasure of my company, and a little more if I had to escort them far; over all this Gaffur, the photo stores, the hotel manager, and whomever I introduced a customer to expressed their appreciation, according to a certain schedule. I learned while I taught and earned while I learned, and the whole thing was most enjoyable."(51)

It can be implied that when a severe drought afflicts the village, Raju is unwittingly drawn into undertaking a two-week fast on behalf of the villagers to bring about rains. Realizing the enormity of the sacrifice that the villagers expect him to undertake, and afraid for himself, Raju finally discloses his full life story to Velan, including his history of deceit and imprisonment. Raju hopes that Velan will see that he is just an ordinary man after all, devoid of the powers which the villagers have invested him with. However, after hearing Raju's story, Velan's view of him remains unchanged. He speaks and looks at Raju with the same reverence and respect he had on that first day they met by the river bank.

4.2 The Hypocrisy of Raju

A guide should give correct and valid information to the guests who have trusted and paid. It is professionalism in work. Raju shows something unethical in which he often lead the guests to many untrue things. Besides, he is not consistent and makes people doubt.

4.2.1 Misinforming

Hypocrisy is a property of a person who often does various actions conflicting one other where one or part of that person's are propered to be converted with other hidden or other value, or other value applicable value. Raju is the character who did this.

"I was sort of scared of the man who acted as my examiner, who had a complete list of all the sights and insisted on his money's worth. "What is the population of this town?" "What is the area?" "Don't bluff. I know when exactly that was built—it is not second-century but the twelfth." (51)

Based on the quote above, it is implied that this criterion is one of the characteristics of hypocrites. And this criterion is in Raju which includes the little hypocrisy which is the path to the great hypocrisy. Therefore, everyone should be careful, avoid it, and not underestimate it at all, on the grounds that it is only minor hypocrisy. Because that is something that is humiliating., There are actually two motivations that appear at the same time or almost simultaneously, namely motivation to follow norms and motivation to get certain satisfactions that are not justified by norms.

It can be seen about Raju's character who tends to be untrue. If he intends to fulfill this promise, but for some reason or other justifiable thing, then he is not included in this despicable nature.

4.2.2 Inconsistency

A hypocrite is a person who cannot make a choice, which of the two motivations he wants to follow and which one will avoid. He wants to fulfill both at once. Because of that he made a compromise, so he was a hypocrite. In one environment he acts as if he were different, but in another environment he becomes a person who only follows his own desires.

"Raju did not have to ask further questions. He had gradually come to view himself as a master of these occasions. He had already begun to feel that the adulation directed to him was

inevitable. He sat in silence, eying the gift for a while. Suddenly he picked up the basket and went into an inner sanctum. The others followed. Raju stopped before a stone image in the dark recess. It was a tall god with four hands, bearing a mace and wheel, with a beautifully chiseled head, but abandoned a century ago. Raju ceremoniously placed the basket of edibles at the feet of the image and said, "It's His first. Let the offering go to Him, first; and we will eat the remnant. By giving to God, do you know how it multiplies, rather than divides? Do you know the story?" (30)

The quote above explains that compromises are unnecessary and hypocrisy does not occur. But Raju that is already multi-cultural is generally more prone to hypocrisy. The problem is that they are in an environment where several values and norms apply, and not always the values or norms are in line with one another. Faced with conflicting norms, Raju is forced to make a choice and if he cannot choose, then he makes a compromise and if a compromise has occurred then he can be trapped in hypocrisy.

"Even as he said it he could not help thinking how he was issuing an order about the boys who were not his, to the teacher who need not obey him, pointing to a lamp which again was not his. The teacher started to obey him, but the boys lingered on. He said, "You must read your lessons first and then I will come and speak to you. Now I will first speak to your elders—what I say to them will not interest you." (45)

Hypocrisy of Raju as inferred above in the quote, is an attitude in which someone covers up their shortcomings or mistakes in a cunning and exclusive way: in front of many people they are kind, friendly and self-righteous, even though what is in their hearts is very contradictory. Even the motivation is incorrect.

"Until you try, how can you know what you can or cannot do?" he asked. He was dragging those innocent men

deeper and deeper into the bog of unclear thoughts. "I can't remember what I said a few moments ago; so many other things come into one's head," wailed one of his victims. "Precisely. That is what I wish to see you get over," said Raju. "Until you do it, you will not know the pleasure of it." (46)

Since hypocrisy is a hidden problem of the heart, no one can be sure if someone is hypocritical or not. This is the first sign of hypocrisy; likes to lie as Raju did. The more often people lie, the closer to hypocrisy. This is the second sign of hypocrisy; like to break promises. The more often you break promises, the closer to hypocrisy.

"I was afraid to be cornered by her, and took care not to face her alone. But whenever she could get at me, she hissed a whisper into my ear. "She is a real snake woman, I tell you. I never liked her from the first day you mentioned her." I was getting annoyed with my mother's judgment and duplicity. The girl, in all innocence, looked happy and carefree and felt completely devoted to my mother. I grew anxious lest my mother should suddenly turn round and openly tell her to quit. I changed my tactics and said, "You are right, Mother. But you see, she is a refugee, and we can't do anything. We have to be hospitable." (98)

Another sign of hypocrisy is no easier to avoid than the previous one sign of hypocrisy. Often times a person is able to keep his words true, avoid lying, but he is still easy to promise even though he knows that it is difficult for him to fulfill that promise. Especially if someone becomes a leader; the urge to pledge is usually greater. Then the intensity of making promises is getting bigger.

4.3 The Causes of Raju's Hypocrisy

Raju as hypocritical character does a lot of inappropriate actions. Firstly, profit is strongly desired and material becomes the goal that drives his mind in working as a tour guide. In addition, he tends to seek self pleasure by exaggerating his words while speaking to others although those are not in line with his real actions.

4.3.1 Targeting Material Profit

The sign of hypocrisy is also by betraying the mandate. The more often it is done, the closer to hypocrisy. The greater the trust that is betrayed, the clearer the sign of hypocrisy. Again, though people can't be sure.

"Raju clicked his tongue in disapproval. He shook his head. The gathering looked pained and anxious. Raju explained grandly, "Boys must read, first. They must, of course, help their parents, but they must also find the time to study." He added on an inspiration, "If they cannot find the time to read during the day, why should they not gather in the evenings and learn?" "Where?" asked someone. "Maybe here." Raju added, pointing at the vast hall. "Maybe you could ask one of your masters. Is there no schoolmaster in your midst?" "Yes, yes," several voices cried in unison. "Ask him to see me," Raju commanded authoritatively, with the air of a president summoning a defaulting assistant master." (42)

This is not in line with what Raju believes that he commits to welcome the education of kids. He either tries to make people believe that he is right. Or Raju knows well that his education is really helpful but he just doesn't want to trust on it. It implies a will to find something satisfying himself.

4.3.2 Obtaining Self-Pleasure

Hyperbole is a style of language whose purpose is to explain something but by exaggerating or exaggerating from the original reality in order to achieve the impression and power of influence on

something being discussed. This is pleasant for him.

“The boy prepared himself to repeat his usual arguments. But Raju said impatiently, “Don’t talk. Listen to what I say.” “Yes, master,” the boy said, rather frightened at this sudden vehemence. “Tell your brother, immediately, wherever he may be, that unless they are good I’ll never eat.” “Eat what?” asked the boy, rather puzzled. “Say that I’ll not eat. Don’t ask what. I’ll not eat till they are good.” “Good? Where?” This was frankly beyond the comprehension of the boy. He wanted to ask again, “Eat what?” but refrained out of fear. His eyes opened wide.”

Hypocrisy as seen in Raju in words is a social phenomenon that often occurs in everyday life. Hypocrisy can occur in almost any context life. Hypocrisy as shows certain moral behavior whose purpose is for personal gain. This brings special satisfaction to Raju.

“Speak the truth to me.” “No, sir. It’s a lie.” “Evidently they want to bring in a criminal motive to quicken the procedure. We will dispute that first, and then the civil; we’ve a lot of time. Don’t worry. I’ll deal with all that. How much money have you in your pocket?” “Only five rupees.” “Give it here.” If I had said “two” he’d probably have been content to take that. He pocketed it, held up a sheet of paper for my signature, and said, “That’s right. It fixes all your affairs up nicely.” (103)

It is inferred that hypocrisy occurs because self-interest trumps moral principles. When faced with a situation that demands a moral decision whether to follow moral principles, which is believed or violated, one's moral motivation someone will determine the moral decisions he makes. Hypocrites will seek maximum personal gain by presenting oneself as a seemingly moral person, without want to be completely immoral. This can be seen from Raju's life.

This proves the inconsistency of Raju. Hypocrisy is an interpersonal phenomenon, namely error in doing moral reasoning or moral judgments that are unfair between himself and assessments of others. Offense morals committed by oneself, are considered lighter than violations the same morals that other people do. This last definition appears explain the underlying cognitive errors and drive a person to commit hypocrisy.

4.4 Raju's Moral Degradation

Main impact of hypocrisy of Raju is the decrease of Raju's morality. The aspect which also forms hypocrisy is moral motivation put forward their own interests. Hypocrisy moral motivation is wanting to get a moral impression in front of others without really wanting to be moral.

“You must send them a car later to bring them over to our place.” I always made it a point to collect them and keep them handy two hours ahead of a show. They were a timeless lot, those instrumental players; they slept, or went shopping, or sat around playing cards—never looking at a clock.” (98)

Hypocrisy of Raju appears when he is inconsistent. His hypocrisy can be seen through the gap between verbal statements whether he claims ownership of a morality or an order against others to own certain morality with what is done with the aim of getting moral impression in front of others. Avoidance and anxiety over taste embarrassment will indirectly lead to a motive for hypocrisy. To avoid embarrassment, get what you want, and stay put gain the trust of others, a hypocrite will try deceive others by hiding relevant information about himself.

“This sort of inquiry soon led me to think that I had not given sufficient thought to the subject. I never said, “I don’t know.” Not in my nature, I suppose. If I had the inclination to say “I don’t know what you are talking about,” my life would have taken a different turn. Instead, I said, “Oh, yes,

a fascinating place. Haven't you seen it?" (48)

People who have an abstract view tends to be more hypocritical than people have concrete view. People who have an abstract view show worse judgment on moral offenses committed by people other, than against moral offenses committed by himself.

5. CONCLUSION & SUGGESTION

The researchers conclude that a hypocrite is a person who is illustrated as someone who has no principles and is inconsistent. They have in mind how they can benefit from what they are doing. Raju when talking to people always confirms what he says. He always covers his character by always being polite and even exaggerated at times. He always had a sweet mouth and sometimes pretended to support what people said. It is often easy to praise anyone.

People who have two-faced characteristics usually have their own mission to something which is seeking for pleasure and targeting material benefit. Sometimes to cover up his weaknesses, sometimes he covers himself with arguments, so that the person he is talking to believes that this person is indeed good and can be trusted. This is the role played by Raju throughout the story.

It is suggested that if people find or associate with these types of people on a daily basis, then one must be careful, because it is not impossible that one day many people will become targets and victims of hypocrites. Another thing that is most difficult is if there are several people in a work environment or community or organization where we are, there are people who have two-faced characteristics, of course this will make it difficult for others.

To the students, the research result shows that hypocrisy is real in daily life. It is destructive so it should be avoided since it tends to harm social interaction. To the

readers in general, it is recommended to be as wise as possible in life by ignoring these kind of hypocritical people. To the next researchers, there can be more studies that deal with hypocrisy or other topics, other novel or literary work, such as short story and many more.

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