

A SEMIOTIC ANALYSIS: REFLECTION OF ETHICAL AND PSYCHOLOGICAL HEDONISM IN JANE AUSTEN'S NOVEL "EMMA"

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Abstract

This dissertation examines hedonism in 'Jane Austen's Novel Emma. The aims are to ascertain the hedonism, the varieties of hedonism, expressed by the novel's protagonist that the researcher want to impart to the readers. The study included qualitative research methods. The data for this study were derived from the "Jane Austen Novel Emma." Then, secondary data were gathered through a literature review and other sources of information relevant to the research's objective. After examining the work, it was discovered that there are two types of hedonism: (1) ethical hedonism, which occurs in 17 instances, and (2) psychological hedonism, which occurs in 8 instances. Additionally, the research found that the protagonist embodies hedonistic evidences on three levels: representation, ideology, and actuality. The criterion for hedonism in the protagonist is anything, including physical appearance, wealth, consumption, environment, characters, conflict, and story, as well as race, class, and materialism. In other words, happiness is synonymous with pleasure. According to the results above, readers can learn and expand their understanding of all facets of hedonism and the various forms of hedonism in the novel. Additionally, this study is beneficial in teaching learning processes such as using literature as a reference to gather knowledge about the novel and its aspects.

Keywords: Hedonism, a particular sort of hedonism, novel

INTRODUCTION

Literature is a science that has freedom that allows readers and writers to imagine. Literature includes works such as novels, poems, dramas, films, songs, and many more. The term "literature" refers to writing that has a long-term and universal interest in expression and form. Literary works, on either hand, are works of art intended to convey a message about the value of a production to the reader through the author's suggestion value. Literature is a creation of human mind that possesses unique qualities, is created by the author, and is written in a poetic style to impart information about social, human, and intellectual life. That's a direct connection to this claim. Literature can signify many different things depending on the context in which it is used. It refers to literary works such as fiction or poetry as a primary area of study. Maharsi (2016).

As previously said, literary works contain elements that are applicable to numerous aspects of life, such as behavior, attitude, and social interaction. Additionally, literary works are viewed as psychological entities, according to the author, because they employ emotions, thoughts, and ideas. Literature fulfills a purpose. To begin, literature teaches us about the world. offers the reader with some information. Second, literature entertains us. Thirdly, literature as a vehicle for moral teaching. Of course, literature educates the reader about the distinctions between good and evil in our life. Finally, literature possesses strength. Literature can and will be used to persuade, argue, and criticize society and government.

For example, prose is a form of literary work that is written freely. This literary work deviates from established compositional norms, such as the number of syllables in a line of sentences. The researcher chose prose in the form of a book as the subject of study in this case because a novel is a type of literary work that can express a broad range of values and points of view. The researcher aimed to study the novel from the character's perspective in order to determine the text's portrayal of hedonism.

As a result, many students and readers are unclear of what hedonism is or the varieties of hedonism that exist. When discussing hedonism, it is important to remember that a human being is always seeking happiness and attempting to avoid misery. The object or circumstance that makes a person happy is referred to as the "good one," while the thing or situation that makes a person unpleasant or uncomfortable is referred to as the "bad one." Given the value of life, human beings are constantly on the lookout for opportunities to be joyful. Humans attempt to avoid situations that make them feel uneasy. Though human beings generally want to confront positive and pleasant moments in life, in some cases, in pursuit of happiness, they choose a bad or painful path that eventually leads to happiness. The preceding statement is consistent with Das's assertions (2020). What makes one person happy may not make another happy, or even if it does, it may not be as strong as the first time they felt it. It is determined by a person's psychology or the circumstances surrounding that

individual. It is determined by a person's mentality and realization, which are unique to each individual.

Hedonism stems from the Greek word "Hedone," which means "pleasure." Hedonism is a broad term that embraces all ideologies that place a premium on happiness or pleasure as the ultimate goal. It delights in its position as the supreme moral sense. It is the ultimate good, the ultimate goal of existence. Hedonism theories have taken on a variety of forms, one of which is a philosophical theory that examines human beings' critical nature and their desire of pleasure or happiness, which is more or less inherent in each and every individual. According to this theory, the ultimate good for every human being is pleasure seeking. Pursuit of pleasure or happiness, which is more or less inherent in each and every individual, and this view acknowledges that seeking pleasure is the ultimate good for each and every human being. Hedonism is a way of life that believes that people would achieve happiness by seeking as much happiness as possible and avoiding unpleasant feelings whenever feasible. Hedonism is a philosophy in which the ultimate objective of life is to enjoy the joys and delights of matter. For these adherents, enjoyment, partying, and pleasure are the primary aims of life, regardless of whether they are physically acceptable to others. Because they believe life is a one-time event, they feel compelled to live a life of pleasures.

From the statement above, hedonism has some types, which are ethical hedonism and psychological hedonism. Talking about ethical hedonism, according to Das (2020), Only pleasure has a positive worth, whereas only pain or unhappiness does. This significance is to be viewed objectively, that is, separately from whatever pleasure or unhappiness may cause or prevent. From this description, we can conclude that ethical hedonism implies that our connections, successes, knowledge, and character states, among other things, are unimportant. This is simply a matter of their fundamental pleasures and displeasures. Otherwise, they are only useful in terms of the pleasure they generate or the displeasure they reduce. At the very least, simplistic types of ethical hedonism indicate that pleasure is beneficial if it pertains to matters that are worthless or worse.

Talking about psychological hedonism, we are psychologically made up in such a way that our only desire is really for happiness, there is nothing else prior to getting pleasure Das (2020). From this explanation, pleasure is always side by side with humans. That is meant here is that pleasure is not only in the form of material things and money, but also in the form of achievements that can be obtained and dreams that have been realized.

This research leads to a qualitative method that uses semiotic analysis, where semiotics, to the best of my knowledge, is one way to understand meaning more intensely by analyzing and examining signs. According to Deledalle (2013), three types of relationships exist between a sign and its object: icon, index, and symbol. An icon is a symbol that shares the properties of a territory item. An index is a symbol that denotes the influence of a causative relation on a considered object. By natural agreement or law, a symbol refers to an object. As a result, the symbol contains more hidden meaning than an idea.

Indeed, hedonism can be comprehended and examined through literary works. Hedonism will be examined in this course through the popular novel *Emma*. *Emma* is Jane Austen's fourth novel, published in three volumes in 1815. Set in early nineteenth-century Highbury, England, this work was so good because Jane Austen provided the plot a background of social high class that was so dissimilar to the circumstances depicted in the novel and to nineteenth-century reality. Jane portrays a variety of roles, including Harriet Smith, Mr. Elton, Mr. Knightley, Miss Bates, and Frank Churchill. However, the researcher focused on one of the characters, *Emma*, because she is often depicted in this novel living a hedonistic lifestyle.

Several aspects of hedonism are present in the events and behaviors of this novel. It can be used to observe various forms of hedonism directly or indirectly. In this scenario, the novel's character's uniqueness inspires the researcher to look more into hedonistic value, hedonistic activity types, and the possibility of other impacts.

Emma is set during the Victorian era, from June 20, 1837 to January 1, 1901, Queen Victoria governed the United Kingdom of Great Britain and Ireland. She came to symbolize a familial, motherly, and respectable femininity, the concept that a woman's principal tasks were to love and respect her husband and to perform all household duties and chores. Her and Albert's numerous children became a symbol of late-nineteenth-century middle class femininity and domesticity. Throughout this historical period, men and women's roles became more firmly defined than they had ever been. Rather than working alongside men in family businesses, men began traveling to their employment in the nineteenth century, leaving women at home to handle the household. This concept of men and women occupying "Separate Spheres" was founded on the thought that men and women have "natural" characteristics that made them well-suited to specific occupations. Women are seen to be physically weaker than men but morally superior, making them perfect for the domestic sphere.

In connection to marital and sexual relationships Women could not appear excessively desirous of finding a husband, lest they appear to have an unhealthy amount of sexual desire. Women were designed to marry solely for the purpose of motherhood, not for sexual or emotional fulfillment. Women were required to stay virginal until marriage, frequently not allowed to speak to a man unless escorted by a married woman. Girls frequently marry in their early to mid-twenties to men roughly five years their senior in order to reinforce the sexes' "natural" dominance. When a woman marries, her rights and possessions automatically pass to her husband. Everything she held was now her husband's, including her body, property, and money.

Jane Austen's work on Upper Class Women's Roles Due to popular belief that upper-class and aristocratic women were weak, their obligations were limited. Typically, these women had a variety of employees take care of domestic chores, and they simply had to supervise them. Accepting and paying visitors, as well as arranging dinner parties for friends and family, were daily responsibilities for upper-class ladies. These were opportunities for women to exhibit their domestic abilities and good taste to others, as well as function as indicators of their social status.

In light of the foregoing, the researcher would like to offer the following research questions:

1. What are the types of hedonism portrayed in Jane Austen's Novel Emma?
2. How does the main character represent the meaning of hedonism in novel Emma?

REVIEW OF RELATED LITERATURE

Semiotics

Semiotics researchers agree that every sign in human life exists and has an underlying interpretative dimension that limits its meaning, and it is based on the hermeneutic tradition. Today, it is regarded a subfield of semiotics, with sign referred to as a perceptible signifier and signified as the concept, object, or event to which the sign refers. The preceding statement was in reference to Kriauinait-Lazauskien (2020) Semiotics is a sign of science, as is any sort of scientific research that examines what we do through the perspective of an imagined world. Similarly, Abduganievna (2021) argues that semiotics is the science of character; Roland Bathe, a founder of semiotics and structuralism, stated that nothing can exist as a stand-alone sign; a sign exists when sentences and texts are combined. so convinced themselves of the significance of character in understanding the structure of texts and phrases. However, as a developing theoretical study technique, semiotics has expanded into distinct branches based on the type of sign system being examined. Semiotics is a science or method of analysis that is concerned with the study of signs in the form of gadgets or symbols that we employ in human interactions.

Semiotics has been successfully applied in film, theater, medicine, and architecture, as well as a variety of other fields involving or involving communication and information transfer. Indeed, some semioticians assert, maybe mistakenly, that everything can be analyzed semiotically; they view semiotics as the queen of the interpretive sciences, the key to interpreting the meanings of all things vast and small (1992).

According to Cobley, P. (2020), the meaning of the sign developed rapidly during the twentieth century, and several scientists, including Charles Morris, Roman Jakobson, and Thomas A. Sebeok, worked tirelessly to expand and study the theory of signs, with an emphasis on the breadth of communication and meaning.

According to the description above, which explains that the sign is critical for determining the breadth of communication and meaning, Chomsky's work, as an expert on modern linguistics and semiotics, poses a serious challenge to common sense and academic understanding of language as a material phenomenon composed of words and sentences that facilitate human communication, explains that the sign is critical for determining the breadth of communication and meaning. One may argue that language is more appropriate and is considered as a system of knowledge in the human mind as a result of this research. As a result, it is critical to make an attempt at differentiating language, mind, and brain. Numerous professionals, including Jakobson, contested the icon, indexical features of vocal signs, and his work on role speech disorders, in particular, contradicted the widely held belief that language is symbolic. Humans are capable of contemplating language long before they utilize it for communication.

As a result of the preceding discussion, it may be argued that semiotics encompasses both nature and human culture. Semiotics is a field of study that blends scientific and cultural analyses.

Semiotic analysis, for example, makes arbitrary and temporary distinctions between content and form, focusing on the sign system that composes a text, such as TV advertisements, food, steak, salad, baked potato, apple, and cake, not only as a manifestation of objects but as a sign system that conveys meaning associated with such things as taste, sophistication, and nationality.

However, there are various additional types of signs that we could evaluate, including the following:

Material Culture

Objects and some material things are also known as signs and can mean many things. When we "read" people, whether in real life or through mass media texts such as advertising and films, we pay close attention to details such as their haircut, the clothing and shoes they are wearing, and the shape of their bodies. All of these things serve as telling indicators of how these folks were. Additionally, wherever they are, they indirectly communicate with us via social media by displaying their lifestyle.

Signs and Advertising

Signs are most frequently associated with advertising as certain types of displays, possibly with words and images, declaring the location and nature of enterprises. Advertising signs are created using a variety of media:

carved wood, neon and other lighting, molded plastic, paint, and other materials to create words and images. We observe advertisements in grocery windows offering "specials." We see signs in restaurants, in stores, and anywhere else there is commercial activity. The nature of such signs, their designs, and the materials used to construct them often reveal the posh or down-market nature of the enterprises on which they appear. Numerous organizations employ symbols and icons to develop a "company identity," owing to the ease with which a symbol or image can be remembered. The use of color and form in the design of a firm's symbols and icons, as well as the appearance of specific words and/or numbers, all contribute to giving consumers an idea of what the organization is like.

Activities and Performances

The term "body language" refers to persons' movements, facial emotions, and the way they talk. All of these are markers that help us "read" people, or get insight into their honesty, temperaments, personalities, and values. It's critical to remember that actors are individuals who claim to have particular beliefs and views, which they "disclose" to audiences through their words, facial expressions, and body language, among other things. Poker players are also interested about indicators. They examine their opponents' bodies for "tells" (body movements and facial expressions) that indicate their opponents' hand strength or desire to act. Poker players face the dilemma of their opponents occasionally bluffing or "lying" to them. One issue with signs is that, if they are capable of conveying information, they can also be used to conceal it.

Music and Sound Effects

Music and sound effects are used to elicit specific responses from audiences, most frequently through culturally established associations between specific sounds and corresponding emotions. We must remember that a musical phrase or sound is a signifier, and the emotion elicited by it is the signified; as is true of all signs, the link between the signifier and signified is arbitrary and convention-based. Music and sound effects play a crucial role in enhancing the realism of films and television programs. The musical selections and sound effects used inform the audience how they should feel about what they are experiencing.

Apart from the term "semiotics," other scholars prefer the term "semiology." In principle, the use of these two phrases does not imply fundamental variations in intent. The use of these two terms tends to identify the pioneers of this sign's study, Ibrahim & Sulaiman (2020).

According to John Fiske (1990), semiotics views communication as the process by which communications acquire meaning, whether generated by the encoder or decoder. Meaning is not a fixed, absolute idea that can be neatly compartmentalized within the message. Meaning is a dynamic process; semioticians refer to this process with verbs such as "create," "produce," or "negotiate." Negotiation is likely the most advantageous method because it entails back-and-forth communication, the exchange of messages between a person and a message. Meaning arises from the dynamic interaction of sign, interpretant, and object; it is historically situated and is subject to change over time. It may even be beneficial to abandon the term "meaning" in favor of Peirce's far more active term "semiosis," which refers to the process of indicating.

Based on the statement above, John Fiske further states that semiotic analysis uses several techniques to analyze hedonism in Emma; those are the levels of representation, reality, and ideology, where the level of reality is seen through codes such as expressions, costumes, and ways of speaking. Then the level of representation describes hedonism seen through technical codes such as dialogue techniques, settings, and characters. And at the level of ideology, it says that enjoyment and material pleasure are the goals of life.

Hedonism

Hedonism is a phrase that is frequently used in a variety of contexts. It is a philosophical term that refers to the belief that a good life should be joyful. It refers to the psychological idea that the primary motivator for human behavior is pleasure seeking. Hedonists are those who are passionate about pleasure and aggressively seek it out whenever possible. Lilia Karlia (2018).

According to Weijers (2017:16), hedonism is a set of interconnected perspectives about what is good for us, how we should behave, and what motivates us to act in particular ways. All hedonistic theories place a premium on pleasure and pain as primary components of whatever phenomenon they are attempting to explain. If hedonistic theories recognized pleasure and misery as two significant elements rather than the sole two, they would not be nearly as unpopular as they are. The idea that pleasure and suffering are the ultimate values, on the other hand, is what cognitively separates and intrigues hedonism.

Hedonism is a philosophy that maintains that our primary goal in life should be to alleviate pain and increase pleasure. Hedonism is a fact that occurs in both reality and fiction. Certain writers, on the other hand, include hedonism into their writing. Hedonism is a worldview style defined by a desire for happiness in order to make some people feel liberated and forget about their bad days or, more importantly, to keep them from feeling

lonely and miserable. Hedonism is a philosophy or school of thought that asserts that the purpose of existence and human behavior is to pleasure oneself. Hedonism is defined innumerable ways. Sari's (2018).

Hedonism is one of the four qualities of existence, according to Veenhoven (2014). Veenhoven demonstrates that the original concept of hedonism is the correct concept of life. Finding pleasure entails determining someone's inner contentment from the inside or the outside. According to him, ancient people sought pleasure by fasting, increasing their relationship with God, and meditation. However, with each passing day, our comprehension of pleasure grew, and the feeling of pleasure as defined by Aristippus was eventually altered. Veenhoven also discusses the "hedonism paradox." Veenhoven asserts that the true truth will not always be correct, but will contain inaccuracies that render the correct incorrect. He was arguing that seeking pleasure would result in unhappiness, destroying the true spirit of hedonism. If hedonism does not ultimately result in pleasure, then the true hedonist should abandon it. Happiness is frequently characterized in this way as a hedonist would, that is, as 'enjoyment of one's life.

According to Weijers (2012), there are six distinct varieties of hedonism:

Folk hedonism

Individuals must pursue their own happiness regardless of the future or the wellbeing of others, according to this school of thinking. When modern authors or non-philosophers use the term "hedonism" in casual speech, it has a radically different meaning than when philosophers use it. Non-philosophers often characterize a hedonist as someone who chases pleasure just for the sake of pleasure, without regard for their own or others' future wellbeing. Non-philosophers define a stereotypical hedonist as someone who never misses an opportunity to indulge in the pleasures of sex, drugs, and rock 'n' roll, regardless of whether those indulgences result in relationship problems, health problems, regret, or sorrow for themselves or others. Philosophers frequently use the term "Folk Hedonism" to refer to this popular idea of hedonism. Folk hedonism is an imprecise mix of driving hedonism, hedonistic egoism, and a deliberate lack of thinking.

Value and prudential hedonism

Individuals, according to this school of thinking, must pursue their own interests. Individuals must pursue their own joy regardless of what may happen in the future or to other people, according to this school of thinking. When used in current literature or by non-philosophers in everyday discourse, the term "hedonism" has a completely different sense than when used by philosophers. Non-philosophers According to this school of thought, all pleasure is valuable and should be pursued regardless of the payoff. As a value theory, hedonism maintains that all pleasure is fundamentally desirable, whereas all pain is intrinsically unvaluable. The term "intrinsically" is crucial for comprehension; it is best understood in contrast to "instrumentally." If anything has intrinsic value, it is good in and of itself. Pleasure is intrinsically valuable since it is delightful to experience regardless of the outcome. Money is an instrumental good; its worth to us is determined by the purposes for which it can be employed (what we can buy with it).

According to prudential hedonism, only pleasure fundamentally improves people's lives, whereas only pain fundamentally degrades people's lives; Peter Singer's work on animals and ethics is a notable example of this. Singer inquires as to why some individuals understand the inherent indignity of human pain but ignore the fact that pain has a harmful influence on the emotions of non-human animals.

Prudential hedonism is one of numerous unique hedonistic ideas that have been widely debated in previous philosophical disputes. Prudential hedonism is also a central concept in the debate over what constitutes wellbeing, a topic that is generally considered as underpinning a number of other key moral philosophical debates, such as how we should live.

Motivational hedonism

This type of hedonism is characterized by a pattern of behavior sustained and motivated by a desire to be happy and avoid pain. Motivational hedonism is the concept that all of our actions are guided by our desire to enjoy pleasure and avoid sorrow. This "motivational hedonism" postulates that our desire for pleasure and avoidance of suffering frequently or always has an effect on our conduct.

Normative hedonism

According to this school of hedonism, pleasure should be pursued while avoiding misery. Normative hedonism, or ethical hedonism, is the belief that happiness should be desired. The two primary kinds of normative hedonism are hedonistic egoism and hedonistic utilitarianism. Happiness (defined as pleasure minus pain) is occasionally used in isolation to determine whether an action is morally justifiable or unethical. Within each of these two broad categories, significant differences exist, denoting either the actual subsequent happiness or the moral criterion. While both major varieties of normative hedonism have been critiqued for their unattractiveness, hedonistic egoism is typically viewed as the most repulsive.

Hedonistic egoism

This type of hedonism refers to an individual who will go to any length to achieve happiness, even if it means compromising the happiness of others. Hedonistic egoism is the concept that we should act morally in the

manner that is most beneficial to our own self-interest. Because hedonistic egoism is a form of hedonism, it claims that what is most in our own best interests is whatever makes us the happiest, that is, whatever provides us with the most net pleasure after pain is eliminated. The most repulsive part of this mindset is that it makes no allowance for the consequences for anyone other than oneself. For example, a hedonistic egoism that is unconcerned about thievery is ethically required to steal, even from destitute children, if he believes he can get away with it. Hedonistic egoism is exceedingly unpopular among philosophers, not only for this reason, but also for the fact that it is subject to all of the charges thrown against prudential hedonism.

Hedonistic utilitarianism

This school of hedonism describes how an individual achieves happiness for everyone, not only for oneself or herself. Hedonistic utilitarianism is the view that the optimal course of action is one that maximizes the net happiness of all concerned parties. Hedonistic utilitarianism is usually regarded as more egalitarian than hedonistic egoism, as it takes into account and weighs the happiness of all parties concerned. However, some find it problematic since it places no inherent moral value on justice, friendship, truth, or any of the myriad other qualities usually regarded irreducibly valuable. For example, a hedonistic utilitarian would be ethically required to publicly slay an innocent companion if doing so was the only way to achieve overall enjoyment. Although uncommon, such a situation could arise if a child is murdered in a small town and the absence of suspects results in widespread interethnic violence.

Psychological and ethical hedonisms are further varieties of hedonism. Psychological or motivational hedonism, according to Andrew Moore (2013), maintains that we are motivated to act solely by pleasure or misery. Whereas ethical or evaluative hedonism maintains that only pleasure is intrinsically valuable and that pain or discontent are worthless. In *An Introduction to Moral and Legal Principles*, Jeremy Bentham argues that "Nature has put mankind under the dominion of two sovereign monarchs, namely, pain and pleasure." These two facets demonstrate both what we must do and what we will do. According to the argument above, people cannot exist without experiencing pleasure and misery.

Discussing psychological hedonism in accordance with J. Bentham (1789) Pleasure is frequently used by psychological hedonists to refer to any pleasurable sensation or experience, such as joy, satisfaction, happiness, bliss, and so on. Similarly, "pain" is frequently used interchangeably with any negative emotion, including discomfort, fear, guilt, worry, and regret. Even if we use a broad definition of pleasure and pain, it is difficult to assume that all acts successfully enhance pleasure or alleviate suffering. Individuals frequently make assumptions about what can cause such outcomes, and in some instances, pursuing pleasure can be detrimental (the so-called paradox of hedonism). As a result, psychological hedonism is frequently phrased in terms of what agents regard as enjoyable and pain-relieving.

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Inferential hedonism

This type explains about person's desire explains that the peak of the desire is the achievement of a desire. People who belong to this type of hedonism believe that all desires are for pleasure. This includes people who clearly have a desire to get wealth, health, or power. They believe that it is all for pleasure. It means everyone does whatever it takes to achieve their desires and trusts in everyone to achieve satisfaction.

Reinforcement hedonism

This type explains that all desires are based on expectations and are sustained over time experienced; this type of hedonism states that desires exist because a person enjoys imagining his fulfillment; a monk receives a lifetime of sexual desires that have never been experienced; and this type states that one- The only reason this desire is satisfied is by obtaining pleasure from the desire to fulfill it. When he imagines that satisfaction, he experiences pleasure, and that pleasure acts as a form of (virtual augmentation scheme) that perpetuates desire. As implied in the preceding phrase, hedonism or pleasure is exercised not only through actual pleasures, but also through envisioning satisfaction.

To reinforce the preceding description of the two types of hedonism, the distinction between the two types of psychological hedonism can be made. The first, inferential hedonism, asserts that individuals' ultimate goals are limited to their own hedonic moods (pleasure and pain). The second, reinforcement hedonism, asserts that

regardless of the content of one's ultimate aspirations, they are simply reinforced by their link with pleasure. The first hypothesis is concerned with the content of an individual's ultimate wants, whereas the second is concerned with the method through which those desires are reinforced. a joyful and pain-relieving experience

The other form is ethical hedonism. According to Bentham's (1789) theory of hedonism, ethical hedonism is the pursuit of pleasure as the primary goal, the identification of worth with pleasure, and the view of pleasure as the exclusive value. However, this notion is incorrect; when we acquire health, riches, education, beauty, or virtue, for example, we experience pleasure; when we do not, we experience misery. The object of desire possesses value. Pleasure is associated with a sense of positive value, whereas pain is associated with a sense of negative value. Pleasure, according to Ethical Hedonism, is associated with happiness. On the other hand, happiness is rational and enduring, whereas pleasure is sensuous and ephemeral. Pleasure is the result of a single desire being fulfilled. On the other hand, happiness is the consequence of the systematic and controlled expression of various desires. Thus, ethical hedonism makes sense because, in general, we refer to happiness, welfare, or virtue. We all strive for "happiness." That is, we all strive for life's well-being, which encompasses health, education, character, and career.

The characteristics of ethical hedonism:

1. All joys are significant in human existence, such as acquiring wealth, beauty, pleasure, and knowledge.
2. Pleasure has a positive monetary worth, but misery has a negative monetary value.
3. Demonstrate the extent of their education and their satisfaction as a result of their perceived intelligence and brilliance.
4. According to Ethical, attempting to obtain the most important position in a community organization is associated with happiness.

According to the descriptions above, hedonism is classified into seven varieties; each type has an own meaning, but they are all founded on the premise that pleasure is the most important thing. Hedonism practices cannot be divorced from everyday life, from people buying items impulsively to satisfy their desires and achieve satisfaction, or from people sacrificing someone else's happiness for their own. In accordance with the preceding description, this research seeks to uncover hedonism practices through the primary character, Emma, using Bentham's (1789) theory of hedonism and happiness as a guide.

Characteristic of Hedonism

According to Schwartz (2012), Humans have hedonistic values that shape beliefs and refer to desired goals, which implies values influence a person's ability to attain goals and determine whether an action or desire is in line with the plan and successful in achieving the goal or not.

According to Schwartz (2012) proposed six characteristic of Hedonism, that are:

1. From an instant perspective, assess the effort required to achieve the desired outcome rather than the technique required to achieve the desired outcome. As a result, the subsequent attitude, rationale, or justification required to satiate the pleasure is formed.
2. Assume the position of the pursuer of physical modernity. The owner of high-tech goods is ecstatic.
3. Enjoy the delight of superior relativity. Relativity is a term that refers to something that has been entered into the degree of enjoyment or can be described as painful for the general public, but was not uncomfortable for hedonists
4. Satisfying numerous impulsive needs. In the description of pleasure for very little retention, those who desire something must obtain it.
5. When he gets into difficulties, he feels unwelcome or is despised by others for doing something wrong/causing trouble.
6. Regardless of their income, the hedonist will always find ways to spend it on a variety of species, including clothing, housing, luxury, and good.

Factors of Hedonism

The hedonistic need for pleasure and self-interest is the primary motivation for criminal and antisocial action. According to this assessment, the primary factor that contributes to offending and antisocial behavior is the hedonist's desire for satisfaction and self-interest.

According to Kotler (1993), the factors affecting an individual's hedonism can be classified into two categories: those that originate within the individual (internal) and those that originate outside the individual (external) (external).

Internal

Internal factors are those that originate within the individual and are based on self-belief in order to live the desired lifestyle. How do internal sentiments toward hedonistic living differ? Someone who believes the attitude to be adopted is sumptuous, wonderful, and who takes pleasure in being the focus of attention. Other competent

individuals have been observed to do better. Observations are made as a result of prior experience, eliciting a desire to behave similarly to what was observed and experienced.

External

Individuals' hedonism will focus their behavior toward pleasure and will gravitate toward the upper middle socioeconomic class (lavish, bourgeois). Hedonism's lifestyle is determined by external forces that originate outside of the individual self and are impacted by the reference group. There are subgroups of reference groups that have an effect on an individual's conduct and attitude, either directly or indirectly. The reference group influences individual decision and behavior in five ways: utilitarian (normative), expressive, informational, familial, and social class.

RESEARCH METHODOLOGY

This research is a descriptive study that employs a qualitative technique. The descriptive qualitative method was used in this study to elicit the necessary data. The researcher used a qualitative technique to conduct a descriptive study. According to Asper & Corte (2019), qualitative research is an iterative process in which the scientific community gains a better grasp of the topic being examined by creating new meaningful distinctions. Qualitative research, as described below, is thus a mix of two criteria: (i) how to do things, specifically, producing and evaluating empirical data in an iterative process that progresses toward knowledge through distinctions; and (ii) the conclusion that advances understanding. The researcher will use two types of data sources in this study: The primary data comes from Jane Austen's novel "Emma." The data analysis concentrated on the narration and conversation, the setting, character development, and the main character's life. The researcher gathers data on hedonism, the various types of hedonism, and how to portray hedonism in the novel "Emma." The supporting data, which originates in journals, articles, and books, is related to the primary data.

Data analysis strategies are critical to any research. Miles, Huberman, and Saldana (2014) to determine the type of hedonism and how the novel "Emma" portrays hedonism. The data analysis technique consists of three steps: (1) Data Condensation is the process of selecting, concentrating, simplifying, abstracting, and/or modifying the data included in the body of written field notes, interview transcripts, documents, and other empirical materials (Miles et al., 2014). Thus, the researcher found or chose sentences in Jane Austen's work "Emma" that come within the category of "hedonism" utilizing semiotic analysis based on John Fiske's theory. (2) Information The second major flow of analysis activity is the display. Display, in general, is a well-organized, condensed collection of data that enables conclusion drawing and action. This technique is used to classify data in order to obtain comprehensive information that enables the researcher to draw conclusions more easily (Miles et al., 2014). Thus, the researcher analyzed and classified the sentences based on Jeremy Bentham's theory of psychological and ethical hedonism, and classified the sentences, characters, and settings in the analysis using three semiotic techniques, namely representation, ideology, and reality theory from John Fiske. (3) The conclusion is the final stream of analysis activity. Sketching and verification. After condensing and displaying the data, the following step is to draw a conclusion or validate the data. The researcher validated and drew a final conclusion from the novel "Emma's" definition of hedonism, the varieties of hedonism depicted in Jane Austen's novel Emma, and how the main character represents the definition of hedonism in the novel Emma.

FINDINGS & DISCUSSION

This section discussed the result of ethical and psychological hedonism in Jane Austen's novel "Emma". The main focus of this chapter answered the research questions based on the problems that have been presented in chapter I. The researcher analyzed novel "Emma" By using John Fiske's (1939) theory and Jeremy Bentham's (1789) theory. After collecting the data, the researcher found that "Emma" by Jane Austen's novel consist of two kinds of Hedonism, namely, Ethical and Psychological hedonism, based on Jeremy Bentham's theory, and found how the main character represent hedonism through three level by John Fiske's theory used semiotic analysis that are level representation, ideology and reality.

The types of hedonism portrayed in Jane Austen's Novel Emma

Ethical Hedonism

According to Bentham (1789), ethical hedonism is the pursuit of pleasure as the primary goal, the identification of worth with pleasure, and the treatment of pleasure as the exclusive value. However, this notion is incorrect; when we acquire health, riches, education, beauty, or virtue, for example, we experience pleasure; when we do not, we experience misery. The object of desire possesses value. Pleasure is associated with a sense of positive value, whereas pain is associated with a sense of negative value. Similarly, Sari, R. (2015) contends that ethical hedonism, or point of view, is about what an individual expresses/says. Any opinion presented seeks to demonstrate how advanced one's education is. Satisfaction was attained by feeling satisfied and joyful with ourselves as a result of our intelligence and talent. The objective of this attitude is to get a prominent position

within a work group or a social organization. There are sentences of ethical hedonism in this type of hedonism. They are as follows:

Extract 2

*"Highbury, the large and populous village, almost amounting to a town, to which Hartfield, in spite of its separate lawn, and shrubberies, and name, did really belong, **afforded her no equals**" (Jane Austen, 1858:3)*

The narration above explains Emma's origins; she lives in a large and incomparable place named Highbury, which resembles the town of Hartsfield, which should be a city with a large savanna. Almost everyone in the village has a high social status. Therefore, environmental factors also have an effect on the character's lifestyle.

Extract 3

*"The Woodhouses were first in consequence there. All looked up to them. **She had many acquaintance in the place**, for her father was universally civil, but not one among them who could be accepted in lieu of Miss Taylor for even half a day" (Jane Austen, 1858:2)*

This narrative describes the Woodhouse family, who lived in Highbury at the time and was well-known in society; no one was unfamiliar with them, and their family had so many connections with other people. Since his mom's death, many people have expressed an interest in marrying his father, as his father has been living alone for the last twenty decades, but no one can replace his mother, aside from the reason for the social status difference; of course, there is no match. Therefore, Emma feels arrogant because she comes from that well-known and highly regarded family. This is referred to as "ethical hedonism," as she shows a high social status and is currently looking for a position of significance in society.

Extract 4

"My dear, how am I to get so far? Randalls is such a distance. I could not walk half so far."

"No, papa, nobody thought of your walking. We must go in the carriage, to be sure."

"The carriage! But James will not like to put the horses to for such a little way;—and where are the poor horses to be while we are paying our visit?"

"They are to be put into Mr. Weston's stable, papa. You know we have settled all that already. We talked it all over with Mr. Weston last night and as for James, you may be very sure he will always like going to Randalls, because of his daughter's being housemaid there. I only doubt whether he will ever take us anywhere else. That was you're doing, papa. You got Hannah that good place. Nobody thought of Hannah till you mentioned her James is so obliged to you!"

***"Emma spared no exertions to maintain this happier flow of ideas, and hoped"** (Jane Austen, 1858:3-4)*

At the time, only the most prominent families in Highbury owned horse-drawn carriages; the narrative above describes Emma and her father needing to attend her sister's wedding at Randalls, and her father looking confounded as to how to get there; he thought walking was too far; Emma immediately suggested taking a horse-drawn carriage, even though her father's refusal; Emma insists on riding a horse-drawn carriage to attend her sister's wedding; therefore, the narrative above shows how high social status Emma's family is and Emma wants to show her wealth when attending the party.

Extract 5

*"Emma's losing a single pleasure, or suffering an hour's ennui, from the want of her companionableness: but dear Emma was of no feeble character; she was more equal to her situation than most girls would **have been, and had sense, and energy, and spirits that might be hoped would bear her well and happily through its little difficulties and privations**" (Jane Austen, 1858:12)*

The narration above explains Emma's strong and not weak character. She very rarely makes friends with other people because she has common sense and high spirits, and she can get all the happiness she wants. Besides, she is not open minded and she really feel her selves confidences. Therefore shows his arrogance and does not need many friends because he has a high social status.

Extract 6

*"Miss Woodhouse was so **great a personage in Highbury**, that the prospect of the introduction had given as much panic as pleasure" (Jane Austen, 1858:18)*

The narration above depicts Emma, who is a respectable figure in Highbury. She organizes a very lavish dinner attended by respectable people. Her introduction to a woman who has the same social status as her makes her feel panicked, but on the other hand, he feels proud because he was invited to meet her.

Extract 11

***"Let me entreat you,"** cried Mr. Elton; "it would indeed be a delight! Let me entreat you, Miss Woodhouse, to exercise so charming a talent in favor of your friend. I know what your drawings are. **How could you suppose me ignorant?** Is not this room rich in specimens of your landscapes and flowers; and has not Mrs. Weston some inimitable figure pieces in her drawing room, at Randalls" (Jane Austen, 1858:32)*

The narration above explains that Mr. Elton asks Emma for permission to paint Emma's best friend, Harriet Smith, and Emma thinks that person is stupid, and according to Emma, the results of her painting are better than Elton's, meaning that everything Emma does must not compete with her.

Psychological hedonism

Psychological hedonism, according to Bentham, J. (1789) Psychological hedonists often use the term "pleasure" to describe any pleasurable sensation or experience, such as joy, satisfaction, happiness, bliss, and so on. Similarly, "pain" is often used to refer to any negative emotion, such as discomfort, dread, guilt, anxiety, regret, and so on. It's hard to assume that all behaviors successfully promote pleasure or relieve suffering, even if we employ a broad definition of pleasure and pain. People frequently make assumptions about what might lead to such results, and in certain cases, pursuing pleasure can be destructive (the so-called paradox of hedonism). As a result, psychological hedonism is typically framed as a claim about what agents consider pleasurable and pain-relieving. In this kind of hedonism there are sentences of the psychological hedonism. That is:

Extract 21

"I do not know what your opinion may be, Mrs. Weston," said Mr. Knightley, "of this great intimacy between Emma and Harriet Smith, but I think it a bad thing."

"A bad thing! Do you really think it a bad thing?—why so?" "I think they will neither of them do the other any good."(Jane Austen, 1858:26)

The narration above explains Emma's best friends, Mr. Knightley and Mrs. Weston, arguing about Emma's things or actions. Emma is too interfering with Harriet's wanting to have a partner, but Emma always argues that for women who have a high social status, a male partner who has the same social status should be chosen. Psychological hedonism is described in the narrative above; to avoid things that make us suffer is pleasure and happiness.

Extract 24

"But then, to be an old maid at last, like Miss Bates!"

*"That is as formidable an image as you could present, Harriet; and if I thought I should ever be like Miss Bates! so silly so satisfied so smiling so prosing so undistinguishing and unfastidious and so apt to tell everything relative to everybody about me, I would marry to-morrow. **But between us, I am convinced there never can be any likeness, except in being unmarried.**"*

"But still, you will be an old maid! and that's so dreadful!"

The researcher analyzed novel "Emma" By using John Fiske's (1939) theory After collecting the data, the researcher found that "Emma" by Jane Austen's novel the main character represent hedonism through three level by John fiske's theory used semiotic analysis that are level representation, ideology and reality.

Extract 25

"Nonsense! a man does not imagine such a thing. But what does this mean? Harriet Smith rejects Robert Martin? madness, if so; but I hope you are wrong."

"I see the answer! nothing clearer."

"You saw the answer! You wrote the answer too. Emma, this is what you did. You persuaded her to reject it."(Jane Austen, 1858:47)

The narration above describes Emma and Mr Knightley debating Mr. Robert Martin's desire to marry Harriet, a poor farmer. Mr. Knightley chastises Emma because interfering with Harriet Smith's problems, but Emma denies it, claiming that Harriet rejected the man on her own. However, Mr. Knightley was correct that Emma was the one who instigated Harriet not to accept the peasant boy due to their social status differences. This narrative is consistent with physiological hedonism, in which the primary goal of pleasure is to avoid suffering; Emma does not want her best friend to live in poverty due to social status differences, but this leaves Harriet perplexed because she likes the man but prefers to follow her best friend's advice.

Extract 26

No sooner was she out of sight, than Emma exclaimed,

"What an exquisite possession a good picture of her would be! I would give any money for it. I almost long to attempt her likeness myself. You do not know it I dare say, but two or three years ago I had a great passion for taking likenesses, and attempted several of my friends, and was thought to have a tolerable eye in general. But from one cause or another, I gave it up in disgust. But really, I could almost venture, if Harriet would sit to me. It would be such a delight to have her picture!"

The narration above explains Emma, who is proud of herself and dares to spend any money to pay Harriet to want to be a model for her to paint, and she always boasts that her paintings are always good compared to other people's paintings. It means that Emma depicts psychological hedonism as a pleasure center to avoid suffering. She dares to spend a lot of money just to show her superior to anyone.

The main character represent the meaning of hedonism in novel Emma

Representation

After analyzing the types of hedonism, it couldn't be denied that the level of representation analysis is a factor to consider. When analyzing the critical points at the level of representation, several factors must be considered, beginning with the setting, characters, conflict, and narrative. The setting depicted in each story in Emma's novel has succeeded in convincing the reader that it is indeed the background or setting depicted in Emma's novel that reinforces the main character's hedonism. In this analysis of hedonism used semiotic analysis there are sentences of the representation. That is In extract 2, the data showing the setting in Jane Austen's novel that supports the hedonistic side, which is analyzed through level representation. Highbury is a large village with a lot of people and beautiful green and beautiful grass views. It can be seen where Emma comes from. It seems to show a decline that is rich. There is no one who does not know her because he has a high social status and comes from a prominent family.

The data includes a setting and character that support hedonistic side which analyze through the level of representation in extract 6, As described in Extracts 1 and 2, The narration above depicts Emma, who is a respectable figure in Highbury. She organizes a very lavish dinner attended by respectable people. Her introduction to a woman who has the same social status as her makes her feel panicked, but on the other hand, he feels proud because he was invited to meet her.

In extract 7, the narration above describes Emma, who has a luxurious lifestyle. That night, she threw a dinner party and invited all of her friends and relatives who had the same social status as her. After the dinner party, Emma immediately showed her arrogance, and she was very proud of herself. She doesn't have to make many friends, it's just people who come to him to get acquainted.

In extract 11. The narration above explains that Mr. Elton asked Emma's permission to paint Emma's best friend, Harriet Smith, and Emma thought the person was stupid. However, Mr. Elton could have directly painted Harriet's face without Emma's approval, and according to Emma, the results of his painting are better than Elton's, meaning that everything Emma does must be superior to anyone. This shows Emma's arrogant character; she doesn't want others to be smarter than her.

In other data the researcher found the character that support hedonistic sides which analyze through the level of representation in extract 12. Because Emma's arrogance, she interferes in the affairs of her best friend Harriet whom Mr. Robert wants to propose to. Because of the difference in social status between the boy and the girl, a man who works as a farmer and as a commoner doesn't think Emma deserves to marry her best friend. It was Mr. Knightley scolding Emma for meddling too much. Emma was angry at Mr. Knightley because he always believed his opinion was right and his opponent was wrong. He had a high social status and was very materialistic, so anyone who disputed his opinion would always think he was right. He is not always very satisfied with himself, firmly believing that his opinion is right and his opponent is wrong. To justify his opinion, even if it would be to the determination of others.

In extract 14 the researcher found the character of Emma that is describe level of representation, The narration explains that Emma has an indifferent nature after being advised by Mr. Knightley, his own friend, about his actions and everything he did. He did not regret it, ranging from lowering Mr. Knightley's self-esteem. Harriet's mind was programmed to reject Mr. Martin just to fulfill his pleasure and satisfy himself. He thought of himself as a judge who has a right to the woman that a man wants to marry.

In extract 21, the researcher found the conflict and character of Emma, that is described the level of representation. The narration above explains Emma's best friends, Mr. Knightley and Mrs. Weston, arguing about Emma's things or actions. Emma is too interfering with Harriet's wanting to have a partner, but Emma always argues that for women who have a high social status, a male partner who has the same social status should be chosen. Psychological hedonism is described in the narrative above; to avoid things that make us suffer is pleasure and happiness.

Ideology

This ideology is based on a view of pleasure. This understanding is that humans always like pleasure, both physical and spiritual. Hedonism is the opinion or view that pleasure, or pleasure, is the goal of human life and action. Aside from that, there is more than pleasure, such as fear, happiness, peace of mind, and so on. The purpose of understanding this flow is to avoid misery and enjoy happiness as much as possible. Thus, the results of the analysis for this ideological level depend on what the meaning of what happens in the novel is, such as how the main characters think to achieve happiness, individualism, race, class, materialism. In this analysis of hedonism used semiotic analysis there are sentences of the ideology. That is In extract 5, it describes how Emma's described material pleasure and think the pleasure as the goal of life show the side of hedonism that is analyzed through the level of ideology. The narration above explains Emma's strong and not weak character. She very rarely makes friends with other people because she has common sense and high spirits, and she can get all the happiness she wants. Besides, she is not open minded and she really feel herself confidences. Therefore shows his arrogance and does not need many friends because he has a high social status.

In extract 24 The narrative above is a description of Emma, who is talking to her best friend Harriet about

marriage problems. Emma does not want to marry and is compared to Mrs. Bates by Harriet. Mrs. Bates is a poor woman who is kind and polite, but Emma does not want to be like Mrs. Bates because she thinks she has a lot of money and a stable life without a companion. She can live alone, unlike Mrs. Bates, who married because she wanted to live properly.

In extract 5, it describes how Emma's described material pleasure and think the pleasure as the goal of life show the side of hedonism that is analyzed through the level of ideology. The narration above explains Emma's strong and not weak character. She very rarely makes friends with other people because she has common sense and high spirits, and she can get all the happiness she wants. Besides, she is not open minded and she really feel her selves confidences. Therefore shows his arrogance and does not need many friends because he has a high social status.

In extract 26 showing the how Emma make pleasure the goal of life and how to described material pleasure in Jane Austen's novel that supports the hedonistic side. The narration above explains Emma, who is proud of herself and dares to spend any money to pay Harriet to want to be a model for her to paint, and she always boasts that her paintings are always good compared to other people's paintings. It means that Emma depicts psychological hedonism as a pleasure center to avoid suffering. She dares to spend a lot of money just to show herself superior to anyone.

In extract 25, the data showing how the Emma represent the individual character that support in the hedonistic side. The narration above describes Emma and Mr. Knightley debating Mr. Robert Martin's desire to marry Harriet, a poor farmer. Mr. Knightley chastises Emma because interfering with Harriet Smith's problems, but Emma denies it, claiming that Harriet rejected the man on her own. However, Mr. Knightley was correct that Emma was the one who instigated Harriet not to accept the peasant boy due to their social status differences. This narrative is consistent with physiological hedonism, in which the primary goal of pleasure is to avoid suffering; Emma does not want her best friend to live in poverty due to social status differences, but this leaves Harriet perplexed because she likes the man but prefers to follow her best friend's advice.

Reality

Reality is analyzed through the speech, behavior, environment of the characters, and this is a way for readers to perceive a novel or story as a reality related to the prevailing culture, so that they can see the events that occur in the novel. This can be captured and reached in the novel. In this analysis of hedonism used semiotic analysis there are sentences of the reality. That is in extract 1, Emma's environment describes the side of hedonism that is analyzed through level representation. Emma comes from a wealthy family with a perfect life and has spent nearly twenty-one years in the world with little suffering or regret, The power of the verb seems to emphasize this. Emma is beautiful, rich, and smart. However, he is also spoiled, nosy, and self-deceived. Even though she believes she will never marry, Emma believes he is a great match, her high social status makes her even more arrogant; she reads a lot of books and constantly compares herself to others, whether she reads more or fewer books.

In Extract 3 the researcher found the factor of environment that influences Emma in Jane Austen's novel. This narrative describes the Woodhouse family, who lived in Highbury at the time and was well-known in society; no one was unfamiliar with them, and their family had so many connections with other people. Since his mom's death, many people have expressed an interest in marrying his father, as his father has been living alone for the last twenty decades, but no one can replace his mother, aside from the reason for the social status difference; of course, there is no match. Therefore, Emma feels arrogant because she comes from that well-known and highly regarded family. This is referred to as "ethical hedonism," as she shows a high social status and is currently looking for a position of significance in society.

In extract 4, it describes how Emma's speech and behavior show the side of hedonism that is analyzed through the level of reality. At the time, only the most prominent families in Highbury owned horse-drawn carriages; the narrative above describes Emma and her father needing to attend her sister's wedding at Randalls, and her father looking confounded as to how to get there; he thought walking was too far; Emma immediately suggested taking a horse-drawn carriage, even through her father's refusal; Emma insists on riding a horse-drawn carriage to attend her sister's wedding; therefore, the narrative above shows how high social status Emma's family is and Emma wants to show her wealth when attending the party.

After explaining the extracts of the Jane Austen novel Emma 1858, the researcher can finally answer the research questions that had brought the research up to this far. The first question is: How is hedonism depicted in Jane Austen's novel Emma? Following the extraction and categorization process, the researcher discovered 26 extracts based on 17 ethical hedonisms and 9 psychological hedonisms. The first research question's findings are related to the researcher's theory, which is based on Jeremy Bentham (1789) classified hedonism into two categories: ethical hedonism and psychological hedonism. According to the author's examination of Jane Austen's work Emma, there are two sorts of hedonism: ethical and psychological hedonism, where ethical hedonism refers to what an individual expresses or discusses. Any opinion offered is intended to demonstrate a high degree of education. Satisfaction was attained by feeling satisfied and joyful with ourselves as a result of

our intelligence and talent. The purpose of this attitude is to try to get an important place in a work group or group in society. the researcher found ethical hedonism in this novel, where the main character, Emma, always shows an attitude or considers herself to have the most important position among others, and she always considers herself smart and has a high social status. For example, when Emma and Mr. Elton were painting, Emma suddenly said, "you don't know anything about drawing," which means she underestimated Mr. Elton's ability to paint because she wanted to be superior to anyone and felt she had more abilities than anyone else. For the second type, that is psychological hedonism, psychological hedonism used the term "pleasure" to describe any pleasant sensation or experience, such as joy, satisfaction, happiness, happiness, and so on. Similarly, "pain" is often used to refer to any negative emotion, such as discomfort, fear, guilt, anxiety, regret, and so on. This type of hedonism states that the desire is because a person likes to imagine their satisfaction. This type states that the only reason this desire is achieved is to obtain pleasure from the desire to fulfill that desire. When her imagines that satisfaction, her gets pleasure from it, and that satisfaction is a kind of virtual enhancement scheme that causes desire to persist. From the statement above, it can be conveyed that hedonism, or pleasure, is not only carried out on all pleasures experienced in real life, but also reinforced by imagining satisfaction. the researcher found the psychological hedonism in the novel Emma by Jane Austen, where the main character always manifests his satisfaction and pleasure by doing what her wants. For example," But between us, I am convinced there never can be any likeness, except in being unmarried." her imagines not getting married because her feels he has a lot of wealth and has a high social status; married people are only poor people who want to find prosperity in life.

The second question is How does the main character represent the meaning of hedonism in novel Emma? To answer this question, the researcher used semiotic analysis for analyzing hedonism. According to John Fiske (1939), three techniques are used to analyze hedonism: representation, reality, and ideology. After analyzing the data, the author finds these three levels represented by the main character "Emma" to reveal the values of hedonism. The first is that reality As for the representation of hedonism depicted in the main character, in this case, the author uses semiotic analysis to analyze hedonism in the novel Emma by Jane Austen. According to John Fiske (1939), three techniques are used to analyze hedonism: representation, reality, and ideology. After analyzing the data, the author finds these three levels represented by the main character "Emma" to reveal the values of hedonism. The first is that reality level is analyzed through the speech, behavior, and environment of the characters, and this is a way for readers to perceive a novel or story as a reality related to the prevailing culture, so that they can see the events that occur in the novel. In this case, the researcher found the actions contained in the level of reality revealed through the characters' speech, behavior, and environment of the main character. For example, the researcher found the factor of environment that influences Emma in Jane Austen's novel. This narrative describes the Woodhouse family, who lived in Highbury at the time and were well-known in society; no one was unfamiliar with them, and their family had so many connections with other people. Since his mom's death, many people have expressed an interest in marrying his father, as his father has been living alone for the last twenty decades, but no one can replace his mother, aside from the reason for the social status difference; of course, there is no match. Therefore, Emma feels arrogant because she comes from that well-known and highly regarded family.

The second level of representation depicts hedonism through setting, character development, conflict, and narrative. the researcher found the setting depicted in each story in Emma's novel has succeeded in convincing the reader that it is indeed the background or setting depicted in Emma's novel reinforces the main character's hedonism. Example, In extract 2, the data showing the setting in Jane Austen's novel that supports the hedonistic side, which is analyzed through level representation. Highbury is a large village with a lot of people and beautiful green and beautiful grass views. It can be seen where Emma comes from. It seems to show a decline that is rich. There is no one who does not know her because he has a high social status and comes from a prominent family. the other case, the researcher found the conflict in this main character for support the data in level representation, example Emma interferes in the affairs of her best friend Harriet whom Mr. Robert wants to propose to. Because of the difference in social status between the boy and the girl, a man who works as a farmer and as a commoner doesn't think Emma deserves to marry her best friend. Mr. Knightley scolding Emma for meddling too much. Emma was angry at Mr. Knightley because her always believed his opinion was right and his opponent was wrong. Her had a high social status and was very materialistic, so anyone who disputed his opinion would always think he was right. She is not always very satisfied with herself, firmly believing that his opinion is right and his opponent is wrong.

The last is the ideological level. The purpose of understanding this flow is to avoid misery and enjoy happiness as much as possible. Thus, the results of the analysis for this ideological level depend on what the meaning of what happens in the novel is, such as how the main characters think to achieve happiness, individualism, race, class, and materialism. In this analysis of hedonism, the researcher found the ideological sentences represented by the main character and which include how material pleasures and pleasures as a goal of life are defined and how to think about achieving happiness, such as matching the theme with men who

have a high social status, Emma's best friend, whom a young farmer wants to marry, and Emma does not agree because the young man's social status is not on the same level as Emma's family, and incites Mr. Elton to influence Harriet, Emma not to imagine the child anymore. Emma thinks that if you have a partner who is not equal in social status, it is better not to marry high levels of individualism, race, social class, and materialism.

CONCLUSION

After analyzing the data completely, it can be concluded that the novel "Emma" by Jane Austen depicts hedonism. From this analysis, there are two kinds of hedonism used the Jeremy Bentham's Theory, namely: Ethical hedonism and Psychological hedonism

In analyzing how the main character represents the meaning of hedonism in Emma, the researcher used John Fiske's theory, namely the hedonism analysis technique using semiotic analysis in three ways, namely representation, ideology, and reality.

1. Hedonism can be seen from the depiction of the main character with cases that arise from narratives and dialogues that raise the real conditions of hedonistic behavior. The researcher concludes that various hedonisms are not only related to assumptions human beings that the pleasures of life are physical and spiritual pleasures, and that pleasure is not only materialistic such as eating, drinking, etc., but also that pleasure includes spiritual pleasures such as freedom from fear, happiness, peace of mind and so on. The purpose of this hedonism is to avoid misery and enjoy as much happiness as possible in life in this world and personality to readers and society. The researcher concludes that the types of hedonism have bad behavior and personality for readers and society.
2. The reason for the main character's hedonism is discovered by reading the novel's narrative and conversation; it can be influenced by their own environment, such as friends, society or environmental factors, or it might arise from within. As a result of the data gathered by researchers Regarding the 26 instances, the hedonism is as follows: (1). 17 instances of ethical hedonism (2). Psychological hedonism Nine instances and the findings of an analysis of how the main character represents hedonism using semiotics revealed that Emma represents hedonism through representation, actuality, and ideology.

Moreover, due to the lack of hedonism researching, the researcher would like to give some suggestions. They are:

1. Students who agree with the author can expand on this research to gain a better understanding of hedonism. Students of English Literature can gain further knowledge about this subject because this research also represents the current state of the society. Students must be able to comprehend the tales and dialogues that demonstrate the novel's hedonism.
2. Lecturers can explain and increase students' understanding of Hedonism and how to examine it, particularly the strong sense of negative side in Hedonism, so that all students can interpret hedonism positively or negatively.
3. This study can be used as a reference for students interested in analyzing lifestyle hedonism, as well as for readers interested in expanding their knowledge on this subject.

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APPENDIX

Synopsis of Jane Austen's Novel Emma: (Source: Austen, Jane book. (1994).

Jane Austen tempted readers with the prospect of a 'heroine whom no one save myself will care for': but Emma is also a 'imaginist,' 'ablaze with speculation and insight.' She is surrounded by signs of romance, but believes she will never marry. Her matchmaker charts relationships, which Jane Austen ironically twists into aclear perspective. Judgement and imagination are matched in enjoyable games for the reader, and the conclusion is a triumph of comprehension.

This classic story chronicles the life of Emma Woodhouse, a girl who is nearly perfect (pretty, intelligent, and wealthy). However, what makes this figure most interesting is his confidence in reading other people's hearts (and also in interfering in other people's love affairs). The story opens with Emma's acquaintance with Harriet Smith, a girl who is not particularly refined, but quite lovely. Mr. Martin is a young man who likes Harriet, but Emma disapproves since Emma believes Mr. Martin is unsuitable for Harriet. Emma also arranged for Harriet to meet Mr. Elton. Mr. Elton paid frequent visits to Hartfield, Emma's home, which also housed Harriet. Emma believed Mr Elton committed the deed as a result of his attraction to Harriet. Surprisingly, it turns out that Mr. Elton is fond of Emma. Emma despised learning that and felt sorry for Harriet, who had already fallen in love with Mr. Elton. Mr. Elton leaves for London and marries a wealthy girl after swallowing Emma's refusal. Frank Churchill, Emma's neighbor's youngster, visits Emma's town during his vacation. Emma was initially drawn to him. However, Emma eventually begins to mistrust her own sentiments and comes to the conclusion that she is not in love with Frank. Furthermore, Harriet and Frank appeared to be close. And with Mr. Elton and his wife back in the village, Emma reasoned that it would be prudent to keep Harriet close to Frank for a time, so that Harriet would not be overjoyed to see the newlyweds. However, Emma must learn the shocking news of Frank Churchill's engagement to Emma's neighbor, Jane Fairfax, who is more attractive and accomplished than Emma at the piano. Jane Fairfax, however, did not originate from a wealthy family. Emma withheld this information from Harriet out of fear of shattering Harriet's heart once more. Additionally, remorse rears its head once more, leading Harriet to fall in love with someone who does not return her feelings. However, it was Harriet's expression that stunned Emma half to death when Harriet informed Emma of the news. Emma had made an incorrect guess... Emma began to lose trust in her ability to deduce other people's emotions. Harriet never felt a connection to Frank. Mr. Knightley, Emma's sister-in-law, drew Harriet's attention. Emma recognized one thing: she had loved Mr. Knightley the entire time. Even though Harriet was her greatest friend, she found it extremely difficult to let go of her emotions.