



**THE COMPARISON OF ADULTERY PUNISHMENT IN THE VALUE OF  
RELIGIOSITY BETWEEN NATHANIEL HAWTHORN'S *THE SCARLET  
LETTER* AND ARTHUR MILLER'S *THE CRUCIBLE***

**THESIS**

**Written by**

**Abd Wahed Deswanto**

**080110191024**

**ENGLISH DEPARTMENT  
FACULTY OF LETTERS  
JEMBER UNIVERSITY**

**2015**



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**THESIS**

A thesis presented to the English Department,  
Faculty of Letters, Jember University,  
as one of the requirements to obtain  
the award of Sarjana Sastra degree  
in English Studies

**Written by**

**Abd Wahed Deswanto**

**080110191024**

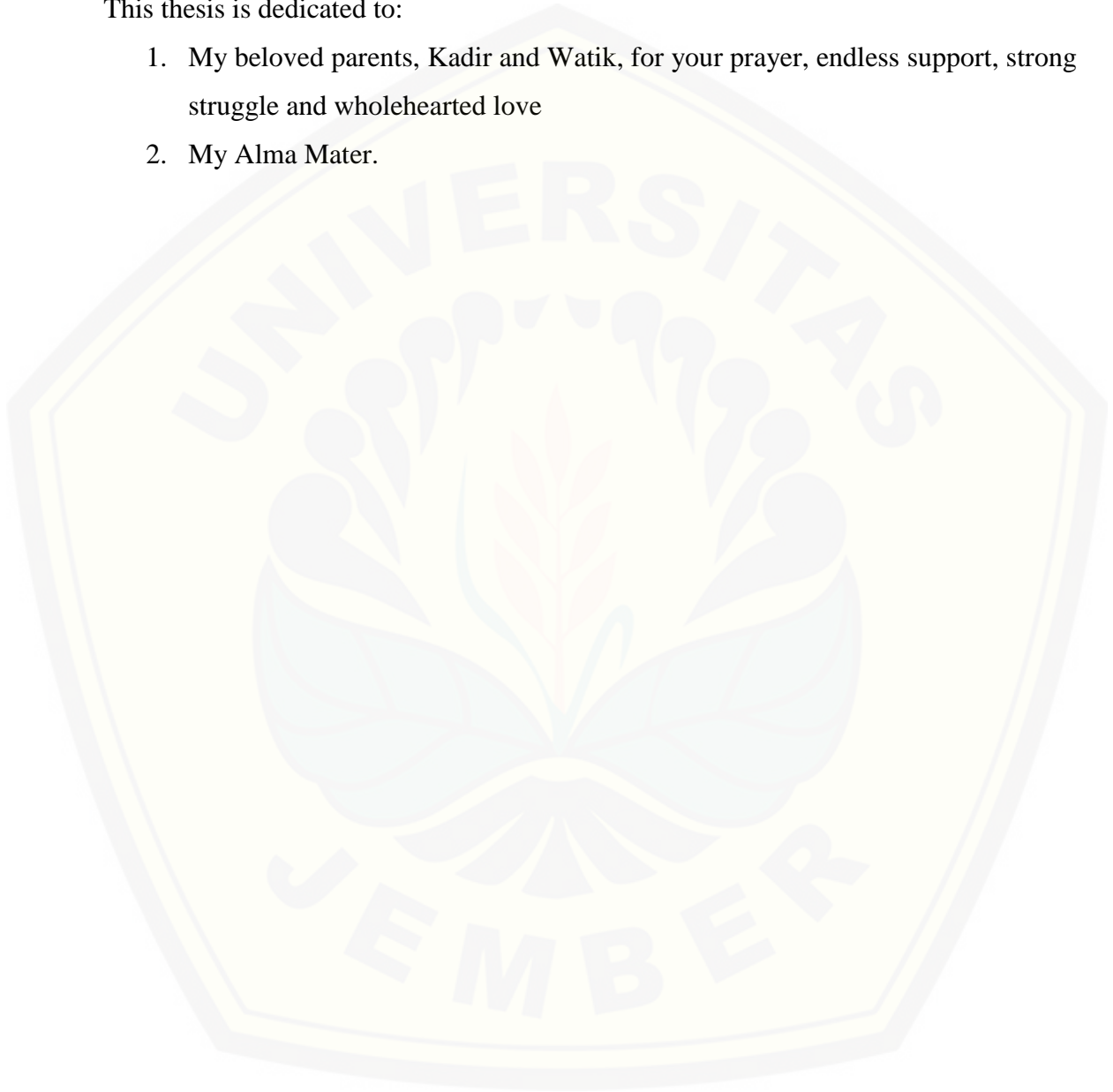
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**2015**

## DEDICATION

This thesis is dedicated to:

1. My beloved parents, Kadir and Watik, for your prayer, endless support, strong struggle and wholehearted love
2. My Alma Mater.



**MOTTO**

Man is made by his belief. As he believes, so he is.

(Bhagavad Gita)



## DECLARATION

I hereby state that the thesis entitled “The Comparison of Adultery Punishment in The Value of Religiosity between Nathaniel Hawthorn’s *The Scarlet Letter* and Arthur Miller’s *The Crucible*” is an original piece of writing. I certify to the best of my knowledge that the analysis and the research described in the thesis have never been submitted for any other degree or any publications.

I certainly certify to the best of my knowledge that the sources used and any help received in the preparation of this thesis have been acknowledged.

Jember, 17<sup>th</sup> December, 2015

The Candidate,

Abd Wahed Deswanto

NIM. 080110191024

**APPROVAL SHEET**

Approved and received by the examination committee of the English Department, Faculty of Letters, Jember University.

Day: Thursday

Date: 25<sup>th</sup> June, 2015

Place: Faculty of Letters, Jember University.

Jember, 17<sup>th</sup> December, 2015

Secretary

Chairman

Dra. Supiastutik, M. Pd

NIP. 196605141998032001

Dr Eko Suargono, M.Hum

NIP. 196511061993031001

The Members:

1. Dra. Meilia Adiana, M.Pd

(.....)

NIP. 195105211981032002

2. L. Dyah Purwita Wardani S W W, S.S., M.A

(.....)

NIP. 197109282005012001

Approved by the Dean,

Dr. Hairus Salikin, M.Ed

NIP. 196310151989021001

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Jember, 25<sup>th</sup> June, 2015

Abd Wahed Deswanto

## SUMMARY

**The Comparison of Adultery Punishment in The Value of Religiosity between Nathaniel Hawthorn's *The Scarlet Letter* and Arthur Miller's *The Crucible***; Abd Wahed Deswanto, 080110191024; 2015; 44 pages; English Department, Faculty of Letters, Jember University.

This research explores The Comparison of Adultery Punishment in The Value of Religiosity between Nathaniel Hawthorn's *The Scarlet Letter* and Arthur Miller's *The Crucible*. Comparison is a method used to place together and thus brought into relief two or more person, ideas, or circumstances so as to establish their similarities and dissimilarities (Shaw, 1972:87). This research is to compare the adultery punishment toward the value of religiosity on Nathaniel Hawthorn's *The Scarlet Letter* and Arthur Miller's *The Crucible*. The goals of this research are (a) to the result of the value of religiosity of the comparative theory about the influence of Puritanism to the adultery punishment on the two literary works; and (b) to give new understanding, that the dominant power could give a strong influence to history in which the author only play a small role to reflect the wholeness of the history.

This research also can be categorized as a qualitative research. Furthermore, to analyze the data, I use Heller's theory (2003) to categorize the value of religiosity of the two works.

As the result of this research, I found the weakness in the Puritan system of law, where many of the guilty go unpunished. This means that they had not deep religiosity inside their heart to understand the value of goodness and humanity.



**TABLE OF CONTENTS**

	Page
<b>FRONTISPIECE</b> .....	i
<b>DEDICATION</b> .....	ii
<b>MOTTO</b> .....	iii
<b>DECLARATION</b> .....	iv
<b>APPROVAL SHEET</b> .....	v
<b>ACKNOWLEDGEMENT</b> .....	vi
<b>SUMMARY</b> .....	vii
<b>TABLE OF CONTENTS</b> .....	viii
<b>CHAPTER 1. INTRODUCTION</b>	
<b>1.1 Background of The Study</b> .....	1
<b>1.2 Research Topic</b> .....	4
<b>1.3 Problem to Discuss</b> .....	4
<b>1.4 Research Questions</b> .....	5
<b>1.5 The Scope of The Study</b> .....	5
<b>1.6 The Goals of Study</b> .....	5
<b>1.7 The Organization of The Thesis</b> .....	5
<b>CHAPTER 2. THEORETICAL FRAMEWORK</b>	
<b>2.1 Literary Review</b>	
2.1.1 Previous Research .....	7
2.1.2 Comparative Literature .....	10
<b>2.2 The Concept of The Terms</b>	
2.2.1 The Meaning of Adultery .....	12
2.2.2 The Concept of Adultery Punishment .....	13
2.2.3 The Meaning of Religiosity .....	14

**CHAPTER 3. RESEARCH METHOD**

**3.1 Research Design and Methodology** .....16  
**3.2 Type of Research** .....16  
**3.3 Data Collection** .....17  
**3.4 Data Processing** .....19  
**3.5 Data Analysis** .....20

**CHAPTER 4. RESEARCH DISCUSSION**

**4.1 The Differences and The Similarities of The Two Main Characters in *The Scarlet Letter* and *The Crucible*** .....21  
4.1.1 The Differences between The Two Main in *The Scarlet Letter* and *The Crucible* .....21  
4.1.2 The Similarities of The Two Main Characters in *The Scarlet Letter* and *The Crucible* .....23  
**4.2 The Form of The Punishment in *The Scarlet Letter* and *The Crucible*** .....26  
4.2.1 The Form of The Punishment in *The Scarlet Letter* .....27  
4.2.2 The Form of The Punishment in *The Crucible* .....34  
**4.3 The Value of Religiosity in *The Scarlet Letter* and *The Crucible*** .....40

**CHAPTER 5. CONCLUSION** ..... 41

**REFERENCES** ..... 43

**APPENDICES** ..... 45

## CHAPTER 1. INTRODUCTION

### 1.1 Background of The Study

A great work of human being is called literature which is used to express their experiences. Especially a literary work may express various problems in social stratification and conflict, as well as social interaction. Literature is also known as a representation through language of human life experiences. Jones states that literature is another way to experience the world around us through our imagination (Jones 1968:1). Through literature, we are able to understand many experiences that are not able to experience in our real life. We can enrich our knowledge by knowing and feeling many experiences, which are written in literary works. So, literary works are very interesting to read because it analyzes human life, behavior and feeling. Hudson also states that literature takes great part in human life for it is a vital record of what men have seen in life, of what they experience and what they feel. Guerin supports this statement as follows:

“In any event, while we may grant the basic position that grant the basic position that literature is primarily art; it must be affirmed also that art does not exist in a vacuum. It is a creation by someone at some time in history, and it is intended to speak to other human being about some idea or issue that has human relevance”  
(Guerin, 1979:21)

Based on the explanation, literary works are very interesting to be analyzed. One of the theories in analyzing literary work is comparative study. Whereas, comparative literature denotes any literary work or works when compared with any other literary work or works. Hence, comparative literature is the study of inter-relationship between any two or more than two significant literary works or literatures. It is essential that while making comparative study we must take the sources, themes, myths, forms, artistic strategies, social and religious movements and trends into consideration. Different personalities, different eras and different movements can be taken up as the topics of the comparative study.

The present thesis is based on a comparative analysis of two literary works, *The Scarlet Letter*, the romantic work of American writer – Nathaniel Hawthorne, and *The Crucible*, a play written by American playwright – Arthur Miller. *The Crucible* and *The Scarlet Letter* are some of the greatest works of their genre. Each work tells of different portrayals of the effects of sin on the protagonists and the consequences of their actions.

There are two common elements of both of these works which are able to be compared. The first common element is adultery as the main conflict of these two works. In *The Scarlet Letter*, Hester Prynne cheats on her husband, Roger Chillingworth, with one of the ministers of the town, Dimmesdale, and has a child through their relationship. Roger Chillingworth tries to get revenge on Dimmesdale through careful praying and assaults on his guilt stricken conscious. In *The Crucible*, John Proctor had an affair with Abigail Williams, and Abigail tries to get revenge on John by trying to get his wife as a witch.

Each of these villains has their own purpose in mind, Abigail gets rid of John's wife and makes him her husband, and Chillingworth's purpose is purely to get revenge, which he focuses his whole mortal life on. Each of these villains tries to attain their goals in different ways, but in the end they both fail and their plans backfire on them in a way that they could not expect.

The second common element of these two literary works is the setting. Both *The Scarlet Letter* and *The Crucible* take place in the early days of the Massachusetts colony in North America. Both authors refer to nearly the same period of time in their works, being the middle and second part of 17th century. Therefore, both works are centered on the period of Puritanism. During this period, many people were highly religious, and believed that things that couldn't be explained by normal means were the result of witchcraft. Both the town of Salem in *The Crucible* and the town of Boston in *The Scarlet Letter* were colonized by Puritans, who had many religious beliefs and rules. This setting contributes to the importance of how severe Hester's and John's sins were in this period. If these works were set place in a later period, such as modern day, the only result of adultery would most likely be getting a divorce.

However, these crimes were punishable by death, but this was not the consequence that the protagonists of both works received. As you can see, setting has a highly important impact on both of these literary works and it helps to convey the plot even more.

The other common plot element of both works is the use of irony. Even though it is not noticeably present, it is hinted at in both of the works. *The Scarlet Letter*'s most prominent use of irony is the fact that Reverend Dimmesdale, a most respectable and holy man in their community, was capable of succumbing to the devil's desire. It must surely be ironic when a man that the whole community looks up to and preaches against sin is the one who commits it. Furthermore, this man does not have the courage to confess his secret, knowing that it would be the end of him if his guilt does not take him first. In *The Crucible*, it is ironic that once John Proctor realizes that there is still good within him, he must die for a crime that he did not commit. But if it was not for him being sentenced to death and not signing the confession papers, he would not have realized that he was capable of other things besides evil.

The theme of *The Scarlet Letter* and *The Crucible* is the effect of human sin, which is most important, the sin of adultery. Both literatures use this theme to develop leading male characters, and conflicts that they both go through. Another important use of this theme is to show the effects of their recognition when they finally confess their sins. When John Proctor confessed, he realizes that he has the slightest of good in him, and he was not afraid to be hanged as a witch. When Reverend Dimmesdale confessed, he let the whole city of Boston know that anyone capable of sin. After he was admitted, he was finally able to let her daughter, Pearl, kissing in public and die as a happy man. Although the way that each of literature using this common in their stories, they use it to develop the plot in a different way.

The differences between *The Scarlet Letter* and *The Crucible* are the use of symbolism that each uses. In *The Crucible*, John Proctor signs his name on the paper confessing to witchcraft is a symbol of him basically giving up his freedom and the last few shreds of dignity he has left. He knew if he signed this, he would

be treated as an outcast in their society, which was a punishment almost as bad as death itself. He tears up his confession paper, which is symbolic to him breaking free of the chains that bind him, and not giving away his life to be used as an example. In *The Scarlet Letter*, the letter "A" embroidered on Hester's gown was a symbol that we learned to recognize quite well throughout the story. *The Scarlet Letter* represents Hester's sin and everyone in Boston recognizes it and shuns her for it. This letter marks her as someone who is a sinner and her daughters basically an off spring of the devil's desires. Hester learns to live with this letter, even though that she can feel the searing heat of it burning on her chest or otherwise her conscious. In both works, symbolism is used to help convey the theme, but each author uses a different symbol with a different meaning throughout the stories.

So, it must be very interesting to analyze those literary works because we can study the main characters' life, including their behaviors, their feeling, their attitudes and their conflicts that happen between them. Both works, *The Crucible* and *The Scarlet Letter* have the similar problems. The main characters in both literary works had done adulterous affairs and got punishments by the church that is puritan society.

## **1.2 Research Topic**

The research topic which is suitable for this thesis is a comparative literature which is focused on religious values and punishments of adulterous affairs in Nathaniel Hawthorne's *The Scarlet Letter* and Arthur Miller's *The Crucible*.

## **1.3 Problem to Discuss**

This thesis explores the comparison between Arthur Miller's play *The Crucible* and Nathaniel Hawthorne in his novel *The Scarlet Letter* about the punishments of adulterous affairs and the values of religiosity. Even though these two literary works are different but they have many striking similarities between them, including theme, setting, conflicts, and some plot elements. Despite many of these striking similarities, these two literary works are also very different, each

one using a common theme, but developing it into a completely different story than the other. The study is not only discussing the main character adultery punishment but also the historical background about the social condition that influences those works.

#### **1.4 Research Questions**

In order to complete the analysis, the writer formulates some questions to discuss further are as follows:

1. What are the differences and the similarities of the two main characters in *The Scarlet Letter* and *The Crucible*?
2. What are the forms of the punishment that experienced by the two main characters in the two works?

#### **1.5 The Scope of The Study**

It is necessary to limit the scope of the study in order to overcome complicated problems. In this analysis the emphasis lies on the comparative of Nathaniel Hawthorne's *The Scarlet Letter* And Arthur Miller's *The Crucible* which has similar problems due to the punishment of adultery.

#### **1.6 The Goals of Study**

The goal of the study of this thesis focuses on the result of the value of the comparative theory about the influence of Puritanism to the adultery punishment on the two literary works. This thesis also gives new understanding, that the dominant power could give a strong influence to history in which the author only plays a small role to reflect the wholeness of the history.

#### **1.7 The Organization of The Thesis**

This thesis is divided into five chapters. The first chapter provides an introduction of the thesis, including on how this thesis will be delivered, and why it is very urgent to design. It includes the background of the study, the problems of the study, the scope of the study, the goals of the study, the significance of the study, and the organization of the thesis. Theories and related literature which base the overall research are reviewed in chapter two. Chapter three elaborates the

method of research, which includes method of collecting data, the types of data, and data analysis. The result and discussion of the data will be presented on chapter four. Finally, chapter five provides the conclusion of the discussion of the previous chapters.





## CHAPTER 2. THEORETICAL FRAMEWORK

Discussing about comparative study is very perplexing and complicated because it does not simply compare to judge whether it is right or wrong and good or bad. But it is used to analyze two or more literary works in order to find the similarities and differences as the basic data for further analysis. This chapter applies the understanding of comparative study as the basic theory to compare the adultery punishment in both works in the values of religiosity as the highest concern. To make the concept more obscure, the writer will be accounted for the meaning of the subject and also some relevant theories to support the interpretation below.

### 2.1 Literary Review

#### 2.1.1 Previous Research

This thesis provides two previous researches which are related with this ongoing study. The first research is from Wicaksini (2003). He is one of a few who analyzed *The Scarlet Letter*. In his thesis with the title “A study on the private and public morality of the main character in Nathaniel Hawthorne’s *The Scarlet Letter*” focuses on how the main character’s private and public morality which are divided into two kinds of moralities that shape Hester Prynne’s personality. The first is *private morality* that is described as her moral quality concerning the standard of right and wrong or good and bad. It tends to be her behavior or conduct and appears as her personal moral value. Her firmness is to be condemned to death and to wear *The Scarlet Letter* “A” and her acceptance of two realities, Pearl and shame, constitute the realization of her private morality.

Meanwhile, the second is *public morality* as her moral quality which deals with the general observation; whether it is right or wrong and belongs to all people as scandal. The manifestation of her public morality is shown in her sins of adultery and her rebellion against Puritanism.

It can be answered that there are some factors creating the main character’s morality. First is Hester’s loneliness being away from her husband for two years.

Feeling lonely and yearning love, Hester tries to find someone else to give her love and happiness. Then second is Hester biological desire. As a young passionate woman who has a great sexual appeal, Hester is difficult to control her sexual drives as result of her strong biological desire that needs to be satisfied.

A young handsome Puritan Minister Arthur Dimmesdale is the man who is able to give Hester love and affection and to satisfy her desire. In fact, Arthur Dimmesdale is a religious and holly man. He has not married and it is not a prohibition for him if he wants to marry with Hester Prynne. Their deep love and uncontrolled passion, then lead them to immoral conduct.

The moral conflicts created by the author are much influenced by the setting of the novel and the existence of each character like Roger Chillingsworth, Hester Prynne and Arthur Dimmesdale. The role of setting, either of time of place, is significant in supporting the strictness of 17<sup>th</sup> American Puritanism that causes Hester Prynne, whose heart and mind are rebellious and defiant, rebels against its laws and principles.

Furthermore, the existence of each character is influential. For example Roger Chillingworth; because of his carelessness and irresponsibility toward his wife, Hester then commits adultery with her secret love. Hester herself has strong sexual desire. Therefore, it is reasonable why Arthur Dimmesdale, who deemed as holy man by his congregation, doing sinful action because of uncontrolled passion.

Although she shows great courage in rebelling her society, she formerly assumes that the society where she lives in is unfriendly. She thinks that they have no tolerance and sympathy because its laws and principles are very strict. It is difficult for the persons like Hester Prynne, whose heart and mind are so peculiar, not to rebel against Puritan society. Besides that Hester also gets moral anxiety that is caused by the plan of Puritan Magistrates to deprive her and her child. This reason makes her challenge them in order to keep Pearl in her side. Therefore, it is true that Hester is the rebellious defiant woman.

In short, the writer of this thesis gives an understanding about Hester's private and public morality and its effects as the influential and significant in shaping her

personality. It is different to this ongoing study which is not only focused on the female character but also male character as the adulterer and its consequences.

The second research is from Maria (2005) with the title *John Proctor's dilemma in Arthur Miller's The Crucible*. The researcher of this thesis only focuses on John Proctor's dilemma as the main character in *The Crucible*. Through John Proctor's dilemma he believes that the author, Arthur Miller, wants to show the readers his message through John Proctor as the main character who has to die facing his dilemma and defending his name as the honorable man in Salem, Massachusetts.

This thesis also analyzes how the puritan society in Salem deals with witchcraft so witch-hunt happened at that time. The church minister as the authoritarian in the puritan society uses the strict rule of the church to punish all the condemned even the innocent with no mercy. The life of the puritan society in Salem, Massachusetts at that time is shown from the discussion of this thesis and how the strict rule of the church is applied.

At first, John Proctor is an aphetic man. He always tries to get involved and committed into the society, especially when Salem witch-trial happens. He tries hard to avoid any involvement in the witch trials because he knows if he gets involved; he will be accused as a witch. The thing that makes it become more complicated for John Proctor is his adultery with Abigail. This adultery makes him possible to be accused as a lecher. The situation gets worse since Abigail accuses Elizabeth Proctor, John Proctor's wife, as a witch in order to get her into jail. By so doing, Abigail is able to posses John Proctor and asks him to marry her. However, he will not let it happen, beside his wife also forces him to be involved by charging Abigail as a fraud.

The accusation of her wife than makes John Proctor has no space to avoid the involvement. Finally, he must get involved and committed to the society especially into the Salem witch trial. Further, this situation then makes John Proctor has to face a dilemma. John Proctor has to choose between his name and honor or his life. It is a difficult choice for John Proctor in the court. John Proctor is forced to sign his name on the confession. If he signs it, he will lose his name and honor in front of the church and

village, and also condemn his friend to be hanged, but if he does not, nothing else, he will face the punishment.

John Proctor is in the dilemma whether to choose his wife and friend's life or his honor. At last he chooses to die tragically as an honorable man and the victim of authority in the Puritan society.

From the discussion of this thesis, it can be seen that how a man, in this case is John Proctor deals with his dilemma where he has to choose between his life and his honor in the society. At the end of the story, John Proctor prefers to defend his good name as an honorable man although he has to die. It means that reputation or honor is everything to some people so they will do anything to defend it even though they have to die.

Honestly, this thesis is very good for only discuss from John Proctor view as a victim of the main character in *The Crucible*. Eventually Abigail is also as a victim of what already John Proctor does on it. Abigail thought John Proctor loves her because they have done sequel's relationship. But the fact John Proctor does not love Abigail. He does sexual relationship with Abigail just because passion. So, Abigail makes a confession in the court that makes John Proctor in dilemma.

### **2.1.2 Comparative Literature**

The term 'Comparative Literature' is difficult to define for it evolves not one but two or even more than two literatures in comparison at the same time. It becomes still more difficult task when the comparators have to take into consideration the multi-dimensional aspects of comparative literature such as-linguistic, cultural, religious, economic, social and historical factors of different societies.

Harry Shaw in *The Dictionary of Literature Terms* describes comparison as a method used to place together and thus brought into relieve two or more person, ideas, or circumstances so as to establish their similarities and dissimilarities (1972:87). Therefore, comparison is a standard rhetorical devises by which author note similarities and differences in the action and the reaction of each character to describe the setting and the result of cause and effect reaction. In the theory of comparative study of values,

Max Heller believes that there is a relationship between societal contexts and religious values. It is supported by Inglehart that the findings prove the significance of culture and values in general and of religion in particular, as continuing important elements of modern societies (Inglehart, 1990). Based on the theory about the comparison of adultery punishment in the values of religiosity there has a relation between societal contexts and religious values as Heller states below:

“Values can be defined as guiding images of social action which denote some of these as socially desirable and ‘good’, others as ‘bad’. Thus, values include an element of desirability and an ethical and moral component, differentiating different forms of human conduct and of objects to which humans strive, as ‘better’ or ‘worse’, as acceptable or unacceptable.” (Heller, 2003:142-143).

In analyzing the values of religiosity to those prose *The Scarlet Letter* and play *The Crucible*, first the writer collected all of the data that have connection with the value as mention above, second the writer differentiates whether it is good or bad values, better or worse, and acceptable or unacceptable. Those steps are the way to distinguish the concrete value that the writer wants to analyze. It is as Heller states that the lower levels of observation, the more closely are values related to concrete social situations and circumstances. So, it needs sociological analysis of value to find the relevant dimensions of value as clearly as possible. It as Heller states:

“The central tasks of a sociological analysis of values include, first, the definition and operationalization of the relevant dimensions of values as clearly as possible, both in terms of the level of analysis and in substantive terms; and second, the development of concrete hypotheses about the relation between those values and the changing social circumstances within which they are embedded.”

(Heller, 2003:143).

So, based on Heller's statement that the relevant aspect here concern is the question of how a certain religion structured in terms of its religious doctrine, the distinction between priests and the laity, and the organizational structure of the church hierarchy (Weber, 1979). Religious beliefs and participation are highest in those societies, that historically the churches and clergy have been in close contact with the laity and the whole society ('people's churches'), while it has declined strongly in societies where a certain religion and hierarchically structured church was imposed on the population from above.

## **2.2 The Concept of The Terms**

### **2.2.1 The Meaning of Adultery**

Adultery defined as voluntary sexual intercourse between a married man and someone other than his wife or between a married woman and someone other than her husband. It states in the Christian Bible that in the Old Testament, adultery was understood as sexual relations between a married (or betrothed) woman and a man other than her husband. It was therefore a sin against the husband. Then in the New Testament Jesus extended the definition of adultery to include sexual relations between a married man and a woman other than his wife (Mark 10:11-12, Luke 16:18). Other New Testament teachings also understand it that way (Corinthians 6:15-16, Corinthians 7:2). Therefore, for Christians, adultery is the sin of a married man having sexual relations with anyone other than his wife or a married woman having sexual relations with anyone other than her husband.

People sometimes wonder if an exception is allowed in case the spouse cannot or will not have sex, or if the couple is separated, or for other reasons. However, the Bible does not mention any possible exceptions. Therefore, as long *as* a couple is legally married, sex with anyone else is considered adultery. People also wonder if romantic relationships outside of marriage are permissible as long as there is no actual sexual intercourse. However, in Bible teachings, marriage is an exclusive romantic and sexual relationship between husband and wife. Jesus said:

“You have heard that it was said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.” (Matthew 5:27-28).

Based on the statement above adultery is one of the most frequently and severely condemned sins in the Bible. It is the reason about the punishment that happened in the two works of *The Scarlet Letter* and *The Crucible*.

### **2.2.2 The Concept of Adultery Punishment**

For a modern reader, Hester's punishment for adultery, being forced to wear a scarlet letter as a mark of shame upon her breast for life, may seem harsh and unusual. But the punishment is extraordinarily lenient in comparison to the Biblical and legal punishments that were available at the time. Famously, the Bible used by the Puritans states, "Thou shalt not commit adultery" (Exodus 20:14). Furthermore, Leviticus 20:10 states, "If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall be put to death." Jesus made adultery encompass adulteries of the heart in addition to the adulterous acts themselves: "You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:27-28).

Thus, regardless of Chillingworth's desires, Hester and Dimmesdale deserve to be killed in accordance with community vengeance. In Puritan society, adultery was not seen merely as a matter between the two parties but as a breach of contract between those individuals and the community. Even if a husband wanted his adulterous wife to be saved, she could be sentenced to die as a result of the community's obligations to its moral and legal statutes.

A 1641 Boston law provided for death as punishment (the scaffold then was used only for executions, not the pillory), and in 1644, Mary Latham and James Britton were reported in John Winthrop's journal to have been put to death for adultery. But corporal punishment, or whipping, was the usual punishment in Puritan Massachusetts for adultery, signaling that the ultimate possible punishment offered by the Bible and the law was too harsh. Hawthorne's ancestor, Major John Hawthorne, was a magistrate

in Salem in 1688, and he ordered a woman named Hester Crawford to be severely whipped in public after she gave birth to an illegitimate child.

Later, even these punishments subsided. A Plymouth law of 1694 called for the display of an A on the dress. Hawthorne recorded this case in his journal, and it became the subject of his story, "Endicott and the Red Cross," in which a Salem woman, required to wear the red letter A, added wonderful embroidery to it. The admonitions of Jesus not to judge others (Matthew 7:1) were still trumped by the society's desire to punish what seemed to be obvious transgressions against society.

Now, however, it seemed that the Puritan communities had found themselves in the difficult place of punishing adultery too leniently, because many found the embroidery of the A too light a sentence, but whipping and execution was too harsh. *The Scarlet Letter* offers a way of looking at adultery that would let people suffer appropriately for their own sins without forcing the society to worry about which punishment was proper, that is, redefining it as a private matter in which the society had no compelling interest to get involved. This view was already palatable to many in Hawthorne's generation, although for many others, sexual sins of all kinds remained matters of public interest. Again, the admonition of Jesus in the case of an adulterous, "Let him who is without sin cast the first stone," had not become a guiding principle in the law pertaining to sexual acts. But Hawthorne was moving minds to agree that if adultery was a crime, it was a crime of the heart that need not be punished by society, since it had its own consequences in the guilt, shame, and suffering accompanied by personal indiscretion.

### **2.2.3 The Meaning of Religiosity**

The definition of religiosity based on the *Patterns of Religious Commitment* proposed by Glock and Stark (1968) state that religiosity is a religious commitment (related to religion or religious beliefs) that can be viewed through activities or behaviors of individuals concerned with religion or faith belief espoused.

Harun Nasution (1986) stated that religion implies a bond that must be held and adhered to human. Bond is derived from one of the higher power than man as a



supernatural force that cannot be captured by the five senses, but have a huge impact on the lives of everyday people.

According to Uyun (1998) strongly encourages religious believers to behave well and be responsible for all his actions and diligently strive to improve ourselves to be better.

Based on the terms of religion and religious appears the term religiosity. In psychology this concept is often referred to as religiosity. It needs to be distinguished from religion, because religious connotations usually refers to institutions engaged in juridical aspects, rules and penalties, while religiosity is more on the aspect of 'hearts' and personalization of these institutions (Shadily, 1989).

Mangunwijaya (1982) also distinguishes the terms of religion or religious in terms of religiosity. Religion appointed formal aspects pertaining to the rules and obligations while religiosity refers to the religious aspect of the internalized by individuals in the heart.

Based on the explanation above it can be concluded that religiosity is a belief and appreciation of religious teachings that guide the behavior of a person in accordance with the teachings espoused. Religiosity is an expression of spiritual that gets bearing with confident system, value, prevailing law and ritual. So, it can be reflecting someone's attitude based on the values of religiosity.

## CHAPTER 3. RESEARCH METHOD

This chapter provides the research methods used in obtaining and analyzing the data. Research referring to investigation to discover new facts and obtain additional information. This research method is important to conduct scientific research to obtain objective results. In this research method, it deals with the research design and methodology, type of research, data collection, data processing and data analysis.

### 3.1 Research Design and Methodology

The method used in this thesis is inductive. *Harry Shaw* (1972:201) explains that “thinking inductively is started from certain facts and concrete events then from both of them we can make general idea”. The analysis is on the basis of some data and theories that have been collected through library research. Those data are analyzed and examined further to obtain the sources having direct correlation to the topic of discussion. In analyzing Nathaniel Hawthorne's prose *The Scarlet Letter* and Arthur Miller's play *The Crucible*, the writer tries to determine the influence of Puritanism by analyzing some sociological events that influence the action of the subject matter.

### 3.2 Type of Research

Library research is conducted in this study. It means that the data and other information are taken from books (Djajasudarma, 2006: 7). Books are very helpful as the data resources to expand the theoretical review and problems that will be analyzed. Library research is done in the library by finding the theories, concepts and principles related to theoretical framework of the research. This method gives some advantages to the readers. Firstly, the readers know the basic theory stated by the experts. Secondly, the readers are also able to develop in the object of the observation. Besides, the internet research is also provided to support this study through browsing some related articles.

### 3.3 Data Collection

The type of data used in this thesis is qualitative data. The qualitative data are not in the form of number. The data cannot be counted because all of the data are in the form of words so that the data are called qualitative data. McMillan (1992: 9) claims that qualitative data are based on a research that focuses on understanding and meaning through verbal description rather than through number. This way of collecting data lets the writer allocate the time by reading several books and grouping the relevant data which are found.

The data which are found on both these works will be presented in the form of columns are as follows.

<b>The Works</b>	<b>The Utterances Showing The Punishment For Female</b>	<b>The Analysis</b>
<i>The Scarlet Letter</i>	The penalty therefore is death. But in their great mercy and tenderness of heart they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and thereafter, for the remainder of her natural life to wear a mark of shame upon her bosom. (P.95)	Hester Prynne as the adulterer is sentenced to stand three hours on the platform of pillory and wear a mark of shame scarlet letter "A" upon her bosom for her entire life.
<i>The Crucible</i>	<b>Proctor</b> ". I speak my own sins; I cannot judge another. <i>Crying out, with hatred</i> : I have no tongue for it. (P.141)	Abigail as the female adulterer does not get punishment because proctor only confesses his own sin in the court.

The works	The utterances showing the punishment for male	The analysis
<i>The Scarlet Letter</i>	<p>‘Hush, Hester—hush!’ said he, with tremulous solemnity. ‘The law we broke I—the sin here awfully revealed!—let these alone be in thy thoughts! I fear! I fear! It may be, that, when we forgot our God—when we violated our reverence each for the other’s soul—it was thenceforth vain to hope that we could meet hereafter, in an everlasting and pure reunion. God knows; and He is merciful! He hath proved his mercy, most of all, in my afflictions. By giving me this burning torture to bear upon my breast! By sending yonder dark and terrible old man, to keep the torture always at red-heat! By bringing me hither, to die this death of triumphant ignominy before the people! Had either of these agonies been wanting, I had been lost forever! Praised be His name! His will be done! Farewell!’ (P.383)</p>	<p>After his bereave speech to the people of England which confess his own sin. Arthur Dimmesdle talks exclusively with Hester Prynne and died in front of the people.</p>
<i>The Crucible</i>	<b>Hale:</b> Man, you will hang! You cannot!	After the confession of proctor, the court

	<p><b>Proctor</b>, <i>his eyes fully of tears</i>: I can. And there's your first marvel that I can. You have made your magic now, for now I do think I see some shred of goodness in John Proctor. Not enough to weave a banner with, but white enough to keep it from such dogs. <i>Elizabeth, in a burst of terror, rushes to him and weeps against his hand.</i> Give them no tear! Tears pleasure them! Show honor now, show a stony heart and sink them with it! <i>He has lifted her, and kisses her now with great passion.</i></p> <p><b>Rebecca</b>: Let you fear nothing! Another judgment waits us all!</p> <p><b>Danforth</b>: Hang them high over the town! Who weeps for these, weeps for corruption! <i>He sweeps out past them. Herrick starts to lead Rebecca, who almost collapses, but Proctor catches her, and she glances up at him apologetically.</i>(P.144)</p>	<p>hangs him and the others as the corruptor of the church law.</p>
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### 3.4 Data Processing

After collecting the pieces of utterance in the novel and the play, the significant utterances that are considered to be essential to perform comparative research in