

ELIJAH'S PRE-CONVENTIONAL MORAL DEVELOPMENT PROCESS AS SEEN IN PAULO COELHO'S THE FIFTH MOUNTAIN

Dara Nilam

English Literature Program, Faculty of Language and Art, State University of Surabaya
e-mail: 1102154210.Dara@gmail.com

Drs. Much. Khoiri, M.Si.

English Literature Program, Faculty of Language and Art, State University of Surabaya
e-mail: much_choiri@yahoo.com

Abstrak

Artikel ini akan membahas lebih dalam mengenai proses perkembangan moral Pra konvensional tokoh utama Elijah dalam novel *The Fifth Mountain* karya Paulo Coelho. Teori yang digunakan dalam penelitian ini adalah tentang perkembangan moral yang dirumuskan oleh Lawrence Kohlberg. Tokoh utama Elijah dalam novel *The Fifth Mountain* digambarkan sebagai seorang nabi yang telah melalui banyak dilema moral semasa hidupnya sebagai bentuk ujian hidup yang ditimpakan kepadanya oleh Tuhan. Hal ini menunjukkan bahwa penalaran moral yang dilakukan seseorang tidak datang dengan sendirinya namun harus melalui berbagai proses pemikiran yang bertahap seperti yang dirumuskan dalam teori perkembangan moral oleh Kohlberg. Berbagai data yang disajikan dalam artikel penelitian ini akan membuktikan bahwa moralitas berhubungan erat dengan cara berpikir dan hasil keputusan yang diambil oleh seseorang yang merupakan bagian dari proses kognitif tiap individu dan juga pengaruh dari lingkungan sekitarnya seperti yang dialami oleh tokoh utama Elijah dalam novel *The Fifth Mountain* yang menjadi objek dalam penelitian ini.

Kata Kunci: *Moralitas, Perkembangan Moral, Tahapan Perkembangan Moral Pre-konvensional, Perspektif Sosial*

Abstract

This article deals with revealing the Pre-conventional moral development process using Kohlberg's moral development theory as represented in Paulo Coelho's *The Fifth Mountain*. The problem discussed in this study is related to depicting Elijah's Pre-conventional moral development process as a prophet who always faced various moral dilemmas through his lifespan. It is proved that morality cannot come from itself, there are many steps ahead to follow in order to acquire higher stage of morality reasoning and this concept become the main purpose of the study. This study use psychological approach via Kohlberg's stages of moral development theory to revealing Elijah's moral development process. The data that collected on this study prove that morality which is deals with the way of thinking and the decision that individual make is something correspond with individual's cognitive development and influenced by the society perspective about morality and moral value.

Keywords: *Morality, Moral Development, Pre-conventional Moral Development Stages, Social Perspective*

INTRODUCTION

What the make us human? What distinguishes man from other mammals? Both of us have strikingly similar skeleton structural, same red colored blood, breed the same way, even the way we eat is exactly same. In fact, according to a science research 96% up to 98% of human DNA is exactly same as chimpanzee's DNA.

The most contrast that distinguishes between humans and animals is about the mind, since humans are able to think. When the animal just hunt their prey for eat, while human through their intelligence start to developing some agricultural techniques to fulfill their food needs. Humans can differentiate between good or bad thing for themselves and others. Human instinctively have an incentive to explore the world they live as a form of their biological adjustment process. This good or bad thing is called Morality.

Based on Ayn Rand opinion, morality is a set of code of values which underlying and guide man's choice and action in their daily live. (Rand, 1964) People use morality as a tool to resolve the problem through the creation of good values which are considered for the benefit and not harming either to himself or others. Human beings have many needs, desires, and personal goals and objectives in common and it need encourage to corporate with one another to achieve that. Morality exists because human needs it and they found it through recognition about the importance of living together in a corporative way. Humans are able to make judgments about their own and others actions and as a result of human are able to make considered moral choice. (Harman, 1977)

Through this article it will be decrypted the example of the application how moral development process that occurs in an individual through the figure of Elijah in the novel *The Fifth Mountain* by Paulo Coelho. The theory about moral development firstly proposed by Lawrence Kohlberg, a professor in social psychology and education. He is most influential figures in the cognitive development theory and education for his effort to formulate the theory of several stages in moral development process.

Similarly to what was experienced by Elijah, the main character in the novel *The Fifth Mountain* by Paulo Coelho. Since he was child he did not want to be a prophet and also he didn't have ideas what should he do as a prophet. Because at that time a prophet has the higher position in the social strata after the king and it can be dangerous for them. But Elijah remain choose to be called as a prophet and the messenger of God who became the link between man and God Himself. Elijah did it because he felt responsible after the angel of God always visits him and get him visions as a God's Prophet. This shows the first level of Kohlberg's moral development theory which known as Pre-conventional level.

The Pre convetional level is the level of most children under age of 9, some adolescents, and adult criminal offenders. In this level as the lowest level in moral development's hierarchy someone not showing their internalization of moral values because their moral reasoning only controlled by the simple thought of reward and external or physical punishment. The individual at this level has not yet come to really understand and obey the conventional of societal rules and expectation. (Kohlberg, 1976)

RESEARCH METHODOLOGY

This study is a descriptive-qualitative study and use a library research. Therefore, the data will not be in number. This study uses novel entitled *The Fifth Mountain* written by Paulo Coelho, the Indonesian version was published by Gramedia Pustaka Utama entitled *Gunung Kelima*. For the English version was published by Harper Collin Press as the data source of the study. Data used in this study are in the form of quotations which are taken from the novel *The Fifth Mountain* related to moral development process which concern to Pre-conventional Level as represented by the character Elijah. Those processes are revealed through Elijah life process.

The method of collecting data which is used is library method. The data will be collected by reading the novel closely and take some quotations which can prove the issue. The references are also used for completing the data collection. The references will be obtained from e-book journal and website.

The data in this thesis will be classified according the problem statement. So it will discuss only important thing related to the issue. The next step is explaining about the issue using theory, the theory is take from psychoanalysis about moral development process, the things will be discuss is about Pre-Conventional Level of Elijah's moral development and each stages in it.

ANALYSIS

First level of Kohlberg's moral development process theory is called Pre-conventional level that divided into two stages; stage I-Heteronomous Morality and stage II-Individualism, Instrumental Purpose, and Exchange. The earliest stage of moral development which is called heteronomous morality stage is especially common in young children, but adults are also capable of expressing this type of reasoning. At this stage, children see rules as fixed and absolute. They avoid breaking rules backed by punishment, obedience for its own sake, and avoiding physical damage to persons and property because the avoidance of punishment and the superior power of authorities.

This also applies on Elijah at his childhood when he is told at the first time by the High Priest who was met by his parents that he was a prophet who is specially chosen

by God and given a grace to communicate directly with God.

“Since childhood, he had heard voices and spoken with angels. This was when he had been impelled by his father and mother to seek out a priest of Israel who, after asking many questions, identified Elijah as a nabi, a prophet, a “man of the spirit”, one who “exalts himself with the word of God”. (Coelho, 2009; 11)

At that time, Elijah doesn't really know about the real tasks that he must do as done by someone who was appointed directly by God and he also did not really think that he is a special people. He could only see things that are not important as news for the King, just like a flash vision of the seas in far places, mountains that is occupied by weird creatures, also some strange train structure that has eyes and wings. Sometimes, he also heard that some advice that he thought was coming from his guardian angel. That kind of advices are actually not very interesting for the priests and king because that advices are usually only about his private life. Elijah's parent also forbade him to tells his visions and voice that he had heard from his guardian angel to anyone other because it will be dangerous for himself.

“When they left that place, his father and mother demanded that Elijah never tell anyone what he saw and heard; to be a prophet meant having ties to the government, and that was always dangerous.” (Coelho, 2009; 11)

Elijah who did not know about anything just kept it to his parents and promised that he will not tell anyone about what he has seen or heard from his guardian angel. Moreover, through the age the visions and mysterious voices he often heard is lessen. “As soon as the visions disappeared, he-obedient to his father and mother-made every effort to forget them as rapidly as possible.” (Coelho, 2009; 12)

At the time Elijah was entering a stage of moral development process that is called Heteronomous Morality stage. He avoids the superior power authority that in this case is the

King. He rejected all relations about that he is a prophet who should provide advices and direction to the king way of ruling in order to avoid the fierce anger of the God. But Elijah chose to remain silent and kept all these blessings because he had assumed that having any connection with the king will be dangerous for himself and his family.

Other than that, he also do all of this as a form of obedience to his parents. On this moral development stage a person will experience confusion of authority's perspective with one's own. Elijah was only obeying the commands from his parents by not telling his visions on any one to avoid breaking rules and backed by the punishment from his parent because he think that this obedience for its own sake.

Another feature of Heteronomous morality stage is avoiding physical damage to himself and other persons. He chose to work all the time rather than go around the Gilead city to spread the God's command in a way that is usually done by those who call themselves as a prophet. That prophets usually shouting to tell the people to listen to what is they had heard from the God and show the scars that they perceive as 'sign from God or commonly known as the stigmata.

“Truly, such was not his destiny; never would he be capable of evoking a trance through dancing or self-flagellation, a common practice among those “exalted by the voice of God,” because he was afraid of pain. Nor would he ever walk the streets of Gilead, proudly displaying the scars from injuries achieved during a state of ecstasy, for he was too shy.” (Coelho, 2009; 12)

Elijah was not willing to do this because he was afraid and avoid the pain. He calmed himself with the thought that God would never want to hurt or He would never ordered people to hurt himself to obey His commands. This stage is also called egocentric point of view where one can only concerned with a good thing for himself and to avoid to do anything that could affect himself to receive a punishment because of it.

At that time Elijah also did not care and did not consider as an important thing when he heard about king Ahab and Jezebel's wedding. Jezebel is a beautiful princess of Tyre. It is a common practice which previous kings also married a princess from foreign country in order to obtain the country peace and avoid a major war between the two countries.

Elijah scarcely cared if the people of the neighboring country believed in gods that did not exist or dedicated themselves to strange religious practices such as worshipping animals and mountains; they were honest in their negotiations, and that was what mattered most. (Coelho, 2009:13)

Elijah did not think it was important because he felt that it had nothing to do with him. He will not lose or gain anything by the king and princess of Tyre's wedding. This is characteristic of heteronomus that an individual only care about themselves or egocentric point of view. He was not interested in the interest of others as long as it does not interfere with his life.

After ascending to the throne, Jezebel had asked Ahab to replace the worship of the Lord with that of the gods of Lebanon.

Elijah, though outraged at Ahab's compliance, continued to worship the God of Israel and to observe the laws of Moses. "It will pass," he thought. "Jezebel seduced Ahab, but she will not succeed in convincing the people." (Coelho, 2009: 13)

Here, Elijah also still thinks the same that by letting King Ahab comply Jezebel's to replace the worship of the previous God with that of the gods of Lebanon to keep the peace of the country. Elijah thought that as before all of this will go away by itself later and does not want to oppose the king's decision because he thought that the king's decision has nothing to do with him though as a prophet he should defy the king to continue to worship the god of Israel rather than new belief which brought by that princess from Tyre.

Then one day something he was not expecting took place. One afternoon, as he was finishing a table in his shop, everything around him grew dark and thousands of tiny lights began twinkling about him and he heard a mysterious voice from the angel of God who told him to tell Ahab to return to worship the god of Israel because otherwise God would not bring down a drop of rain in the region and the region will be hit by the worst drought for years if they are still violated. The next moment, all returned to normal in the shop where he worked.

"ELIJAH DID NOT SLEEP that night. For the first time in many years, the sensations of his childhood came back to him; and it was not his guardian angel speaking but "something" larger and more powerful than he. He feared that if he failed to carry out the order he might be cursed in his trade." (Coelho, 2009; 14)

In the quotation above has been described that after a mysterious incident in the afternoon, Elijah kept thinking about how to tell the vision he received from the angel of God to the king. It is said that he was afraid his livelihood job would be cursed if he did not deliver the message from God to the king. From this quote it can be concluded that Elijah is still in the stage of heteronomous morality because he avoid breaking rules because of the fear of punishment from the superior power which in this case is God. "and it was not his guardian angel speaking but "something" larger and more powerful than he. He feared that if he failed to carry out the order he might be cursed in his trade. (Coelho, 2009; 14).

By morning, he had decided to do as he had been asked. After all, he was only the messenger of something that did not concern him; once the task was done, the voices would not return to trouble him. Arriving at the palace, he told the king that a drought would assail the region until worship of the Phoenician gods was forsaken. Elijah told her of the vision, of the pain in his head, of the sensation that time had stopped as he listened to the angel. After that "He left convinced that he had carried out his mission and could go back to his work in the carpentry shop." (Coelho, 2009;15) this indicates that

Elijah doesn't consider that his action will cause a reaction from the other party in this case is King Ahab and Jezebel. He just thinks that he has been doing his job properly and finish up here to convey the warning he received from angel of God. This is the characteristic of social perspective of heteronomous morality stage that individual doesn't consider the interest of others or recognize that their difference from others.

Next stage in moral development process is called stage II Individualism, Instrumental Purpose, and Exchange. At this stage of moral development, someone account for individual points of view and judge actions based on how they serve individual needs. What is right based on their opinion is when they follow rules only when it is to someone's immediate interest. They acting to meet one's own interests and needs and letting others do the same. Right is also what's fair, what's an equal exchange, a deal, and an agreement. They do that because they want to serve one's own needs or interests in a world where you have to recognize that other people have their interests too.

After meeting with King Ahab that afternoon, he worked for the rest of the day and slept peacefully. The next morning he was awakened before dawn by the Levite; Jezebel had convinced the king that the prophets were a menace to the growth and expansion of Israel. Ahab's soldiers had ordered to execute all who refused to abandon the sacred task that God had conferred upon them. To Elijah alone, however, no right of choice had been given: he was to be killed. He and the Levite spent two days hidden in the stable south of Gilead while 450 prophet were summarily executed.

Things that Elijah done that reflects that he is at this stage is the time when he was surrounded by king Ahab's troops who was ordered to kill him. He is in hiding in a stable with the Levite, another prophet. At that time, he felt really disappointed with God's fate that awaits him. "I HAVE SERVED A LORD WHO NOW ABANDONS ME into the hands of my enemies," said Elijah" (Coelho, 2009; 09).

From the quotation above it shows concrete individualistic perspective, which was one

feature of the second stage of moral development process. He thinks that what has been done is to serve god with all the heart, and keep all his commandments will have an impact on that he will also receive from God just like a good life that was full of God's bless. But it turned out that he is protracted suffering as considered result because he was chosen to become one of the prophet who sent by God Himself. At this stage someone ways of thinking is about their rights is what is fair, what's an equal exchange, deal, or agreement. Just like Elijah did, when he obeyed what he commanded by God he hoped that God will also bounce what he wished. Elijah insisted that why God let him be killed by King Ahab's army because he carrying out His orders. "The Lord cannot wish us to be massacred without mercy," insisted Elijah." (Coelho, 2009;9) this is shows that Elijah thought its not fair if why god let him to die if he already serve him with all his might. Why God spare the suffering of those who love Him? Why doesn't He save them, instead of giving might and glory to His enemies? He thinks that something fair is if we get a 'reward' if we obey the highest authority.

Furthermore, Elijah also think that what he is doing now that is when he prefer to obey God's order as a bad decision and it's also pointless for him. "Perhaps the Levite would convert and escape death. But for Elijah there was no choice: everything was happening through his own fault, and Jezebel wanted his head under all circumstances." (Coelho, 2009;9)

It also demonstrated that what is considered right by Elijah at this stage still about his personal pleasure-seeking orientation. It means that he did it just to avoid punishment form God but on the other hand he actually got a punishment from the king and he was really regretted for obeying God as a prophet. At this stage individual act is not based on loyalty, gratitude, or justice just limited on pleasure seeking orientation.

"It was an angel of the Lord who obliged me to speak to King Ahab and warn him that it would not rain so long as Baal was worshiped in Israel," he said, almost in a plea for absolution for having heeded what the angel had told

him. "But God acts slowly; when the drought begins to take hold, Princess Jezebel will already have destroyed all who remain loyal to the Lord." (Coelho, 2009; 09)

Based on quotation above describes how Elijah really disappointment to God who is serves he. At that time, the God command him to warn the king that he and his peoples should go back to put their worship to God and left false believe that was brought by their new queen new. But although Elijah had his message to the king what was he acquired is just the opposite of what he have done, in fact he ended up as a fugitive whose his head is appreciated by many gold to anyone who can kill him. He judges action based on how he serves his individual needs. At this stage he sees human relations are interpreted in terms of the street or the marketplace where reciprocity is interpreted as "You scratch my back and I'll scratch yours." He insisted that why God let them die when as a prophet they always do what He want.

After the death of the Levite, Elijah got an order from God to go to by the banks of Cherith river and seek his safety there.

HE WALKED FOR MANY HOURS, TAKING PATHS LONG since unused, until he arrived at the bank of the rivulet of Cherith. He felt shame at his cowardice but joy at being alive. (Coelho, 2009; 33)

As mentioned in the above quotation that Elijah feel ashamed for the cowardice actions that he did by leaving Israel as his hometown and prefers to hide in the area near to the Cherith river. At first he considered to try save the life of the Levite, but suddenly he felt afraid whether the archer came back because of he changes his mind to just releasing Elijah even though he is the most wanted fugitive prophet among others. Elijah finally decided to abandon the Levite away and chose to flee to the Cherit river area. He assume that his life is more important and help the Levite is useless. This is accordance with the characteristics of the second stage of moral development process that someone had concrete individualistic perspective. As a prophet, Elijah should not run away and stand against the king Ahab, who was attempted to kill him. For his cowardice he was totally failed to carry out his duties as a prophet. On the other hand he also grateful

to be able to escape from the horrible death at Ahab's soldier hands.

Elijah is aware that everybody has their own interest to pursue but what is right is based on their own personal perspective. He think "Whatever he had done in the past now lay in ruins—merely because he had elected to carry out the Lord's will." (Coelho, 2009; 17) At that time he had a moral dilemma about whether what he was doing is right or wrong. He regretted why God not give him 'reward' that he deserves after his obedient to the God. After going through various events that reflects that he was the second stage of moral development, a few the next event also reflects that Elijah's moral reasoning ability began to rise to a higher level that called Conventional levels.

CONCLUSION

Based on the analysis presented in the previous chapter, it is concluded that the novel contains the concept of Pre conventional moral reasoning and moral development process which is found in the main character, Elijah. Elijah's moral development start when the he told at the first time by the High Priest who was met by his parents that he was a prophet which are specially chosen by God and given a grace to communicate directly with God. Elijah was entering a stage of moral development process that is called Heteronomous Morality stage. He avoids the superior power authority that in this case is the King. Another feature of Heteronomous morality stage is avoiding physical damage to himself and other persons. He chose to work all the time rather than go around the Gilead city to spread the God's command in a way that is usually done by those who call themselves as a prophet. Then along with his struggle he continues to improve his moral development to the higher stage. All those moral dilemma make his morality principal and reasoning improve to the next higher level.

DAFTAR PUSTAKA

- Alaya, Fracisco Jose. (last updated 12-16-2014) *Evolution: Structural Similarities*. <http://www.britannica.com/EBchecked/topic/197367/evolution/49847/Structural-similarities> (accessed on 15 April 2015)
- Coelho, Paulo (1998) *The Fifth Mountain*. New York: HarperCollins / HarperFlamingo

- Coelho, Paulo. (2009) *Gunung Kelima* (Tanti Lesmana, Trans.). Jakarta: Gramedia Pustaka Utama
- Doherty, W. J. (1995). *Soul searching: Why psychotherapy must promote moral responsibility*. New York: Basic Books.
- Feldman, Robert S.(2011) *Understanding Psychology 10th ed.* NY: McGraw-Hill
- Jeong, C., & Han, H. (2013). *Exploring the Relationship between Virtue Ethics and Moral Identity*. *Ethics & Behavior*, 23(1).
- Harman, Gilbert. (1977) *The Nature of Morality: An Introduction of Ethics*. Oxford: Oxford University Press
- Kohlberg, L. (1976). *Moral Stages and Moralization: The Cognitive-Development Approach*. In R. Lickona ed. *Moral Development and Behavior: Theory, Research, and Social Issues*. NY: Rinehart & Winston Holt
- McCullough, M. E.,& Snyder, C. R. (2000). *Classical sources of human strength: Revisiting an old home and building a new one*. *Journal of Social and Clinical Psychology*, 19.
- Monks, F.J, Knoers, A.M.P, & Haditomo, Siti Rahayu (2006) *Psikologi Perkembangan: Pengantar dalam Berbagai Bagiannya*. Yogyakarta: Gadjah Mada University Press
- Mott, Dianne K. Daeg de. (-) *Psychology encyclopedia. Moral Development*.<http://psychology.jrank.org/pages/431/Moral-Development.html> (accessed on 15 April 2015)
- Rand, Ayn. (1964). *The Virtue of Selfishness*. NY: Penguin Books USA.Inc
- Santrock, John W. (2003) *Adolescence 6th ed.* Jakarta: Erlangga
- Setiono, Kusdiratri. (2009) *Psikologi Perkembangan: Kajian Teori Piaget, Selman, Kohlberg, dan Terapannya dalam Riset*. Jakarta: Widya Padjadjaran
- Suddendorf, Thomas. (2013) *Uniquely Human*. <http://www.psychologytoday.com/blog/uniquely-human/>. (accessed on 03 October 2014)
- Wikipedia. (2013) *The Fifth Mountain*. http://en.wikipedia.org/wiki/The_Fifth_Mountain. (accessed on 03 October 2014)
- Wikipedia. (-) *Elijah*. <http://en.wikipedia.org/wiki/Elijah>. (accessed on 03 October 2014)