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## **Masculinity of Arthur Dimmesdale in the Novel the Scarlet Letter by Nathaniel Hawthorne**

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### **ABSTRACT**

*Finding masculinity in a character represented in a novel enables to investigate more to understand social behavior as social issue in personal or in a certain community. This study aims to find the masculinity in the character of Arthur Dimmesdale, a puritan priest in the novel of the scarlet letter that attract the writer to identify the uncommon manner of a male character. His character also viewed as one of influencing character who undergo social and psychological traits into the story which led the other main character took the blame on his behalf. This study was researched descriptively by reducing data and data grouping based on the problem studied. Data were taken from words and sentenced in the novel then describe and explain of character's personality using Sigmund Freud Psychoanalysis that is id, ego and analyzing Masculinity. Arthur Dimmesdale, A concealed sinner, has a very complicit nature in masculinity, this is due to his inability to be a responsible towards his evil deeds. The character was indicated as dynamic character, He cursed himself for his silence and cowardice yet changed structurally during the story and complexed the whole story.*

**Keywords:** *Masculinity; The Scarlet Letter Novel; Arthur Dimmesdale*

### **INTRODUCTION**

Masculinity is a set of thoughts, feelings, and behaviors that are generally considered to be appropriate for boys and men; importantly, it also includes those that are considered inappropriate for boys and men. According to Ferrante (2008) masculinity is a set of attributes, behaviour and roles that associated with boys and men. By that masculinity refers to the social roles, behaviors, and meanings prescribed for men in any given society at any one time. Beynon (2002) said that masculinity is cultural meanwhile maleness is biological. There are so many socially constructed definitions for being a man. The term itself relates to perceived nations and ideals about how men should or are expected to behave in a given setting. In some cases, male is always equated to the kind of creature who has power to show the domination over a female by showing the dominant characteristics. Without the dominant, a man could lose his crown as a masculine man. The dominant characteristic are referred to masculine power such as decisive, braveness, intellectual, sexual aggressiveness, and responsible.

In a wider reformulation of gender concepts (Carrigan et al., 1985; Connell, 2016). It was defined in relation to other structural positions in gender relations: to emphasized femininity and to subordinated, complicit, and marginalized masculinities (Connell, 2019, pp. 77–81). This idea of multiple masculinities in relations of hegemony involved hierarchies of cultural authority and respect, as distinct from inequalities directly based on force. According to Connell (1995) there are four types of masculinities, those are; Hegemonic, Complicity, Subordination, and Marginalization. The first is hegemony category, which is refers to a cultural dynamic through which a male group sustains a leading position in social life. Complicity is the second category, according to Cannell complicity refers to the extension and institutionalization of a male power group under manual agreements. The third category of masculinity according to Cannell is subordination, which is deals with any political and cultural exclusion, including legal violance to dominate another masculine group. The last category is marginalization, it involves the relationship between masculinities in dominant and subordinated classes or ethnic groups.

Most men fall within complicit category, complicit accept and participate in the system of hegemonic masculinity so as to enjoy the material, physical, and symbolic benefits of the subordination of women and, through fantasy, experience the sense of hegemony and learn to take pleasure in it, and avoid subordination. Complicit masculinity is a relatively more passive expression of masculinity, and individuals in this category do not fulfill all the characteristics of hegemonic masculinity. However, complicit masculinity subscribers are not doing much to challenge this form of masculinity either, and since they are not challenging the gender systems they are faced with in society, they receive the benefits of being male to some degree. There are a lot of issue of complicit masculinity in our social life, such as: being unable to take responsibility in dealing with risks from decisions that have been taken, behaving rudely to women by involving strength and physical strength, fear in facing some bad situations, and etc. The complicit masculinity also finds in some literature works, one of them is the novel entitled “The Scarlet Letter” by Nathaniel Hawthorne.

The Scarlet Letter novel, Hawthorne uses Hester Prynne, Pearl, and Reverend Arthur Dimmesdale as symbols all throughout the book. They are the main characters of the story and they all overcome some difficulties in the end. Hester is a main symbol in the book and she is a symbol of sin, confession, shame, and repentance. She has committed adultery and was forced to stand on the scaffold for public humiliation. She has to wear the scarlet letter ‘A’. Hester is also a symbol of strength because she has to hold all of the shame and punishment in the sin that her and Reverend Dimmesdale committed. The society does not know Dimmesdale as the father. As time passes along, Dimmesdale, haunted by this sin, begins to isolate himself, and since the people do not know of his wrong doings he also scourges himself as a punishment as well, and even when his sin is publicly known people seem to have a different reaction than what their reaction with Hester was. Society’s views of sin and wrongful doings sends people into isolation, whether by their own choice or by the choice of society. In this novel, Dimmesdale character show the the masculine energy towards Hester Prynne character, therefore, this novel can be analyzed with the literary psychoanalytic approach and focuses on the masculinity of Dimmesdale character.

Psychoanalytic approach is a therapeutic model based on the classic psychoanalysis theory developed by Sigmund Freud, an Austrian neurologist, around the beginning of the 1900s. Sigmund Freud’s psychoanalysis theorized that the unconscious mind shaped a person’s feelings, ideas, and behavior, and this remains central to psychodynamic therapy. His psychoanalytic theory included the following concepts: First, the id is present at birth and represents the pleasure principles. The id is the basis of the instinctual drive for pleasure and gratification. Second, the ego develops from the id during an infant’s first 3 years of life. The ego represents the reality principle as it strives to modify the responses of the id, such as

through delayed gratification, so that they are socially acceptable. And third, the superego develops between ages 3 and 6 and represents unconscious, internalized ideals and morality derived from interactions with parents and other authority figures. According to Freud, the superego is composed of the ego-ideal (internalized values) and the conscience (which experiences guilt). In Nathaniel Hawthorne's *The Scarlet Letter*, Hester Prynne is led to have an affair by her repressed unconscious desires, what Freud calls the *id*. Similarly, Arthur Dimmesdale struggles with his internal guilt and refuses to confess his sin, he attempts to think rationally and therefore embodies the *ego*. Dimmesdale's internal guilt eats at him as he avoids confessing his crime, through his consistent attempts at self redemption and rational thought, Hawthorne portrays Dimmesdale as the *ego*, but ironically so given that the character is consistently attributed features of a hypocrite. The *ego* in Dimmesdale refer to the masculinity energy as a man which has rational thinking.

The writer chose *The Scarlet Letter* novel as the object in analyzing the masculinity in a man, because the writer found some conflict that it can be analyzing by psychology approach in masculinity aspect. Though not easy, it is possible to study such men, and some of the psychological issues are notable (Horton, 2022). In this research, the writer interesting in analyzing the masculinity of Arthur Dimmesdale character which has the complicit aspect in his masculine thoughts, feelings, and behaviours. Actually, there are some conflicts in *The Scarlet Letter* story, such as social culture, feminism, and masculinity. The writer interesting in analyzing the masculinity aspects because the writer just found few journals or essay that discuss about the masculinity in the novel, which means it is less than the other aspects. The writer also focused on the complicit masculinity of Arthur Dimmesdale character because the writer found some deviation from Arthur Dimmesdale character which is can be analyze from the story and the dialog in *The Scarlet Letter* story.

A patriarchal perspective sees men as the centre of rationality and normality, because of that men are strongly associated with masculinity energy. Masculinity is the quality of maleness habits and traits that society considers to be appropriate for a man, according to (Connell, 2005) masculinity is defined as the activities and actions that men and women engage into illustrate social gender roles, with its applicability manifesting in their bodies, culture, or personality. Masculinity also structured and expressed through other axes of identity such as class, race, ethnicity, age, and sexuality. It is no surprise that it has taken a long time for masculinity to be understood as part of gender construction, and to see men as gendered. The idea of masculinities refers to the position of men in the gender order. Therefore, gender is different from sex, some argues that gender refers to the array of socially constructed roles and relationship, personality characteristics, attitude, behaviours, values, relative power and influence that society ascribe to the two sexes on a differential basis. In contrast biological sex is determined by genetic and anatomical features, gender is an acquired identity that is learned, changes over time and varies greatly within and between cultures.

There are 4 types of masculinity, such as: Hegemonic, Complicity, Subordination, and Marginalization. Hegemony, the first category of Connell theory, refers to a cultural dynamic through which a male group sustains a leading position in social life, this group is generally exalted and is established by cultural ideals and institutional power. The second theory is complicit masculinity which is relatively more passive expression of masculinity, and the individuals in this category do not fulfill all the characteristics of hegemonic masculinity, complicit masculinity subscribers are not doing much to challenge this form of masculinity either, and since they are not challenging the gender systems they are faced with in society, they receive the benefits of being male to some degree. The third theory is subordination, which deals with any political and cultural exclusion, including legal violence to dominate another masculine group, it is directly has to do with the actual performance of authoritarian power

based on the methods of control that have been established. The last category is marginalization masculinity, it involves the relationship between masculinities in dominant and subordinated classes or ethnic groups.

Connell, who pointed out four types of masculinity that placed complicit masculinity as the second widely studied masculinity type in masculinity studies after hegemonic masculinity. Complicit masculinity refers to the extension and institutionalization of a male power group under mutual agreements. Thus, a group agrees on the procedures through which subordination is going to be carried out. Hegemonic is not actually effective if a careful and strategic plan is not well designed to guarantee power control, that is why complicity is a cautious conspiracy and one of the main important factors in the power of masculinity because it refers to the intellectual planning to dominate other groups.

Freud (1939) defined psychoanalysis as a theory of the mind or personality, a method of investigation of unconscious processes, and a method of treatment. In the present discussion we focus on psychoanalysis as a theory of personality. At present, psychoanalytic perspectives on personality are probably best categorized prototypically rather than through any particular set of defining features. Freud theories about psychoanalysis are somehow concerned with the nature of the unconscious, unconscious has the function of being a store for the past memories and traumatic childhood events that have an impact on our unconscious thought and behaviour. Psychoanalytic approaches are those that take as axiomatic the importance of unconscious cognitive, affective, and motivational processes: the influence of sexual, aggressive, self-esteem, other wishes and fears on thought, feeling, and behaviour, whether or not the person is aware of it.

Freud (1939) led 3 conceptions of the structure of personality: the id, ego, and superego. The id is the first part of the personality, which include our primitive impulses, such as anger, hunger, and hatred, as for Freud the id is something natural, we were born with these primitive and natural impulses, the id is defined by Hoffman as; “the id repository of all basic drives, the ego’s enemy, ‘the obscure inaccessible part of our personality’, it is entirely unconscious, hence remote from our understanding and difficult to manage” (Hoffman, 1957), the id which is one of the most important parts of our personality that helps people meet their basic needs, it depends on the pleasure principle and requires satisfaction and requirement of the basic needs of people, and it is located in the sub-conscious, contributing to the improvement of ego and superego later as well. The second part of personality is the ego. “The ego is both conscious and unconscious: in that fact lays the explanation for the conflict between instinctual pleasure and reality which takes place within it” (Hoffman, 1957), while trying to satisfy such desires, one encounters reality or in other words: “ego”. The ego is located in our unconscious and depends on the reality, it is one of the most crucial parts of human personality, because ego decides what is suitable for the individual, which impulses or desire offered by the id can be satisfied and to what degree they can be satisfied, according to Freud the ego is not only the ally of the id, it is also a submissive slave who courts the love of his master” (Freud, 1949), therefore, it is just like ladder between the needs of id and the realities offered by ego. The last part of the personality is the “superego”, it is certainly about the moral values of society of social, and in particular parental, the main function of superego is to decide whether an action is true or not according to the ethical or moral values of the community in which individuals live, superego is always in close touch with the id and can act as its representative in relation to the ego, the superego deals with both because individual needs do not always fit into the moral codes that superego represent, the superego is developed according to the moral and ethical values which were taught us by our families when we were young.

The scarlet letter is an 1850 novel by writer Nathaniel Hawthorne. The work, Hawthorne’s first full length novel, is a classic of the American romance era. More

specifically, its treatment of topics like sin, insanity, and the occult makes it a work of dark romanticism, a movement related to the gothic genre that includes works by Edgar Allan Poe and Herman Melville. The *Scarlet Letter* is also a piece of historical fiction, it is set in the early days of the Massachusetts Bay Colony and refers to real historical figures like Governor Richard Bellingham and Reverend John Wilson.

The novel is set in a village in Puritan New England. The main character is Hester Prynne, a young woman who has born a child out of wedlock. Hester believes herself a widow, but her husband, Roger Chillingworth, arrives in New England very much alive and conceals his identity. He finds his wife forced to wear the scarlet letter A on her dress as punishment for her adultery. After Hester refuses to name her lover, Chillingworth becomes obsessed with finding his identity. When he learns that the man in question is Arthur Dimmesdale, a saintly young minister who is the leader of those exhorting her to name the child's father, Chillingworth proceeds to torment him. Stricken by guilt, Dimmesdale becomes increasingly ill. Hester herself is revealed to be a self-reliant heroine who is never truly repentant for committing adultery with the minister, she feels that their act was consecrated by their deep love for each other. Although she is initially scorned, over time her compassion and dignify silence many of her critics. In the end, Chillingworth is morally degraded by his monomaniacal pursuit of revenge. Dimmesdale is broken by his own sense of guilt, and he publicly confesses his adultery before dying in Hester's arms. Only Hester can face the future bravely, as she prepares to begin a new life with her daughter, Pearl. In Europe. Years later Hester returns to New England, where she continues to wear the scarlet letter. After her death she is buried next to Dimmesdale, and their joint tombstone is inscribed with "on a field, sable, the letter A, gules".

From the story above, we can see the character of Arthur Dimmesdale as one of the characters who has a struggle in his psychology as a man, Arthur Dimmesdale's irresponsibility is the mother of his evil which affects both his physical and spiritual heart. Readers may not blame his aberrant behavior which leads him to make love with Hester Prynne for the sake of the nature of human beings. All need sex, yet all have to undertake their duties. Arthur Dimmesdale has to share the alienation and isolation coming from society with his lover when she is put on the market place. He is a man, what he has to do is to carry out his obligation "a man's obligation. Shame is on him. The sermon given to Hester Prynne further displays his irresponsibility. He asks Hester Prynne to believe him, though he (sinner) was to step down from high place, and stand there beside her. He even considers it as it were to compel the sin. In order to cover his sin, he murmurs that she will not speak so that he can interrupt Hester.

The study by Wojnicka (2021) entitled "Conceptualizing complicit masculinities". Despite its tremendous significance in the process of sustaining hegemonic structures of masculinities, male masculinities is not only rarely analyzed in the literature, but it received only a generic definition in Connell's masculinities as well as in Messerschmidt's work formulation, Connell's take on the term is even less elaborate despite her several claims that complicity is characteristic of the majority of men and they gain from its hegemony, since they benefit from the patriarchal divined, the advantage men in general gain from the overall subordination of women. Explanation of the hierarchical relations between forms of masculinities still need to be reconfigured. This includes questions about the relation between hegemonic forms of masculinity and non-hegemonic masculinity formations as well as about the relation between hegemonic masculinities, masculinity formations that support and strengthen hegemonic masculinity and those that resist and challenge hegemonic masculinity. This suggests that the original theory of hegemonic masculinity, as much as it remains valid and tremendously important in the analysis of intersections of power and gender, requires more nuanced reflection around other types of masculinities that are involved in sustaining

the existence of hegemonic forms. In my view, this applies mostly to complicit masculinities as contrary to subordinated and marginalized masculinities.

Amyeze, Nwafor, and Agbo's study (2022) on Nollywood films explores the ornamentalization of masculinity in Nigerian cinema, emphasizing its role in perpetuating harmful gender stereotypes. Gómez R.'s analysis (2007) of masculinity in "Uncle Tom's Cabin" draws from R.W. Connell's theory dissected the portrayal of white and black masculinities during the antebellum period, revealing the distortions caused by romantic racialism in the text. K.L. H's research (2021) delves into the portrayal of toxic masculinity in children's films and its potential impact on shaping future generations. Subrayan (2016) entitled "Complicity to hegemonic masculinity". Men have long been associated with dominance, strength and confidence and the issue regarding being compliant to the acceptable masculine ideal has always been part of a culture's social identity. This study focuses on critical discussion on masculinities studies in the classic fiction of D.H Lawrence. Drawing on narrative data from his novel *Sons and Lovers* (1913), the studies examine how hegemonic masculinity is confirmed by the male protagonist, the analysis focuses on how the male character aligns himself with the hegemonically authoritarian philosophy of "though" masculinity. The effects of social practices and socio-historical context in which Lawrence wrote these novels are also examined. The studies utilized Connell's theory of hegemonic masculinity through his character. The findings reveal that Lawrence aligns his male protagonist to the dominant role by sanctioning aggressiveness, autonomy and violence.

The researcher concluded that the term 'masculinity' refers to the roles, behaviors and attributes that are considered appropriate for men in a given society. Masculinity is constructed and defined socially, historically and politically, rather than being biologically driven. Masculinity can be analysed by using psychoanalytic approach by Sigmund Freud (1856-1939), and it can be applied in literature works, like the novel of "the scarlet letter" by Nathaniel Hawthorne.

## **METHOD**

In this research, the researcher used qualitative descriptive method because the research explained the masculinity of Arthur Dimmesdale in "The Scarlet Letter" novel. In this study, the research also described through the psychology approach in analyzing the data. According to Gay (1992), the descriptive qualitative method is the research method involves collecting data to test hypotheses or to answer questions concerning the current status of the subject of the study. A descriptive qualitative method is a study that determines and reports the way things are. Descriptive is scientific research that describe events, phenomena or fact systematically dealing with certain areas or populations.

The object of this study is a novel, *The Scarlet Letter*. This novel is a work of historical fiction by American author Nathaniel Hawthorne, published in 1850. Set in Puritan Massachusetts Bay Colony during the years 1642 to 1649, the novel tells the story of Hester Prynne, who conceives a daughter through an affair and then struggle to create a new life of repentance and dignity. Containing a number of religious and historic allusions, the book explores themes of legalism, sin, and guilt.

The technique of collecting the data is the way the researcher collected the data for analyzing the problem of the study. Some steps in collecting the data were obtained by reading the novel repeatedly four times and selecting important data from the sentences in the novel to find masculinities aspects of Arthur Dimmesdale in the novel. This way was conducted to obtain data related to the research. The researcher also did the library research, the researcher collected the information dealing with the problems by reading the book, several journals, or thesis. After collecting the data, the researcher categorized the masculinity

of Arthur using the theory of Conell. Afterwards, to understand what might become the reason for changing his quality of masculinity at the end of the story, the researcher used the psychological theory of Freud and analyzed the 3 stages (id, ego, superego) of his personality during the conflict of the story.

## RESULTS AND DISCUSSION

### Results

Complicit masculinity refers to a man who admires or does not challenge hegemonic masculinity, even if he doesn't fit within the category. In general, hegemonic masculinity, men or heads of families usually fulfil norms such as being responsible as a father or husband as well as the act of ruling the rapport between men and men in addition to between men and women in society, where in general women are subordinated to men (Gardiner, 2002). The things that should be done are to earn a living, meet the daily needs of partners and children, be present physically and mentally.

There are 3 stages of psychoanalytic approach according to Freud, it can be seen in the following table.

**Table 1.** Aspects of Masculinity with a Psychoanalytic Approach

No.	Aspects	Explanation
1.	Complicit Masculinity	The complicit masculinity in Arthur Dimmesdale's character can be seen in his absence in filling the role of partner and parent. Dimmesdale's complicit is dark and his penance is horrifying as he tries to unravel his mystery. Dimmesdale struggles with his knowledge of his sin, his inability to disclose it to Puritan society, and his desire for penance. He knows his actions have fallen short of both God's standards and his own, and he fears this represents his lack of salvation. In an attempt to seek salvation, he fasts until he faints and whips himself on the shoulders until he bleeds. But these punishments are done in private rather than in public and do not provide the cleansing Dimmesdale seeks and needs.
2.	Hegemonic Masculinity	The hegemonic masculinity of Arthur Dimmesdale did the right thing by confessing all of his wrong doings in the past. This action led to the public humiliation to Hester finally stopped. Society's view of Arthur Dimmesdale changed before the end of his life; at the end he will be remembered as dishonorable man. In the forest scene, Dimmesdale evidently realizes that he is human and should ask forgiveness and do penance openly. On the way home, he sees how far his defenses have been breached by evil. These thoughts explain why he can so easily write his Election Day sermon, which is filled with the passion of his struggle and his humanity.

Analyzing the masculinity of Arthur Dismmesdale in the scarlet letter novel by Nathaniel Hawthorne (1850) using the approach by Freud's, according to Freud there are 3 aspects of psychology which are, id, ego, and superego. The masculinity of Arthur

Dismmesdale analyzed by using the theory from Connell, there are 2 aspects of masculinity in Arthur Dismmesdale character there are complicit masculinity and hegemonic masculinity.

The masculinity of Arthur Dismmesdale in the novel *The Scarlet Letter* has been indicated since the beginning of the story. In this analysis there are 2 kinds of masculinity which are; complicit masculinity and hegemony masculinity.

The complicit masculinity of Arthur Dismmesdale's character can be proven from his dialogue with Pearl who is his own biological child, in Chapter 113, page 115.

*"Pastor!"* Pearl whispered. *"What do you want to say, kid?"* asked Mr. Dismmesdale *"will you be standing here with Mother and me, tomorrow afternoon?"* Pearl asked. *"No, I can't, my little Pearl,"* answered the priestess, for with the new energy she had acquired, all the feelings of fear of society which had so long plagued her life now came upon her again; and he shuddered to find himself in this bondage - but was still accompanied by a feeling of joy. *"I can't, my son, I will stand with your mother and you one day, but not tomorrow."*

In the dialogue between Arthur Dismmesdale and Pearl, who is his own biological daughter, it can be proven that Arthur Dismmesdale has bad masculinity, because of his inability to be a brave man and unable to take responsibility for the mistakes he himself created, he prefers to blame the problem on himself. others. This was proven by his unpreparedness when Pearl asked him to admit his status as Pearl's father.

Another aspect of masculinity in Arthur Dismmesdale is hegemonic masculinity which can be seen from chapter 23 page 217

*"New England Society!"* he shouted in a booming voice, high, solemn, and majestic - but always trembling, and sometimes shrill, struggling out of the bottomless depths of regret and suffering. *"You, who have loved me! who consider me holy! Look at me here, the only sinner in the world! at last! at last! I stand in the place where seven years ago I should have stood; here, with this woman, whose very strong arms have supported me to climb upwards, holding me, at this terrible moment, from falling!"*

In his confession to the village community, Arthur Dismmesdale shows a good side of masculinity because he dares to admit his mistakes even though the confession he makes can change the community's view of him. The brave nature he creates is a characteristic possessed by hegemonic masculinity.

Therefore, based on the approach of Freud's Theory on Psyche. Id, Ego, and Superego were the three layers of personality. It was the basic structure of individual personality, according to Freud, Id represented human's biological instinct. Freud described Id as "pleasure principle" and "primary-process thought", representing Id fulfilled human need the combination of Id, Ego, and Superego forms the behavior and personality of an individual, which represented by their behavior in the society and their interaction with others. Id, Ego, and Superego theory is the fundamental theory in Freud's personality theory (Zhang, 2020).

There are 3 stages of psychoanalytic approach according to Freud, it can be seen in the following table.

**Table 2.** Psychoanalytic Approach According to Freud

No.	Stages	Explanation
1.	Id	Id analysis of Arthur Dimmesdale's character can be based on his desire to have sexual relations with Hester. As a normal human being, Arthur Dimmesdale has sexual instincts and lust, which are very common in humans. However, this creates moral pressure for Arthur because of his position in social life as a high-ranking priest. Theologically, it may be pointed out that priests serve in the place of Christ and therefore, their ministry specially configures them to Christ. As is clear from Scripture, Christ was not married (except in a mystical sense, to the Church). By remaining celibate and devoting themselves to the service of the Church,



		priests more closely model, configure themselves to, and consecrate themselves to Christ). Freud theorized that a person's superego began to form. Freud saw the superego as a guardian that pressured the ego to resist the id's impulses in order to fit social norms. The conflict begins with Arthur Dimmesdale having desires in general which are categorized as Id, which is an instinct in humans.
2.	Ego	The ego of Arthur Dismmesdale can be seen when he avoiding the impulsive actions which he felt could reduce his status as a high-ranking figure in social life. Arthur, as a priest who is known to be very good in his city, prefers not to admit the mistakes he has made to protect his good name and chooses to sacrifice the person he loves, Hester. Avoiding various conflicts and not being honest and responsible for the actions he has taken. he chooses to live in silence with various feelings of fear, depression and anxiety. This is illustrated in chapter 2 where Arthur lives in fear due to a sense of guilt after abandoning his responsibilities as a father and partner.
3.	Superego	Superego analysis of Arthur Dismesdale's character can be seen in the last chapter of the book, doing the truth by sacrificing himself and committing all his mistakes so far in public.

### *The Data of Arthur Dismmesdale Psychology in the Scarlet Letter Novel*

The psychology of Arthur Dismmesdale in the novel *The Scarlet Letter* has been indicated since the beginning of the story. It can be seen from the chapter 4 page 37:

*Despite his great innate talent and high scientific achievements, there was something odd about the young clergyman's appearance - he looked worried, surprised and half afraid - like someone who felt lost and didn't know where he belonged when he was with his fellow humans, and can only feel calm when you are isolated alone.*

The feelings felt by Arthur Dimmesdale when facing a situation which he thinks is not good is part of ID, because the fear he experiences occurs naturally as a human being who has feelings, in this chapter Arthur Dimmesdale feels afraid because he knows that he has a big role in causing the problem, because the mistake made him feel afraid and anxious.

In the character Arthur Dimmesdale, there is also an ego as part of the psychological approach by Sigmund Freud. His ego can be seen from chapter 8 page 81:

*"It's true what he says," he began to speak in a melodious voice, trembling, but so powerful that the room echoed, and made the empty armor clank. "There is truth in what Hester says, and in the feeling which drives her! God gave her this child, and gave her also an instinctive knowledge of her nature and needs - both of which seem more strange - which no other human being could possess. And, moreover, does it not contain a nature what is most sacred in the relationship between mother and child?"*

From the narrative above, Arthur Dimmesdale describes his ego in his view of Hester to the village community, he tells them that not everything Hester did was wrong, there were some things she went through because of God's will. In his response, Arthur Dimmesdale indirectly alleviated the bad views of the village community towards Hester, besides that, the village community also learned a new lesson from Arthur Dimmesdale.

The superego aspect is also found in the character Arthur Dimmesdale which can be seen from chapter 12 page 108.

*They didn't know what was behind those words of curse against themselves. "Godly youth! If he sees such sin in his white soul, how terrible what he will see in our hearts!" The clergyman knew - as a subtle and contrite hypocrite - what response would be given to his vague confession. he has deceived himself by admitting a feeling of guilt, but instead sins again. he had told the truth, but turned it into a huge mistake. However,*

*because of his nature and unlike many people, he actually really loves the truth and hates lies.*

From the narrative above, Arthur Dimmesdale prefers to cover up his mistakes so that the village community does not hate him and still respects him. As a man, he should be able to face the problems he caused himself. Instead of taking responsibility, he has to blame these problems only on Hester, and the decision is clear. which he took to protect his good name in the eyes of the village community.

## **Discussion**

Developing characterization has permanent changes in several aspects of the character, namely personal changes or development to go through life and carry out changes in the future. Wellek and Warren (1948) define that character development or change is a static characterization that does not leave changes that have great meaning in an action and does not occur directly in changes in human relationships that become storyline.

Wellek and Warren (1948) state that it can be concluded that in one story line, one shop can have more than one characteristic, for example, if at the beginning of the story a character has evil qualities, then there is a possibility that at the end of the story the character will have good qualities too. This transfer of one trait to another is also found in the character Arthur Dimmesdale in the novel *The Scarlet Letter*.

In the novel, it is explained that at the beginning of the story, Arthur Dimmesdale has a very complicit nature in masculinity, this is due to his inability to be a responsible and brave man. At the beginning of the story, Arthur Dimmesdale is told that he is always running from the reality that he should accept as a result of his own actions., but because of fear he chose to remain silent rather than face the problem. At the end of the story, Arthur Dimmesdale is said to have hegemonic masculinity because at the end of the story he dares to admit his mistake to the wider community regarding his mistake which he should have told 7 years ago, even though he already knew what would happen to him if he told it. His mistake was with the village community but he still said it out loud and he was ready for the risks he would experience, especially the change in the community's view of him.

## **CONCLUSION**

Arthur Dissmesdale undergoes 2 kinds of masculinities during the story, the first is complicit masculinity and the second is hegemonic masculinity. He was characterized as puritan priest has who failed the true quality of a real man and was unable to face problems that he actually created himself. After being actually hatred for himself toward his wrong deed and put his love, Hester in great sorrow for taking all the blame to herself, Hawthorn in this novel portrayed Arthur by having psychological dilemma and finally decided to admit his action to the public. His character was dynamically changed masculinity into hegemonic masculinity that in line with Holman and Harmon (1986) a dynamic character is the one modified by actions and experiences and one objective of the work in which the character appears to reveal the consequences of the actions.

Arthur Dimmesdale's character also displayed as a very realistic person. The results of Arthur Dimmesdale's psychological analysis are well written and quite complex. This can be seen from his psychological stages the id, ego, and super ego. Arthur Dimmesdale is said to have had ups and downs in the moral compass of his life, starting with the Id and ego which created conflict, to superego which ended the conflict and the story.

From this study, the writer also suggests the next researcher to conduct further research on cultural aspects of the novel "*The Scarlet Letter*", because the writer sees that there are many local cultural conflicts that can be researched because they have a diversity of social

cultures from other regions, apart from that, the masculinity conflict that occurs in Arthur Dismesdale is also caused by the social culture that is occurring in that time.

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