

**CHILDREN'S HIDDEN WISDOM AS REFLECTED IN SAINT DE  
EXUPERY'S *THE LITTLE PRINCE***

**THESIS**

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**FACULTY OF HUMANITIES**

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM**

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EXUPERY'S *THE LITTLE PRINCE***

**THESIS**

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In partial fulfilment of the requirements  
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MALANG  
2018**

## STATEMENT OF AUTHORSHIP

I stated that the thesis entitled **Children's Hidden Wisdom as Reflected in Saint de Exupery's *The Little Prince*** is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, 17 October 2018

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## APPROVAL SHEET

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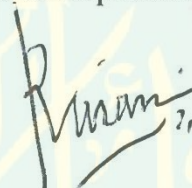
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## MOTTO

FOR EVERYONE THAT'S LOST, AFRAID, HURT OR CONFUSED, IT'S  
OKAY. WE ALL ARE. IT'LL TAKE TIME, BUT WE'LL BE OKAY. I  
PROMISE.

- J



## DEDICATION

I proudly present this thesis to:

My beloved parents,

Karji and Kusmiati, who always give their best support for my study, the only who always be my home when I am in suffer and be the one who will be the proudest of my success.

My Brothers,

Kushariadi, who never tired of being the wide shoulders whom I can lean on and Katon Setyo Budi, who always give his invisible support towards every decision I made.

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Malang, 18 October 2018

The Researcher



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## ABSTRACT

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Keywords : Symbol, connotative, denotative

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This study mainly discusses about one of the most popular children's novel by Antoine de Saint Exupery, *The Little Prince*. This analysis aims to discuss about the symbol of wisdom within the story presented by the children character. *The Little Prince* itself is one of children's literature which has been adapted into a great number of another works.

This novel is popular as a children novel. Its contents are actually directed to satirize adult's way of thinking. Adults tend to think every single think in term of number, consider everything based on its appearance only. Thus Exupery dedicated novel *The Little Prince* for the grown-ups who had been forget that they have been once a child with all the modesty.

In doing this analysis, the researcher proposes two objectives, those are to find out what symbols used by Exupery to represent wisdom of life presented by the character within the children novel. While the second objectives are to find what story lies behind each symbols used in the story. The researcher decides to use semiotic theory by Roland Barthes to answer the problem statement proposed.

The result of this analysis shows there are 4 symbols of wisdom presented by the characters used within the story. Those are businessman, the snake and the fox, the boa and the sheep and the last is the rose. Each symbols presented symbolize the wisdom of life which, instead, are presented by the character in children novel. While, the ideology lies behind this story is affected by the social condition when the novel was created in the World War era. So that, the symbols used commonly related to war and also express peacefulness.

Keywords: denotative, connotative, symbols

## مستخلص البحث

خيّل فدقلىة. ٢٠١٨. الحصاة الأطفال كما صورت فى روافة سائنت دي إكسوبيري ( *Saint de Exupery* )، الأمير الصغفر. البحث العلمى. قسم اللغة الإنجليزية وأدبها، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

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الكلمة المفتاحية : الرمز، المعنى المفهوم، المعنى الدلالة

يركز هذا البحث على إحدى روافة لAntoine de Saint Exupery ، الأمير الصغفر. تهدف هذه الدراسة إلى تحليل رموز المعرفة فى القصص التى تروىها شخصيات الأطفال. الأمير الصغفر هو أحد أدب الأطفال التى تم تكيفها العديدة إلى أشكال المحاولة الأخرى.

وراء شعبيتها كرواية للأطفال، أساس المعنى من هذه الرواية يهدف لىوعز إلى طريقة التفكير القراء البالغين. يميل البالغون إلى التفكير وقياس الأشياء بناءً على الأرقام ويعتبر فى كل شىء بناء على المظهور فقط. هذا هو السبب فى أن روافة الأمير الصغفر مخصصة للبالغين الذين نسوا أنهم كانوا ذات يوم أطفالاً بكل أفكارهم البسيطة.

فى إجراء هذا التحليل ، تقدم الباحثة هدفين للبحث، وهما لإيجاد الرموز التى يستخدم Exupery لوصف المواقف المعرفة التى تعبر عنها شخصيات الأطفال. و الهدف الثانى هو العثور على القصة وراء كل الرمز مستخدم فى القصة. يستخدم الباحث نظرية السيميائية Roland Barthes للإجابة الصياغة المشكلة المطروحة.

ونتيجة البحث تدل إلى أن هناك 4 رموز للمعرفة وصفتها شخصيات الأطفال فى هذه القصة. تشمل الرموز رجل الأعمال، والثعبان والثعلب، والأفعى والغنم، والوردة فى المتأخر. يعرض كل رمز موقفاً من معرفة الحياة ، والذي يعكس بدقة فى شخصية الأطفال. فى غضون ذلك، تأثرت الأيديولوجية الواردة فى هذه الرواية بالظروف الاجتماعية أثناء تأليف الرواية، وهو أثناء الحرب العالمية. لذلك ، فإن الرموز المستخدمة تتعلق بالحرب ولكنها من ناحية أخرى تصور السلام.



## ABSTRAK

Fadqiliyah, Khayil. 2018. *Kearifan Anak-Anak seperti Tergambar dalam Novel Saint de Exupery Pangeran Kecil*. Skripsi, Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim of Malang

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Penelitian ini berfokus pada salah satu dari novel anak terkenal karya Antoine de Saint Exupery, *The Little Prince*. Penelitian ini bertujuan untuk menganalisa symbol-symbol kearifan di dalam cerita yang dituturkan oleh karakter anak. *The Little Prince* adalah satu dari sekian banyak sastra anak yang sudah banyak diadaptasi ke dalam berbagai bentuk karya lain.

Dibalik kepopulerannya sebagai sebuah novel anak, konten dari *The Little Prince* sendiri pada dasarnya justru ditujukan untuk menyindir cara berpikir pembaca dewasa. Orang dewasa cenderung berpikir dan mengukur segala sesuatu berdasarkan angka dan menganggap segala hal berdasarkan penampilannya saja. Oleh karena itulah novel *The Little Prince* didekasikan untuk orang-orang dewasa yang sudah lupa bahwa mereka juga pernah menjadi anak-anak dengan segala pemikiran sederhanya.

Dalam melakukan analisis ini, peneliti menawarkan dua tujuan penelitian, yaitu untuk menemukan symbol-symbol yang digunakan oleh Exupery untuk menggambarkan sikap arif yang disuarakan oleh karakter anak-anak. Sedangkan tujuan kedua adalah untuk menemukan cerita dibalik setiap symbol yang digunakan di dalam cerita tersebut. Peneliti menggunakan teori Semiotik dari Roland Barthes untuk menjawab rumusan masalah yang diajukan.

Hasil penelitian ini menunjukkan ada 4 simbol tentang kearifan yang digambarkan oleh karakter anak dalam cerita ini. Symbol-simbol itu antara lain pebisnis, ular dan rubah, ular boa dan kambing, dan yang terakhir adalah bunga mawar. Setiap symbol merepresentasikan sikap kearifan hidup, yang manaa justru tercermin dari karakter anak-anak. Sementara ideologi yang terkandung di dalam novel ini terpengaruh dari kondisi social saat penciptaan novel, yaitu pada jaman Perang Dunia. Karena itu, symbol-simbol yang digunakan kebanyakan berkaitan dengan perang namun di lain sisi justru menggambarkan perdamaian.



# CHAPTER I

## INTRODUCTION

### A. Background of Study

Children and literature have an unseparated relation. Literary works may take a role as children's learning source. It may give whether positive or negative impacts toward their live stages. A great deal of children's knowledge is derived from the input of others rather than from the direct experiences of the children. One of the other inputs that commonly and it may take a role as the most impactful input is the story they read during their childhood (Gelman, 2009.p115). Adults tell a story before sleep about a prince who try to find his true love. Sometime, adults give a story about a Cinderella who suffered from her stepmother and step sisters then she was helped by the fairy godmother with its magical wound. A lot number of children grow up alongside with this fairy tale. It then is normal for children who absorb these stories are willing to have the same story as they heard in their childhood.

As everybody knows that literary work is a human's culture feature at any place and time. Further, Lukens as cited in Johnson (2014: p2) defined that literature has function to show the human's motives for what human are. It also aimed to invite the readers to react or identify the character in which it is a fictional character. Literature has a power that can make the readers to see into the character's mind in which it wasn't known by the character itself. Literature can

also be said as an expressions of society. Thus we can say that what happens in literary works might be the social condition in reality. As a part of society literature can only occur, as a part of culture, in the social context. Wellek & Warren (1949: p90) have also enlighten the connection between literature and society as a mirror. It is not only the implications of what were happen in the society through the author's writings but also what the literature ought to be. In order to make it clear, Wellek & Warren express it in a simple way; the literary work is not only influenced by the society of the author but also influences it. The author writings are not always the product of society but also the tools to shape the society (1949: p97).

A literary work that may give a strong impact, which might also shape the future view, for me as researcher is a work by Antoine de Saint Exupéry entitled *The Little Prince*. This literary work somehow looks like another normal children literary work. It is written simply by using a quite easy-to-understand diction and also not forget to give a great number of interesting drawings alongside the story. However then, a shocking reminder the researcher got when reading this work deeply. It strongly reminds the researcher again about the value of wisdom which has been learnt even since youngster. A wisdom that may be forgotten by most adult or grown-ups as the researcher.

Since we were child, we surely had been learnt about how we should make a friend. About how we were taught that to make a friend we should not see somebody else based on their colour-skin, their weight or even their wealth. Everybody's childhood must have been taught to draw a big mountain with the

scenery around it even though they haven't been directly see the mountain itself. These kind of wisdom that had been equipped with us since our early years, unfortunately has been lose when we are growing as adults. A wisdom in which is a behaviour, a tolerance or values of relativism and also an ability to discover everything lies beyond the surface appearance, which had been taught to us since our early life, in fact instead changed to be the contrary.

*The Little Prince* is an interesting literary work which physically covered as children's literature, with interesting drawing in it. However, when it is read closely their big motives aimed to grown-up readers within the simple and modest dictions used. By using modest dictions, Exupéry draws a clean thought of every child, it shows a fantastical story that can catch children readers' attention. It also proposes an easy to understand plot. However, on another side, the story content instead contains a deeper meaning if it was read by grown-up readers. It can be a reminder that hit them hardly. Exupéry try to remind grown-up about the life they live as they turned into adults was not as simple as children anymore. Adults tend to live strictly, determine everything based on numbers only without consider another aspect which may make something be more precious. Unfortunately, this way of live then make adults loss the meaning of wisdom which they ought to have as they grow up.

This role of literary works was Saint de Exupéry going to accomplish in his best classical children novel. He wanted to expose the more what literary work can do for its society, particularly for the grown-ups. By his writing in *The Little Prince*, Exupéry wish to change adults thought through children with the satiric,

but sometimes wise, diction on it. Start from his statement in the beginning of his book saying that “*adult is started from a child although just a number of grown-up remember it*” (Exupéry, 1943). This statement was stated by Antoine de Saint-Exupéry on the introduction of his writing. Before coming to the stage named adult, every grown-up must be experiencing the childhood stage. However then, this stage was commonly forgotten by the grown-up. It is proven by grown-ups who cannot even understand what children said well, as reflected in *The Little Prince* by Antoine de Saint Exupéry, even though the grown-up has ever experienced the childhood stage. This modest thought is expected to bring the grown-up to the simplest way of life as what every child, and might they have ever been, do.

All those features can easily be found in *The Little Prince* by Saint de Exupéry. This novel stands for the foreground children’s literature. The children readers can easily understand what is undergone within the story. However then, Exupéry can deliver the message well. The sarcasm to the grown-up is well delivered by the modest vocabulary choice. As for the dialogues used, Exupéry uses as real and honest dialogues as if he was the little prince.

Antoine de Saint Exupéry’s *The Little Prince* is one of the most successful children novel all the time. It was proven that this novel is still sold up to million copies a year. It has also been adapted into various kind of works from opera, ballet, a play, television series, museum and the newest is movie. A figure statue of Little Prince had also been built in its original country, France, as a symbolical respect towards the author and the success of the novel itself.

On another side, Antoine de Saint Exupéry was actually an aviator who fly an aviation since he was young. He got his flying license during his military service, but had to quit from his love towards flying when he was released from military. However, his fate sent him back to be an aviator again by flying a civil transportation on July, 5 1926. His carrier as an aviator keep rising as he had been interviewed as the pilot in postal air Mail Company. During the World War I the potential of aerial business keep rising that made Exupéry given a great chance to fly and open new route to the Northern Africa. Thus, his name was also written as the pioneering pilots who advance the widespread of postal lines in South America and Africa (Toshiharu, 2001 p.335-336).

Exupéry's carrier in writing started in 1931 by his first published *Night Flight* which got Femina Prize and followed by his next book *Wind, Sand and Stars* which got novel Grand Prix of the French Academy. There are similarities of his works. Most of them are an illustration of his life that make them feel alive. Most of his works also portrayed his experiences as an aviator. Thus, his books commonly have a general theme of aviation, including his masterpiece, *The Little Prince*. His experience as an aviator, who had already in a number of dangerous flight and mission over Mediterranean to Sahara and got several incidents during his flight, had been inspired him in writing most of his works, either in the form of prose or poem (Toshiharu, 2001 p.337-339).

During his flight over the world, Exupéry had also made a great number of books that mostly are telling his real story. *Night Flight* one of his masterpiece that won favorable reception include Prix Femina was written during his flight to



the capital of French Western Africa. *Night Flight* is a short book portrays three postal lines management. There was condition when one of the postal lines was delayed, it will bring the whole company lost its dominance over land transportation.

Leon Werth whom he writes on his dedication of *The Little Prince* was also a writing. He was a twenty-two years' Jewish senior writer of Exupéry. Their close relationship to even make Exupéry was invited to Werth's villa on a spring day. The villa was located near Saint-Maurice. The villa was a pleasing place that later would be a symbolic place for Saint Exupéry (Toshiharu, 2001 p.340). While *The Little Prince* was his last works before he was reported lost on his flight. It was published in United States. *The Little Prince* was published from his editor's advice due to Exupéry's fondness of doodling a specific character on napkins. His editors said that Exupéry should once write about this character (Toshiharu, 2001 p.341).

*The Little Prince* was a project that gave a positive effect for Exupéry, even at the time being. It specifically brought a positive impact for his health since it could distract him from his worries. Unfortunately, when *The Little Prince* was first published in France and English in April 1943, Exupéry, the author of this work had to board a military transport vessel to North Africa. Thereafter, the author of *The Little Prince*, Antoine de Saint- Exupéry had not return to his civil aviation (Toshiharu, 2001 p.342).

Abrams (1953: p31) clearly stated that literature is an imitation of every aspects of the universe. Literature can be defined as every human culture's

features at any times and place in which it is in the form of printed work. It can be divided into any kinds such as poetry, prose, play etc. As an imitation of the universe's aspects, literature reflects the society. It does work for children's literature. Both can also be analyzed by literary criticism. The literary criticism works with literary works by doing it with scientific procedure. However, a bit different with another scientific works, literary criticism's main points focus on its aesthetic, structural, ideological and critical reading of the text.

It does work for children's literature. Literary criticism in Children's literature try to emulate the theoretical perspective which has been set out in the study of English literature. This analysis obviously worthwhile in examining literary texts as the cultural product in which it reflects the ideology of the contexts (Chaudhri, 2012: p16). In case of this, literary criticism in Children's literature points on the ideas to examine children's literature, as for adult literature, with a particular focus for the case it represents either ideological construction or social life. Therefore, it can be assumed the role of literary critics as a critic which doesn't relate to the child reader only rather the mediators, such as the parents, teachers even the authors.

Children's literature is always burdened by the notion that the text enormously influences the child's reader development of ideology. It does make sense for those who believe that children are like an unused computer or a view that seen children as an empty slate who are just waiting for to be engraved by the ideologies and beliefs from their mediators. Soon, the grown-ups as their mediator

play the role in influencing children with ‘adult’ perspective and ideologies (David Rudd.2005 as cited in Chaudhri, 2012: p19).

In line with that, the researcher intended to analyze the children’s hidden wisdom within the story of *The Little Prince*. As it has been well known, Exupéry write this story to criticize the grown-up’s way of thinking. *The Little Prince* satirically written to ask the grown-up readers for laughing at the way of grown up live their lives. Exupéry used a great number of symbolical diction within his writing. Most of these symbolical words used in *The Little Prince* were voiced by the character The Little Prince. It then what amazed the readers the most when reading this novel.

As what Exupéry portrays within the story, grown-up tends to be more unwise as they grew up. Adults tend to be greedier of their own life without considering their environs than when they were child. Adults mind which always consider everything based on the number as their standard is contrary as children’s mind which consider their standard by its values. This kind of wisdom was Exupéry try to emphasize through his story.

In this research, the researcher is going to analyze the symbolical words stated by the characters in *The Little Prince* which express the hidden wisdom of the children. By using theory of Semiology by Roland Barthes, the researcher intends to reveal the hidden wisdom of children as reflected by the symbol used within *The Little Prince*.

## **B. Problems of the Study**

According to the background of the study, the researcher would conduct a research in line with these following research question:

1. What are the symbols that represent wisdom of life reflected by the characters within children novel in Exupéry's *The Little Prince*?
2. What is the story behind the symbols used by Exupéry that affect to his creating process of *The Little Prince*?

## **C. Objective of The Study**

Related to the problems of studies proposed above, the researcher then find the object of this study, in which the objects of study are:

1. To find out the symbols used by the characters within a children novel in *The Little Prince* to reflect the wisdom of life and the meaning behind each symbols.
2. To reveal the story and the representation behind the creating process of each symbols used by Saint de Exupéry in composing the story of *The Little Prince*.

## **D. Significance of The Study**

By conducting this research, the researcher expects to bring both practical and theoretical benefits. Theoretically, this study is expected to enlarge the acquaintance of the students who intend to analyze by using the same object or the same theory. It also can be useful as a reference for another researcher who intend to enrich the knowledge about symbols and semiotics in literary criticism.

Practically, this study is conducted by using Semiotic Theory of Roland Barthes, expected to sharpen the appreciation of Children's literature not only in

term of its beauty but also in term of motives enclosed within the literary works for children, basically from the symbols used by the author to represent one and another thing.

#### **E. Scope and Limitation**

This study will focus on the character of Saint de Exupéry's *The Little Prince*. In order to make a broaden discussion, the researcher will focus on symbols used by the main character which express wisdom of life. It can be in the form of dialogue, narration or even description of the character. The researcher intends to look for every accomplishment that indicates symbols used in expressing wisdom of life voiced by the children character.

#### **F. Research Method**

In order to analyze the topic proposed, the researcher uses various research methods, which covers research design, data sources, data analysis and data collection.

##### **1. Research design**

This research conducted by applying literary criticism. Abrams (1901) enlighten literary criticism is a method to analyze a literary work by classifying, defining, interpreting, analyzing then evaluating. This method will include literary theory as a tool to analyze the literary work.

While to discuss the topic, the researcher applying expressive approach as the instrument for examining the symbols used by the writer as the form of



overflow, expression or projection of the writer's thoughts and feelings. Semiotic theory by Roland Barthes used to reveal the symbols of life wisdom expresses by the children character within the story but in modest dictions applied by the writer. By conducting this research uses Semiotic Theory by Roland Barthes, the researcher aims to find the denotative and connotative meaning of each symbols used. Then, the researcher will also relate it with the historical background of the writer in creating this novel linked with the symbols within the society.

## **2. Data Source**

In conducting this research, the researcher takes data source from a novel written by Antoine de Saint Exupéry by the title *The Little Prince*. The data are in the form of words, sentences, dialogue even picture of *The Little Prince*.

## **3. Data Collection**

Before coming to the analysis, the researcher does some steps in order to collect the data needed. The researcher does some steps in order to collect the data needed. Firstly, the researcher doing a closely reading of the novel *The Little Prince*. The researcher must read the novel for several times in order to obtain the data needed. First reading, the researcher tries to understand the whole story including the character, plot, setting and the whole intrinsic and extrinsic element of the story. Second reading, the researcher tries to find symbols used in the story that reflect a wisdom of life voiced by the children character.

In finding the topic needed, the researcher must do more than one close reading. The previous step is re-reading to elaborate the symbols with the meaning carried by each symbols. The researcher also read another source to

strengthen the data collection such as the biography of Antoine de Saint Exupéry, articles about Antoine de Saint Exupéry and the novel and all sources related to the author and the literary work he made.

#### **4. Data Analysis**

In line with the previous steps, the researcher then come to the following steps that is data analysis. This step starts by analyzing the data collected. The researcher analyze the data collected in accordance with the symbols that represent the wisdom of life presented by the children character within the story.

After doing some close reading to the story, then highlighting the symbols found which represent wisdom of life that voiced by children character within the story. The researcher is also going to analyze every dialogue or action within the text which indicates the symbol of wisdom life that voiced by the main character.

In doing this, the researcher will elaborate it with the Semiotic theory by Roland Barthes to find out denotative and connotative meaning of each symbols found. The finding then will be elaborated with the ideology background of the writer in using each symbols to represent the wisdom of life.

#### **G. Definition of Key Terms**

##### **1. Children's literature**

A book that aimed for elementary school which has the power to take the readers to another world. Here, the readers can adventure into different world where magic is real and animals are able to talk (Chukkray, 2010).

While Hofel (2010: p24) define children's literature as a literature that intended for children. It classified based on the age range of the readers in which it contains educational aspects. It has function to teach the readers, children, about values and traditions in order to make the children to be a full member of the society.

## 2. Literary Criticism on Children's Literature

Jill May (as cited in Chaudhri, 2012) had a focus on how children's literature, like another adult literature, can be examined for the ways in which it represents the social and ideological construction of life. May also noted that the children's literature and the authors feel the effects of critical theory, and it is valuable to be analyzed of their theoretical origins and the influences.

While Hans-Heino Ewers (1995 as cited in Chaudhri, 2012) define the role of literary critic as one of "premediation". Ewer state that the children's literature has only relationship with the authors, parents, teachers and even publishers as the mediator. According to Ewer, independent children's literature criticism has two missions. First is to challenge the author and the mediators of young adult and children's literature and provoke them to make a self-reflection. The second mission is to draw attention to young adults' and children's literature among the general cultural public.

Literary criticism on children's literature points out the role of adult as the creator of children's literature. It may indicate that we should not take it too serious as we theorize children and their literature. While, in order to understand the meaning of children's literature, the reader must be equipped with a pre-

existing set of notions about its object and the relation in order to make sense. As Nodelman (2005 as cited in Chaudhri.2012) called it “culture-bound prejudice”

### 3. Wisdom

The term “wisdom” has been an interest topic in psychology. Walsh (2015) claims there will be no one true definition of the term wisdom. As its difficulties to define ‘wisdom’ Birren & Svensson (2005, p.28 as cited in Walsh, 2015 p.4) even stated that wisdom possibly the most complex feature in which can be attached to either individuals or cultures. Indeed, both Western & Eastern sight as it has been revealed by Staudinger & Gluck,2011 p.221 as cited in Walsh,2015 p.4) overemphasized wisdom as “*the perfect integration of mind and character for the greater good*”.

Kramer (2003) as cited in Walsh (2015, p.4) also emphasized wisdom as a profound in which it implies rare extent of insight and maturity. While Gluck & Baltes (2006, p.679) stated that even though lay theorist propose that wise individuals are relatively old, however most of them, the older person, cannot be considers as wise. In case of this, it is needed a particular factors combination to produce wisdom for instance wisdom-conducive contexts, certain personality dispositions, and life experiences and they reflect on, rather than just in term of the extent of the life.

In the field of psychological wisdom literature, there are three ways to distinguish the improvement of individual wisdom. Brugman (2006) as cited in Gluck & Baltes (2006, p.679) remark one of those three ways is the natural way, in which it is the increasing development of wisdom in life through experience

learning. Maercker, Bohmig-Khrumhaar, & Staudinger, 1998 as cited in Gluck & Baltes (2006, p.679) added the conditions which can enlarge the probability of wisdom development include historical life and individual experience. While (Baltes & Staudinger, 2000) also added being in a mentor role or parents and having a mentor can also increase developing wisdom. While some others theorist have taken a stance that living through experiences of individual's life is the only way to acquire the wisdom.

While on another side, wisdom can also be defined by Islamic perspective. Defining wisdom in Islamic perspective of course cannot be distinguished by the role of Al-Quran as the source of Islamic religion in living the live.

A general definition of wisdom can be defined as *“A deep insight and understanding of oneself and the central existential issues of life plus skilful benevolent responsiveness”* (Walsh, 2015 p.9).



## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

Due to the objective of this study, to find out the children's hidden wisdom as reflected by the main character in *The Little Prince*, the researcher decided to use an expressive approach. The expressive approach sees a literary work as an expressive creation of the writer. The expressive approach believes that a literary work is a creative result from the author through a creative process. It is embodying the combined product of the writer's expression. Thus, by using this approach, the researcher is able to investigate the author's creative process and the attribute used by the writer in creating literary work. While the theory used to reveal the answer is Semiotic theory by Roland Barthes since the researcher intends to analyze the symbol used in *The Little Prince* and the story behind each symbol used.

#### **A. Children's Literature**

Children's literature can be described in a great number of definitions. Every literary work essentially made as a means to communicate between the creator (writer) and the reader. What to communicate between the writer and the readers is the message (content) within the works itself. Thus, to make the messages within the works well conveyed, the writer has to write it as beautiful as

possible. That makes the words used in literary works are different from the words used in daily life.

As one of artworks, literature surely has a number of genres. The classification of literary works into genres intends to ease the readers in choosing and reading what kind of works they want to read. Genre is the kind of literary works that helps the readers to identify a literary work by its form, style or content. Generally, there are 4 main genres in literary work though it can be broken down even further. Those 4 main genres include poetry, fiction, non-fiction, and drama. Every genre then divided into many more subgenres. For instance, there are number genres in fiction such as romance, fantasy, humor and so on. One fiction genre is interesting to be analyzed in Children's literature.

It is quite easy to define literature for children. Every writing which including fantasies, fairy tales are generally assumed as a children literature (Chukhray, 2010: p1). Though some experts then excluding fairy tales as literature for adults rather than children's literature. Not only is those which contains particular genres, but also related to the age range of the readers are considered. The writers still have to remain the specification such as ages to be considered in writing a literary work for children. There must be a specific age range which can be included as a children's literature.

Schneider (2016: p10) described children's literature to classify a collection or certain written text in which it is specifically written or illustrated for or even illustrated about a youth. It also defined as a written text that chosen by children or youth to be viewed or to be read. While Chukhray (2010: p1)

specifically defined children's literature particularly which has been printed as a book aimed at specific age. She distinguished children's literary work as a book that written for elementary school. The book has a power to take the children as readers to the adventure in the different world in which magic is exist where even animals are able to talk.

While in another hand, the definition of children also varies. United Nations (1989) as cited in Scneider (2016: p11) distinguishes the definition between teenagers and children, in which everyone whose age is under 18 is categorized as minor child. The United States Citizenship and Immigration (2015) as cited in Scneider (2016: p11) give a different definition of children. According to The United States Citizenship and Immigration Services, children is anyone whose age is under 21 years old and unmarried.

In addition to the age ranges and genre, content of children's literature is influenced by the educational aspects and readership target (Hofel, 2010: p24). Children's literature has two mainly functions those are to socialize and educate. It is then combined with the environment playful discoveries. By this literary work then traditions and values are transferred, created to educate children. As a result, children are able to find out the point of view and values within their society.

A child has limited experiences in their life, therefore they need a good children's literature in order to introduce them to the new life situations, difficulties and even the solutions to solve the difficulties (Johnson, 2014). Ang as cited in Hofel (2010: p26) highlights the confined aspect. While Salton (2013:

p145) illustrated children as a computer which has not been used before. The computer then programmed by the grown-ups with all their beliefs and values. Of course, the values and beliefs given to the children are either good or bad.

Children's literature deliberately engages both insecure and crucial topics for the readers' life. Thus children's literature can be a guide to the process to create someone's identity. Though children still need to learn by reading a children's literature, reading for children must be delightful, spontaneous and unrestricted. It is therefore, children's literature must be in the form of recreational books which can make the children to read by their interest (Hofel, 2010: p25). On the other hand, children essentially are willing to gain the pleasure of reading a story, as any other audience does. However then, the pleasure obtained by the children by reading children's literature is much more even when it comes from limited sources.

Besides the age range of the target and the content of literary works, children's literature definition is also attempted by the textual features. Generally, text or literary works which intended for children are represented by transparency. The writer prefers to use shorter sentences, clear structure as well as convenient of vocabulary voice. It also uses a more live dialogues which follow the children's life. These dialogues are expected to transfer the complex within the text easier.

So does the children's literature. In order to understand the message in this work, firstly we have to know what children's literature is and what works can be defined as a children's literature.

## **1. Children's Literature: Age Range of the Reader**

Theoretically, a literary work can be classified as a children's literature when it is read by children with the guidance and advancement from adults despite the fact that the writer of this work is adults themselves (Davis, 1967 as cited in Sarumpaet, 2010: p2). In line with age terms, Chukhray (2010: p1) also describes children's literature as a works printed in the form of book made for the specific age readers. She even specifies the age of the readers at the age of elementary.

## **2. Children's Literature: Pleasure and Education**

Related to the age of the readers, in which it is aimed for child at the specific ages, the content within children's literature must consider the purpose of the writing. Literary works essentially propose two points of reading, pleasure and understanding (Lukens, 2003: p9 as cited in Nurgiyantoro, 2005: p3). Literary works firstly come to the readers as a work that provide an entertaining entertainment. It shows an attractive story, a story which can absorbs the readers to play with their fantasy and the suspense plot, play with the readers' emotion so that the readers are able to float off the story. Moreover, when we were talking about literary works, it always deals with the life. Thus, literary works can also give more understanding to the readers about life through the story written.

So does with the children's literature. It also provides the pleasure for the children readers even more. Most of children's literatures are written in the form of fantasy. It has a special power to take the children readers to the adventure in a



different world where magic exists and even animals are able to talk. However, even if it delivers the pleasure in reading, children's literature must contain educational aspect in it. Hofel (2010: p24) even states that children's literature has two main functions, to socialize and to educate the children readers. Those two main functions are combined with the playful environment, then make the readers able to obtain the playful discoveries. In the end, by reading, children can accomplish traditions and values of their society. At last we can say a good children's literature may take a role to open the children's mind to every possibility, difficulties and life situations.

### **3. Children's Literature: The Limited Content and Structure**

In order to attain the goals stated previously, reading children's literature must be delightful and unrestricted so that children reader can take learn from what they have read. It is therefore, children's literature must be in the form of recreational books which can make the children to read by their interest (Hofel, 2010: p25).

Despite the difficulties in defining children's literature by its audience's age range, perhaps the most accepted way to determine children's literature is considering it by its structure. Lukens (2003: 8) as cited in Nurgiyantoro (2005: p8) differs children and adult by its maturity and experience. The difference of children's literature with adult literature can be seen from the level of maturity and experience told in the story or needed in understanding the story. Both works propose pleasure and understanding, however children's literature has some

limitation in term of the experience told in the story, the way it is told, and the language used to tell the story (Nurgiyantoro, 2005: p9).

The most striking difference of children's literature and adult literature is seen by the language used. The incompetence of children in using and understanding complex words affects to the language used. Generally, the language used in children's literature tend to be shorter sentences, clear structure as well as convenient of vocabulary voice. Myles McDowell (1976: p141-142) as cited in Grenby & Reynolds (2011: p6) emphasized children's literature is commonly shorter and tend to use an active rather than passive treatment. Moreover, children's literature is commonly applying more dialogue and incident rather than introspection or description, so that the story become more alive. The language used surely child-oriented with a distinctive order of plot.

While in term of content, McDowell (1976: p141-142) as cited in Grenby & Reynolds (2011: p6) specifically stated that children's literature tends to be optimistic rather than depressive. McDowell also enlighten that children's literature characterized by its endlessly talking of magic, adventure, simplicity and fantasy. Huck,et al (1987: p5) as cited in Nurgiyantoro (2005: p7) clearly give a limitation of the content in which it must be in the emotional and psychological scope of children.

#### **4. Children's Literature: Children as The Center of Narration**

There must be a differentiation between literature for children and adult. Huck, et al (1987: p4) as cited in Nurgiyantoro (2005: p6) suggests the needs for

concerning the distinctions of reading book for children and adults. Of course a reading book for adults cannot be given casually to the children due to numerous limitations, whether in term of contents or the language terms. It is because in the 19<sup>th</sup> century, children's literature used to be a reading book which supposed to be read by adults (Huck, et al., 1987: p4 as cited in Nurgiyantoro, 2005: p6).

Winch (in Saxby & Winch, 1991: p19) as cited in (Nurgiyantoro, 2005: p7) stated that a good children's literature is a book that come and delivered from the children's sight. Of course it is a fundamentally issue in defining and categorizing a book or literary work as a children's literature. It is also a good basic for children to understand and get understanding about the children's life they live. Even though children's literature may tell about any kinds of story, in which it sometimes unrealistic for adults, but it must contain information and learning about life experiences in order to develop their imagination (Nurhiyantoro, 2005: p7).

A story for children mostly in the form of fantasy. Animals are able to talk, think, act and even have feelings as a human being is natural and it should be in that way. Children's mind is still able to accept this kind of story as long as it is still in their extent. So as story for children does not always contain "good-thing" such as good always win against bad, a hero wins against the devil, a princess finds her prince as a true love. Even a story contains "bad things" can be accepted such an unthankful boy, a tricky mouse deer and any other "bad story" and is not always end with happily ever after otherwise can be unexpected ending. Those "bad story" still give a moral value in which children will identify it in contrary.

Huck, et al, (1987: p6) as cited in Nurgiyantoro (2005: p7) enlighten a children's literature or a story for children is a book which have child's eye at center.

Nurgiyantoro (2005: p8) added children as the owner and the center of view must dominate the books given and written for them. Although it does not tell a story about children after all, it may narrate any stories about animals, plants even an unreal creature, as long as it comes from the children's sight and how children see or threat something.

## **B. Semiotics**

The term semiotics is derived from the Greek word *semeion* which means sign (Kurniawan, 2009: p123). This sign is universal since it can be found everywhere, from language, action, voice, picture and so on which refer to sign. Its existence is used by human as a tool of communication which contain message. In case of this, Charles Sanders Peirce stated every human can only think with the means of symbols. Thus, it can be concluded that every human communication always uses sign (Kurniawan, 2009: p123). In case of its role as a communication means for human, then semiotics term was created as theory. Scholes (1982) as cited in Kurniawan (2009: p124) strengthen that semiotics is a study of signs, in which it is a study of signs that allow human to see every entities as a meaningful thing.

Semiotic as a study emerges as the effect of dissatisfaction towards structuralism which only emphasize on the intrinsic aspects of the story. While in semiotics, the structure aspects of the text relate with the signs as system (Endraswara, 2003: p64). On the other hand, semiotics is often used altogether

with semiology. Both semiotics and semiology are actually referring to the same meaning, a study of signs. However, in literary criticism, semiotics is used to disclose a literary work as a system-sign (Endraswara, 2003: p65).

Modern semiotics was firstly developed by some experts, those are Ferdinand de Saussure, Charles Sanders Peirce and Roland Barthes. Those three proposed different concepts of semiotics and sign-system, but all those concepts actually complete one another.

### **1. Semiology of Roland Barthes**

Semiotic of Roland Barthes is commonly known as semiology. He proposed the concept of semiotics and semiology based on the Saussure's theory. While Saussure proposed a concept about semiotics as a study about signs and the signs are combination from signifier and signified, Barthes offers another concept in accomplishing Saussure's concept which then known as Myth.

His essay writing which then was published as a book clearly explain the semiology concept. It started with his concept proposed the definition of myth. He clearly stated that "*Myth is a type of speech*" (Barthes, 1972: p107). He also specified not any type of language can be categorized as myth. It needs a special condition in which makes language can be a myth. However then, firstly we have to establish myth as a communication system, a message to deliver. It is a signification mode that cannot be perceived as a concept, an idea or object (Barthes, 1972: p107). Thus it cannot be easily defined by its object rather the way how the messages utter.

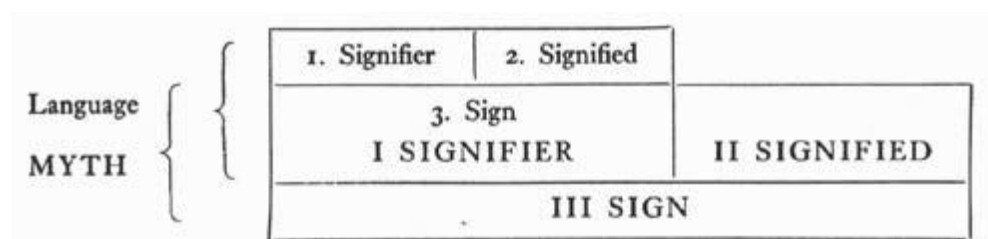


The system of communication is to deliver the message within myth of course not only consist of oral speech or written text but also in the form of photography, reporting, shows, publicity and any other representations. Those forms can also support the mythical speech only if those representation things mean something (Barthes, 1972: p109).

Myth for Barthes is a type of speech which have historical basic. People may regard myth as an ancient story but it never long lasting. For it is the role of human history to convert the reality into speech. Thus why myth is can be considered as a type of speech which chosen by its history (Barthes, 1972: p108).

As a study of type of speech, mythology is a part of signs study just like what Saussure had proposed years ago named Semiology. Mythology is a part of semiology as well as formal science. It is a part of ideology as well as historical discipline which studies the ideas-in-form (Barthes, 1972: p111). Therefore, it cannot be separated from the terms signified and signifier. What differs between semiology and mythology is the three-dimension pattern of mythology; signified, signifier and signs.

Myth has a special system since it is constructed from semiological sequence which has been existed before. *Myth is a second-order semiological system* (Barthes, 1972: p113). In this system, sign (a combination of concept and image) in the first system turn into a signifier in the second system. In order to make it understandable, Barthes then made a graphic to represent how mythological pattern works.



The graphic above describes that denotative sign (3) consists of signifier (1) and signified (2). However, at the same time, the denotative sign is also a signifier of connotative sign. Thus, in the Barthes' concept the connotative sign has not only additional meaning but also contains both part of the denotative sign which underlying its existence (Prasanti, Ditha and Indriani, Sri Seti. 2017: p79).

## **2. Connotative and Denotative Meaning**

Besides the concept of myth, semiology of Roland Barthes is also known with its connotative and denotative meaning. As a type of speech contemporary myth falls within the area of a semiology; the latter enables the mythical inversion to be 'righted' by breaking up the message into two semantic systems: a connoted system which signified is ideological and a denoted system (the obvious literalness of sentence, object, or image) which function is to naturalize the class proposition by lending it the guarantee of the most 'innocent' of natures, that of language - millennial, maternal, scholastic, etc. (Barthes 1972: p165-166)

The first order of signification is that of denotation: at this level there is a sign consisting of a signifier and a signified. Connotation is a second-order of signification which uses the denotative sign (signifier and signified) as its signifier and attaches to it an additional signified. In this framework (Barthes as cited in

Chandler, 2007) connotation is a sign which derives from the signifier of a denotative sign so denotation leads to a chain of connotations.

### C. Wisdom

The word wisdom has its specific challenge in defining whether it sees from the profundity, complexity and variety. It sometimes said that investigating wisdom is investigating the most complex attribute which can be ascribed to some individuals or cultures (Birren & Svensson, 2005 p.28 as cited in Walsh, 2015 p.4).

The complexity of wisdom as stated by Walsh (2011) can be seen in there is the several kinds or subtypes of wisdom that function in distinctive ways. According to (Curnow, 1999 as cited in Walsh, 2015 p.4) historical examples such as Greek Philosophy, wisdom can be divided into two types: *sophia* and *phronesis* (theoretical and practical). On the other side, contemporary studies frequently overlook the distinctions of another kind such as *sophia*.

While Buddhism is also makes an equivalent distinction of trans-conceptual and practical wisdom or it commonly called as *prajna* and *upaya*. Case (2013) as cited in Walsh (2015 p.4) also specify wisdom into two kinds; mundane and supramundane, in which mundane is a wisdom based on the experience in everyday life whereas supramundane is a wisdom originate from experiences and insights that presented to the people who has been trained their mind through

contemplative practices in order to develop the enhance level of “subtlety, keenness, and the speed response”.

An amount of contemporary research also characterizes different varieties or subtypes of wisdom. As Staudinger & Gluck (2011) as cited in Walsh (2015, p.4) classified it into personal and general wisdom. Personal wisdom refers to the personal life management and self-understanding. On the other side, general wisdom refers to the understanding of existential issues and life insight that permit to give skillful advice or even help to the others.

Walsh (2011, 2014b) as cited in Walsh (2015, p.4) also presented a study that suggest there needed to distinguish subtypes of wisdom at any rate into 4 types. The four variations are not only in term of the area of application but also in term of the cognitive processes that rise them. Those four subtypes are the responding to the life issues (practical) and epistemic or the acquaintance concerning life issues which consist of intuitive, conceptual and trans-conceptual.

Several wisdom is mostly intuitive, both in its expression and acquisition. Intuition in some cases result in tacit knowledge owned by some people in which the person cannot easily conceptualize or formulate it. As Sternberg (1998) as cited in Walsh (2015, p5) deliberate tacit knowledge as the essential of wisdom.

Based on the explanations above, Meeks & Jeste (2009) as cited in Walsh (2015, p.7) reviewed 10 definitions of wisdom and proposed six elements of wisdom definition, those are pro-social attitudes and behaviours, emotional homeostasis, pragmatic knowledge of life/ social decision making, reflection or

self-understanding, tolerance or value relativism, and the acknowledgement of uncertainty and ambiguity and dealing effectively with it.

Thus, wisdom can be defined in two ways, according to Carroline Bassett (2011, p.36) as cited in Walsh (2015, p.7) defined as having enough awareness in numerous contexts and situations to act in respect to improve the common humanity. Secondly, wisdom according to Ardel, Achenbaum & Oh (2014, p. 267) as cited in Walsh (2015, p.8) defined wisdom allows someone to “*see through illusions and projections and discover what lies beyond surface appearance.*”

### **1. Wisdom in Islamic Perspective**

As it has been known that Quran is the main source of Islamic education and life. There are various lessons that can be learnt from Al-Quran. Al-Quran as the moslems’ guidance contains the spiritual morality which establish human life in term of getting the basic virtues of live. Thus, human have a clear view of those which are accepted and which are rejected. It includes values, norms and behaviours that must be conformed to be a well-being people (Abdullah & Halabi, 2017 p.413).

Human was created as a leader in the earth who have to carry out the earth as well as possible. In doing so, Allah has created human, Al-Quran called as *insan*, in the best form who have the best nature and characteristic. As it has been stated in QS Al-Isra: 70 “*Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for*



*them, and have preferred them above man of those whom We created with a marked preferment*". This verse describes specifically that human have been created as the best creature who have the best ability of communicating and creating. Allah not created human with preferment but to established their ability and maintain the earth well.

Islam is a perfect religion which provides codes of guidance for human in terms of their life. It does appoint rules and beliefs guide human's relationship both with their creator and the relationship with fellow beings (Chaudry, 2006) as cited in (Abdullah & Halabi, 2017 p.414).

Wisdom in Islamic concept is the combination of thinking (*fikr*) and remembrance (*zikr*) (Hassan, 2009) as cited in (Abdullah & Halabi, 2017 p.419) which means it allows person to distinguish which one is bad and which one is good also distinguished what is acceptable and what is rejected within the society. The combination of thinking process enables human to solve any problems by interpreting information the making it sense to their attitudes and feelings to establish beliefs and efforts toward the achievement of their goals. Thus wisdom stands as an important component in every human's life.

Muslim philosophers interpret wisdom in different ways considering cultural and religious elements associated in the philosophy. According Al-Ghazali (Nakamura, 1983) as cited in in (Abdullah & Halabi, 2017 p.419) *zikr* divided into mental and vocal *zikr*. It can be defined as an effort to remember God constantly with worldly things. Further it can also define as repeating a prayer of God's name or religious formula. This practice is recommended by prophetic

traditions for human's benefit. It aims to expiating human's sins and cleans their minds and hearts.

#### **D. Previous Studies**

In conducting this research, the researcher found some previous studies as previous studies as a basic. The researcher has not found any theses which conduct the same object with the same theory. Most of previous studies found are discussing whether using the same object or applying the same theory in different object. Here are some previous studies.

First is a thesis conducted by Muhammad Fatih Al Aziz (2015), *The Myth of Holy Grail in Dan Brown's The da Vinci Code*. Muhammad Fatih Al Aziz used the semiotic theory of Roland Barthes to find out the denotative and connotative meaning behind the symbol of Holy Grail in the novel *The Davinci Code*. It showed that the Holy Grail described in the novel is symbolizing a figure of holy woman who was guarded by the Priory of Sion. This woman was a woman who carried blood of Jesus so that it kept as secret forever. The story tells about the finding Marry Magdalena's tomb and the document that contain her relationship with Jesus. Second finding of this theses is the myth behind The Holy Grail itself. The myth tells about the relationship between Jesus Christ and a woman named Marry Magdalena. The last discussed about how the characters in the novel perceived the myth of The Holy Grail.

The next previous studies found is *The Little Prince, Race and The Five Planets of Racism* by Herman T. Salton. It was published in 2013. This article

examines the same object and point of view but different goal. The researcher in this study focused on the social aspects of the novel in which it values some points. First finding is about five key dimension of racism that exist in *The Little Prince* which are represented by five different symbols. The researcher explained five dimensions of racism which is usually used to justify a group of people by their characteristic. Those five dimensions were presented through symbols described within the story. Second finding is about the racial discrimination that often unrecognized because it was unconsciously learnt since childhood by the children's literature given that contains racial attitudes in it.

The third previous study is a journal conducted by Sri Seti Indriani and Ditha Prasanti which published in 2017. This journal emphasizes specifically on the meaning of the sheep and the box within *The Little Prince*. The researcher of this journal is also used Semiotic by Roland Barthes in conducting their study. By using semiotic theory by Roland Barthes, the researcher aims to find *The Image Meaning of The 3 Sheep and Boxes in 'The Little Prince' Movie*. In order to find out the image meaning of 3 sheep and boxes in the movie in relation with the most essential things in life, the researcher have to find out the denotative and connotative meaning of the sheep and the box first. After finding the denotative and connotative meaning of the sheep and the box, the researcher then connects it with the myth of each symbols. From this study, the researchers are able to explain the essential meaning of life based on the use of sheep and box symbols within the story. The result is that what is essential for someone might not be visible

## CHAPTER III

### ANALYSIS

In this chapter, the researcher will make analysis due to the problem of statements proposed. In doing this analysis the researcher will divide the result of analysis into two parts. The first result will be the analysis of data collected in which related to the symbolical term used to represent wisdom of life. The symbolical term used will be examined by Roland Barthes semiotic theory, in which it will present the denotative and connotative meaning of each symbols. The symbols analysed will reveal how the writer represent the message within the story through the symbols used by the child character. The second part, the researcher will relate the symbols found to the social condition of the work creation. *The Little Prince* was created in 1943 by a France pilot Antoine de Saint Exupéry. The researcher will reveal the social condition when the novel was created and the relation of the social conditions to the symbols used.

*The Little Prince* is a book contains of eighty-six pages long which parted into twenty-seven chapters. Every chapters are just a short chapter but quit interesting. What makes it interesting is that this book also featured with colourful drawings of the author itself. The drawings make the reader be easily imagining the situation happen and draw every characters within the story clearer.

*The Little Prince* is a story of an aviator who had his airplane crashed in Sahara Dessert. The crash made his plane got a bad damage to make the aviator

had to repair it as soon as possible while he was also left with a small amount of water and food. In the middle of repairing his plane, a little boy with his golden hair approach him and asked him to draw a sheep for this little boy. The pilot who was suffer from starve at first just try to ignore this little boy while trying to fix his plane. In short, the aviator and the little boy share a story, which actually the aviator become the listener of this little boy's story, to the extent that they become closer and become friends.

According to this little boy, the aviator knew that this little boy was come from a small planet called B612. He is the one who obligated to take a care of the whole planet, from cutting the baobab tree, clean the volcano and taking care of a rose that mysteriously sprouted in this planet. This little boy was in love with the rose to make him do everything the rose said. One day, something happens to the rose and the little boy that make him decide to leave his planet.

The little boy then had a journey to some planets and met a various person with a different characters and experienced a lot. His last journey is in the earth; it was when he met the aviator. Here, the little prince experiences a lot of new things while waiting the aviator fixing his plane.

## **A. The Meaning Wisdom of Life's Symbol in *The Little Prince***

### **1. Denotative Meaning of The Businessman in *The Little Prince***

The first symbol used in Exupéry's *The Little Prince* to represent the wisdom of life expressed by children is 'businessman'. Businessman is one symbolical terms used by Exupéry in creating the story of *The Little Prince*.



In the story, the Little Prince come around to the planets in order to look for the solutions of his problem with his rose. Once, The Little Prince comes to the planet which belongs to a businessman. Here, the businessman was described as a creature who is very busy in doing a lot of matters.

*“The fourth planet belonged to a businessman. This man was so much occupied that he did not even raise his head at the little prince’s arrival”* (The Little Prince: p40).

From the quotation above, it clearly states that businessman is a man who is busy doing some matter things which make him cannot even realise the Little Prince’s arrival. In order to make clear in giving denotation meaning to the ‘businessman’, the following statement can help to a better understanding.

*“Three and two make five. Five and seven make twelve. Twelve and three make fifteen. Good morning. Fifteen and seven make twenty-two. Twenty-two and six make twenty-eight. I haven’t time to light it again. Twenty-six and five make thirty-one. Phew! Then that makes five-hundred-and-one-million-, six-hundred-twenty-two-thousand, seven-hundred-thirty-one.”* (The Little Prince: p40).

By the quotation presented above, the reader may not directly understand the meaning of businessman itself. It is therefore, Exupéry added another sentence to make the reader understand what businessman is.

*“Five hundred million what? Asked the little prince.”*  
*“Eh? Are you still here? Five-hundred-and-one-million—I can’t stop... I have so much to do. I am concerned with the matters of consequences. I don’t amuse myself with balderdash. Two and five make seven...”* (The Little Prince: p40).

According to the sentences presented above, we can conclude that businessman is someone who run business or do some business. In this term, the writer specifies the businessman as a man who did a lot of things that concerned

with the matter of consequences. It is therefore he was described calculating a series of number as what it has been stated in the quotation above.

Further, Exupéry has also added the characteristic of businessman in specifying the definition of businessman itself. As what Exupéry wrote in one dialogue above, businessman always concern with a lot matter of consequences. This characteristic is also highlighted by The Little Prince in identifying the businessman.

*“On matters of consequence, the little prince had ideas which were very different from those of the grown-ups”* (The Little Prince: p43).

The term used by the writer in describing the businessman, as a person who deals with a matter of consequences, makes him have to be thorough in order to minimize the consequences on every decision he made. It is therefore, the writer chooses to use the term “a person who concerned with matter of consequences” in defining the businessman. It is also proven by following dialogue.

*“During the fifty-four years that I have inhabited this planet, I have been disturbed only three times. The first time was twenty-two years ago, when some giddy goose fell from goodness knows where. He made the most frightful noise that resounded all over the place, and I made four mistakes in my addition. The second time, eleven years ago, I was disturbed by an attack of rheumatism. I don’t get enough exercise. I have no time for loafing. The third time—well this is it! I was saying, then, five-hundred-one-million-and-one-millions –”* (The Little Prince: p41).

Statements quoted above also assert another characteristic of ‘someone who deals with a matter of consequences’ is that they don’t let themselves to be disturbed by any form of disturbance. Someone who deals with matters of

consequence is accurate. They don't let themselves make any kind of mistakes. It is proven by his statement saying that during his existence in the planet, there only three times he got bothered, including the presence of The Little Prince. He even tells to The Little Prince the consequence he got from that mess.

*“Five-hundred-and-one million, six-hundred-twenty-two thousand, seven-hundred-thirty-one. I am concerned with matters of consequences: I am accurate”* (The Little Prince: p41).

## 2. Connotative Meaning of The Businessman in *The Little Prince*

The previous explanation has described denotation meaning of the term 'businessman' used by Saint de Exupéry in creating the story. Based on the story, the term 'businessman' used as one of symbolical aspects within the story, has denotative meaning as someone who is busy doing business and deals with a lot matter of consequences. However then, the term 'businessman' has a deeper meaning which makes it considered as symbolical terms that contains message the wisdom of life.

Exupéry specifically choose the term 'businessman' with reasons. Behind the term 'businessman' used, Exupéry intend to represent grown-ups as a materialistic human who consider everything based on the number. It is proven by the quotation below.

*“The fourth planet belonged to a businessman. This man was so much occupied that he did not even raise his head at the little prince's arrival”* (The Little Prince: p40).

The narration above illustrates how busy grown-ups, as reflected by the character businessman. It shows that every grown-up is always busy with their

own business that makes them sometimes do not care of their surroundings. Its bustle is the reason why the businessman cannot even realise the Little Prince arrival. While grown-ups are not only busy doing their business, they also like to consider everything based on the number. It is reflected by the character businessman in this story who always counting a row of numbers.

*“Three and two make five. Five and seven make twelve. Twelve and three make fifteen. Good morning. Fifteen and seven make twenty-two... seven-hundred-thirty-one”* (The Little Prince: p40).

His interest in counting number means not only to show his bustle doing his works but also contains another hidden meaning. Exupéry attempt to show that grown-ups are a creature who always consider everything based on the number. Moreover, grown-ups, based on the description in this story, characterized as a greedy being. They not only like to consider everything based on the number but also like to claim something that does not belong to them as their property.

*“Millions of what?”*

*“Millions of those little objects,” he said “which one sometimes sees in the sky”.*

*“Flies”*

*“Oh, no. Little glittering objects.”*

*“Bees?”*

*“Oh, no. Little golden objects that set lazy men to idle dreaming. As for me, I am concerned with matter of consequence. There is no time for idle dreaming in my life.”*

*“Ah! You mean the stars?”*

*“Yes, that’s it. The stars.”*

*“And what do you do with these stars?”*

*“What do I do with them?”*

*“Yes.”*

*“Nothing I own them”* (The Little Prince: p41)



The businessman in this story is representing grown-ups who is greedy admitting something which does not belong to him as his own. Even something that may impossible to be owned is declared to be his property. As what the businessman do by declaring to own the stars. It may seem impossible to own the stars, but the greed of the businessman makes it even possible. Exupéry illustrated the greed of the businessman as the representation of grown-ups not only in one dialogue above. The following quotation makes clear the aim of Exupéry using term ‘businessman’ in creating *The Little Prince*.

*“And what good does it do you to own the stars?”*  
*“It does me the good of making me rich.”*  
*“And what good does it do you to be rich?”*  
*“It makes it possible for me to buy more stars, if any are ever discovered.”*  
 (The Little Prince: p42)

By the quotation above, Exupéry intend to show the readers that most of grown-ups are too greedy to even claim something which does not belong to nobody. There no other reason to claim something that belong to nobody than to make them rich. As it is illustrated by the quotation below.

*“Then they belong to me, because I was the first person to think of it.”*  
*“Is that all that is necessary?”*  
*“Certainly. When you find a diamond that belongs to nobody, it is yours. When you discover an island that belongs to nobody, it is yours. When you get an idea before anyone else, you take out a patent on it: it is yours. So with me: I own the stars, because nobody else before me ever thought of owning them.”* (The Little Prince: p42)

However still, the thought of possessing some things which are owned by nobody is still confusing and too complicated for The Little Prince. As what



children thought generally, so does The Little Prince. He even comparing the businessman's explanation with his own personal modest thought.

*“If I owned a silk scarf,” he said “I could put it around my neck and take it away with me. If I owned a flower, I could pluck that flower and take it away with me. But you cannot pluck the stars from heaven...” (The Little Prince: p42)*

Grown-ups represented by the businessman in this story described as person who deals with matter of consequences that sometime does not care of its surrounding and just busy doing his business. He is illustrated as character who always counting a row of numbers even counting the stars no other than to make him rich. By this part the readers can conclude that grown-ups just concern in doing some matter of consequences which at the end it can make them to be rich. Thus businessman can be said as the representation or symbol of greediness that every grown-up have.

However then, The Little Prince's modest thought reminds the readers to consider themselves as simple as the children. Even when it is needed to act being occupied with a lot matter of consequences, but grown-ups no need to put off their children-like-mind in order to see everything differently not only in term of numbers.

### **3. Denotative Meaning of The Snake and Fox**

The last destination of The Little Prince adventure is a bigger planet than the previous planets he has been visiting, earth. Here, The Little Prince met a pilot and experienced another interesting story in his journey. In the earth, The Little

Prince not only met the pilot but also another creature with different characteristics. The first creature The Little Prince met when he arrived in the earth was the snake.

*When The Little Prince arrived on the Earth, he was very much surprised not to see any people. He was beginning to be afraid he had come to the wrong planet, when a coil of gold, the colour of the moonlight, flashed across the sand.*

*“Good evening,” said the little prince courteously.*

*“Good evening,” said the snake.*

*“What planet is this on which I have come down?” ask the little prince.*

*“This is the Earth; this is Africa” the snake answered. (The Little Prince: p52)*

Dialogue between the little prince and the snake above shows that when the little prince first arrived on this planet, he doesn't even know what planet is that. He then saw something passing the sand which is then known as the snake. Since he does not know in what planet he is, the little prince then asked to this snake.

According to the dialogue between the little prince and the snake, Exupéry explicitly describe the snake. As it has been described by the little prince and the snake on their dialogue below.

*The little prince gazed at him for a long time.*

*“You are a funny animal,” he said at last. “You are no thicker than finger...”*

*“But I am powerful than the finger of a king,” said the snake.*

*The little prince smiled.*

*“You are not very powerful. You haven't even any feet. You cannot even travel...” (The Little Prince: p54)*

As stated by the quotation above, snake is a kind of animal which its size is even no thicker than finger. It does not have any feet. Its colour is gold and when the little prince first met, the snake was coiling. Further, the snake is also

describing his own charm through the conversation with the little prince. The snake said even if he is no thicker than finger but he is more powerful than the finger of king. It does make sense since the fact shows that snake is a harmful animal which can even kill another creature bigger than his own body.

While the fox generally is also known as a wild animal which grouped as carnivorous animal. That means foxes eat meats to survive. Every animal which categorized as carnivorous animals are supposed not to live around human. The character fox in *The Little Prince* is also admitted that he must not be around the little prince since it will bring the little prince in danger. The fox even warns the little prince *to make space and keep staying away from him*.

*“Who are you?” asked the little prince, and added, “You are very pretty to look at.”*

*“I am a fox,” said the fox.*

*“Come and play with me,” proposed the little prince. “I am so unhappy.”*

*“I cannot play with you,” the fox said. “I am not tamed”* (The Little Prince: p60).

The fox suggests and beg the little prince to tame him is a proof that the fox will not harm the little prince if he want to tame him. Later on, even the fox gave a lot of advices, lesson and even helps for the little prince in time of his existence on the earth.

#### **4. Connotative Meaning of The Snake and Fox**

Kurkijan, Livingston and Young as cited in Wertag (2015: p214) claim there is an irony about fantasy in which although it has strange and imaginary worlds, fanciful characters and strange situations encountered, children’s literature

has power to help the readers understand better about reality. Even sometimes, grown-ups as the reader considering some thoughtful ideas and asking to themselves such ‘what if’ questions which may essential for our live. Thus, if fantasy which commonly found in children’s literature is created skilfully and served in a powerful style, the readers can obtain a deeper impression of honesty, though such kind of reality may not exist, the readers can still interpret it in other ways.

So does what we can interpret from this fantasy children’s literature. Snake and the fox may denotatively categorize as a threaten animals. However, Saint de Exupéry want to deliver another meaning of those two threaten animals. As it also has been describing within the story, those two animals instead are kind-hearted animals that always try to help the little prince and does not want to make the little prince in danger.

*“Whomever I touch, I send back them to the earth from whence he came,” the snake spoke again. “But you are innocent and true, and you come from a star*

*The little prince made no reply.*

*“You move me to pity—you are so weak on this Earth made of granite,” the snake said. “I can help you some day, if you grow too homesick for your own planet. I can --” (The Little Prince: p54).*

Based on the dialogue above and the previous conversation between the snake and the little prince, we know that snake is a harmful animal. Even when its size is no thicker than a finger, its power is bigger than the power of king’s finger. But rather than endanger the little prince, instead the snake feel pity for the little prince. The snake even tries to make a friend with the little prince and even offer a help for the little prince to return to his planet.

The similar thing happens to the little prince when he met the fox for the first time. Instead of threaten the little prince, the fox asked the little prince to tame him so that the little prince can play with him. The fox even explains to the little prince what ‘tame’ means.

*“Who are you?” asked the little prince. “You are very pretty to look at.”*  
*“I am a fox,” said the fox.*  
*“Come and play with me,” proposed the little prince. “I am so unhappy.”*  
*“I cannot play with you,” the fox said “I am not tamed.”*  
 ...  
*“No,” said the little prince. “I am looking for friends. What does that mean—‘tame’?”*  
*“It is an act too often neglected,” said the fox. “It means to establish ties.”*  
 (The Little Prince: p60)

It proves that the fox is also kind-hearted being which try to keep the little prince away from the harm by asking the little prince to tame him. Further, the fox is able to make the little prince realize the importance of his rose by giving some things to do.

*“Go and look again at the roses. You will understand now that yours is unique in all the world. Then come back to say goodbye to me, and I will make you a present of secret.”*  
*The little prince went away, to look at the roses.*  
 ...  
*And he went back to meet the fox.*  
*“Goodbye,” he said.*  
*“Goodbye,” said the fox. (The Little Prince: p64).*

Through the meeting of the little prince with the snake and the fox, Exupéry aimed to deliver a message to the readers. Those two animals which commonly known as a wild and harmful animal can be fried with the little prince. They even help the little prince during his journey on the planet called Earth. Both



the fox and the snake also give the little prince another new experience on his journey.

Behind its appearance that is no thicker than a finger but has more power than a king's finger, in which it can harm human or any other creations, the snake is actually a kind-hearted being. The snake even feel pity for the little prince in his first landing on the Earth since he looks so weak. The snake then offers a help for the little prince in case he is longing for his planet, so that the snake can help him to back to his planet.

While the similar thing also happens when the little prince met the fox. Behind its appearance that looks threaten and its confession that the fox is not tame, the fox instead shows its wise personality to the little prince. The fox even asked the little prince to tame him so that the fox can help him and be a friend with him.

*“What should I do, to tame you?” asked the little prince.*

*“You must be very patient,” replied the fox. “First you will sit down at a little distance from me—like that—in the grass. I shall look at you out of the corner of my eye, and you will say nothing. Words are the source of misunderstandings. But you will sit a little closer to me, everyday...” (The Little Prince: p62).*

The dialogue above shows that the fox is a kind-hearted animal which not only wishing to be friend with the little prince by asking him to tame the fox, but also teach the little prince how to tame the fox. Later on the little Prince will also get so many advices from the fox.

Through these two characters, Exupéry intend to deliver the deeper meaning of the fox and the snake. The characters of the fox and the snake may symbolize the judgement of grown-ups who always generalizing what they see.

Fox and snake which commonly are considered as threaten animals on the contrary can be friend with the little prince. Another motives of using these two characters is to quip grown-ups of their manners.

Grown-ups tend to judge everything from the outer appearance only without trying to know deeper. The little prince on the other hand, shows no thought towards the snake and the fox, not even a scare facing such harmful animals. It does make sense since every child never judge somebody else just from its appearance. The little prince who did not see the fox and snake only from its outer appearance proved that they can be a friend. Even the fox is the friend who had helped the little prince a lot before he met the pilot.

Exupéry's choice for using the fox and the snake is also aimed to remind grown-ups that to know someone, we cannot see from its appearance only. That's why the fox asked the little prince to tame him. The fox asked a favour to the little prince to tame in order they can be a friend. By doing this, the little prince knows the characters of the fox so that they can be friend. As it has also been stated by Exupéry in a line within the story

*"I am a fox," said the fox.*

*"Come and play with me," proposed the little prince. "I am so unhappy."*

*"I cannot play with you," the fox said. "I am not tamed."*

...

*"To me you are still nothing more than a little boy... and I have no need of you. And you, on your part, have no need of me. To you, I am nothing... thousand hundred other foxes. But if you tame me, then we shall need each other. To me, you will be unique in all the world. To you, I shall be unique in all the world..."* (The Little Prince, p: 61).

## **5. Denotative Meaning of The Boa and The Sheep**

At the beginning of the story, Exupéry made an illustration where the pilot was a child and giving his drawing of boa constrictor, which was eating an elephant, to the

grown-ups.

narrator

to the

ups to give

opinion of the drawing he made. The narrator did not ask to the grown-ups such “what figure they see” question, rather asking whether they are frightened of the drawing. And most answers he got stated “Why must anyone frightened by a hat?” whereas the truth is that the drawing is a figure of a boa which was swallowing an animal.

*I showed my masterpiece to the grown-ups, and asked them whether the drawing frightened them.*

*But they answered: “Frighten? Why should anyone frightened by a hat?”*  
(The Little Prince: p4)



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At first, the figure drawn by the narrator can be visualized by a straight line with bunchy part in the middle of the straight line. However, since no grown-ups understand what the drawing is, the narrator then changed his drawing. On his second drawing, the narrator still uses the same shape for his drawing, the

difference is he tried to make his drawing clearer by adding a figure of elephant inside the bunchy part as if it is an elephant which was eaten by the boa.

Even after he added some parts to his drawing, still no grown-ups can get the idea of his drawing. It is therefore the narrator promised to himself not to draw anymore.

A similar case happen when the little prince met the pilot in the desert. In the middle of inhabitation desert, the pilot met a little man who does not seem like a lost child. He does not show his hunger; thirst even fear among the sands. When the pilot asked him what he is doing in its place far from human habitation, rather than answering his question, this little prince instead asking the pilot to draw him a sheep.

*“But—what are you doing here?”*

*And in answer he repeated, very slowly, as if he were speaking of a matter of great consequence: “If you please—draw me a sheep...”* (The Little Prince: p7).

However, since his first drawing got a disappointing response, the pilot had never been drawing again anymore so that the only thing he remember to draw is the boa constrictors.

*But I had never drawn a sheep. So I drew for him one of the two pictures I had drawn so often. It was that of the boa constrictor from the outside. And I was astounded to hear the little fellow greet it with* (The Little Prince: p8).

What surprising fact is that this little man even knows what the pilot drew for him. A drawing that no grown-ups understand and the pilot needed to explain to them.

*“No, no, no! I do not want an elephant inside a boa constrictor. A boa constrictor is a very dangerous creature, and an elephant is very cumbersome. Where I live, everything is very small. What I need is sheep. Draw me a sheep.”* (The Little Prince: p8).

Since the little prince knew the drawing made by the pilot, The Little Prince did not satisfy of it. Therefore, he asked the pilot to draw the real sheep. The pilot keep trying to make a sheep for the little prince until he feels satisfied. However, it was difficult, because the little prince has its own standard of sheep he wanted to be drawn.

*So then I made a drawing.*

*He looked at it carefully and said:*

*“No. This sheep is already very sickly. Make me another.”*

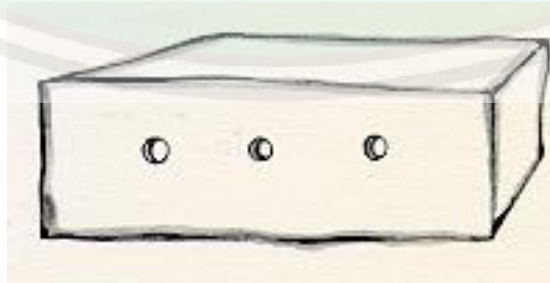
*So I made another drawing.*

*My friend smiled gently and indulgently.*

*“You see yourself,” he said, “That this is not a sheep. This is a ram. It has horns.”*

*...*

*By this time my patience was exhausted, because I was in a hurry to start taking my engine apart. So I tossed off this drawing.”* (The Little Prince: p 8-9).





By this time, the pilot has given up to draw the proper sheep for the little prince. Thus, in the end he just made a drawing of box with 3 holes on one side of the box. Surprisingly, by giving a little explanation to his little friend, the pilot at last get the little prince's satisfaction for his drawing. After 3 sheep figures the pilot made for his little friend, a simple box with little 'explanation' for it finally able to make the little prince smile.

#### **6. Connotative Meaning of The Boa and The Sheep**

Both the Boa and the sheep carry the same connotative meaning. Both were also created to deliver the same message. If we read the narration and dialogue of the narrator and the little prince, all of narration describing that in order to be able to see and understand everything, sometimes we need to think differently. The boa and sheep in the box are symbolizing grown-ups thought. Grown-ups thought which limited on what they see only; they tend to interpret everything based on what is seen.

As it can be seen from the dialogue between the narrator and the grown-ups around, when he was asking about the drawing he made, grown-ups only answer what they see. When the narrator asked whether they frightened of his drawing, most of grown-ups answer they are not frightened of a hat drawing. It proves that grown-ups are only considering what it is seen. They said they don't have to be afraid of a hat-drawing, whereas the drawing was actually a drawing of a boa constrictor digesting an elephant.

The same thing also happened to the narrator when he is being one of the grown-ups. When he met The Little Prince in the desert and was asked to draw a sheep, the narrator was trying so hard to make The Little Prince satisfied of his drawing. The pilot limited his own mind by the ‘supposed-to-be-sheep’ he should make for the little prince. However, how good he is drawing a figure of sheep, still it is not a sheep that The Little Prince expected to be. In the end, The Little Prince just need a drawing of box with three holes in one of its side to make him happy.

Both stories have similarities in which both the drawing of boa constrictor and the sheep in the box cannot be understood by the grown-ups who consider everything based on what they see only. Sometimes grown-ups need to think and see just like a child rather than justifying and underestimating children as a creature who do not know anything at all.

*The grown-ups’ response, this time, was to advise me to lay aside my drawings of boa constrictors, whether from the inside or outside, and devote myself instead to geography, history, arithmetic and grammar... Grown-ups never understand anything by themselves, and it is tiresome for children to be always and forever explaining things to them (The Little Prince: p5).*

The complicated thought of grown-ups mostly affected to the children. It may affect to the children’s way of thinking in the future. As it has been illustrated by the quotation above, since no one understands what the drawing was about, most grown-ups then devoted the narrator to study another subjects instead of drawing, in which it may be the true passion of the narrator. Getting this kind of treatment from grown-ups at the early of his learning stage made the narrator

decide to do what makes grown-ups satisfied by learning a logical-based thing such as geography, arithmetic, history and grammar, instead of doing what makes him happy like drawing.

The main point of this part is that grown-ups cannot see what is actually more essential. Instead of seeing the essential things, grown-ups tend to see and interested in the substantial matters only. They only consider every practical realities of everyday life, without considering another aspect.

No need to think of every single thing as complicated as grown-ups, rather think as simple and modest as a child. Even sometimes grown-ups need to think a bit out-of-the-box in order to be able to be as simple as a child. We call it as an imagination. Thus, grown-ups are able to understand children better and children does not need to explain what they want to express to the grown-ups.

Further, Exupéry intended to deliver a same message through the term of boa constrictor and the sheep within the box. Through the dialogue between the narrator and the grown-ups about the boa constrictor and the narrator with the little prince about the sheep, one message can be learnt is that every essential thing are not always can be seen by vision only. Sometimes to understand what is more important in our life, we need to think in another way or even think as modest and simple as children do. By doing so, grown-ups may see the most essential things in life better.

## **7. Denotative Meaning of The Rose**

Another main characters of this story is the character of rose which live in the same planet as the little prince. This rose is the reason why the little prince has his journey coming to every planet in order to find the answer of his problem with the rose. Even though later on the little prince will meet another roses, however still this rose is the main character which made up the whole story.

The main rose in this story is described as a single flower which have thorns. However, the little prince does not describe it clearly but as a weak creature. It shows in the dialogue below.

*“A sheep—if it eats little bushes, does it eat flowers too?”*

*“A sheep,” I answered, “Eats anything it finds in its reach”.*

*“Even flowers that have thorns?”*

*“Yes, even flowers that have thorns.”*

*“Then the thorns – what use are they?”*

*...*

*“The thorns are of no use at all. Flowers have thorns just for spite!”*

*There was a moment of complete silence. Then the little prince flashed back at me, with a kind of resentment.*

*“I don’t believe you! Flowers are weak creatures. They reassure themselves as best as they can. They believe that their thorns are terrible weapons...” (The Little Prince, p: 22).*

From the dialogue above we know that the little prince described the rose in his planet as a weak creature since although the rose has thorns on its body, but it is still can be eaten by the sheep. As the time has the pilot spent with the little prince, he then knew and learned about the flower much better. As it has been written through the narration below.

*I soon learned to know this flower better. On the little prince’s planet the flowers had always been very simple. They had only one ring of petals; they took up no room at all; they were a trouble to nobody. One morning they would appear in the grass, and by night they would have faded peacefully away.*

*But one day, from a seed blown from no one knew where, a new flower had come up; and the little prince had watched very closely over this small sprout which was not like any other small sprouts on his planet. (The Little Prince, p: 25).*

Through the narration above, we know that the flowers in the planet where the little prince live is very simple. Every flowers here have just one ring of petals. So simple the flower, it even never takes more space and their existence has never been make any trouble for other creatures and the little prince. But then, a special flower grew up in this little planet and makes the little prince fall for it even since its first sprouts come out.

So much the little prince falls for the flower, he even has presented since its first appearance. It is told that the little prince has already expected a miraculous from this special flower. The little prince was also watching the flower's growing-stages intensely.

*The shrub soon stopped growing, and began to get ready to produce a flower. The little prince, who was present at the first appearance of a huge bud, felt at once that some sort of miraculous apparition must emerge from it (The Little Prince: p25)*

The description above has also explained why the little prince adore his rose so much so he will do everything for his rose. Even later, the little prince will get disappointed of his rose, he still considers his rose is the most beautiful flower he has ever seen.

## **8. Connotative Meaning of The Rose**

The previous discussion has clearly explained the rose denotatively. The rose is basically same as another rose. However, since in the planet where the



little prince live he had never seen such a small and beautiful plants as the rose, the little prince had fallen for the rose easily. The little prince used to see every creature in his planet with a super big-sized. So that when he saw a plant which grew beautifully with just a ring of petals and thorns on its body, the little prince determined to protect and take care of the rose well.

Considering the rose from the connotative meaning, according to the story of *The Little Prince*, the character rose may be interpreted in different ways. However, in line with the plot and message carried, the rose in this story symbolizing 'love' or 'a woman he loved'.

*The little prince, who was present at the first appearance of a huge bud, felt at once that some sort of miraculous apparition must emerge from it (The Little Prince, p: 25).*

The description above shows how the little prince adore this small and beautiful creature even since its appearance on the planet. The little prince even called its emergence as a miraculous. As big his admiration to this small flower, the little prince even willing to do everything for the rose.

*"I think it is time for breakfast," she added instant later. "If you would have the kindness to think of my needs—"  
And the little prince, completely abashed, went to look for a sprinkling-can of fresh water. So he tended the flower (The Little Prince: p26).*

When the rose said to the little prince about the time for breakfast, the little prince with no doubt look for sprinkling-can with fresh water on it to water the flower. It shows how the little prince adore his flower to even do what the rose ask to do, as it also shown by the following narration.

*So the little prince, in spite of all the good will that was inseparable from his love, had soon come to doubt her. He had taken seriously words which*

*were without importance, and it made him very unhappy* (The Little Prince: p28).

The description above shows how the little prince love the rose to even carry out every rose's request. So the little prince in love with the rose to do whatever the rose asked to him even when her request made him displeased. The little prince also always takes every rose's words seriously, yet the words are not always important.

As someone who is being in love, the little prince willing to do anything to make his love happy. So that what grown-ups do when they were in love. Grown-ups will always do whatever for their lover, even do something that does not make sense or something that may hurt themselves. They will do everything in the name of love.

*"I ought not to have listened to her," he confided to me one day. "One never ought to listen to the flowers. One should simply look at them and breathe their fragrance. Mine perfumed all my planet. But I did not know how to take pleasure in all her grace. This tale of claws, which disturbed me so much, should only have filled my heart with tenderness and pity."* (The Little Prince, P: 28)

In this story context, the term 'rose' used by Exupéry can be interpreted as 'someone you love'. It is proven by how the little prince treat the flower very well as if the man who treat his beloved. While rose can also be interpreted as the expression of love itself. Both the rose and the little prince were in love, but they cannot express it in proper way. The little prince expressed his love to the rose by doing what the rose ask. On the other side, the rose express her love to the little prince by acting silly.

“Goodbye,” he said to the flower.  
 But she made no answer.  
 “Goodbye,” he said again.  
 The flower coughed. But it was not because she had a cold.  
 “I have been silly,” she said to him, at last. “I ask your forgiveness. Try to be happy...”  
 ...  
 “Of course I love you,” the flower said to him. “It is my fault that you have not known it all the while. That is no importance. But you—you have been just as foolish as I. try to be happy...let the glass globe be. I don’t want it anymore.” (The Little Prince, p: 29-30)

The silliness of the rose towards the little prince was finally makes him leave his planet and the rose alone. The rose had no choice except let the little prince go even when she had confessed her feelings to the little prince. Her love-confession was also made the little prince shocked. He never imagines that the rose loves him that much. However, that did not change any single thing. When the little prince decided to leave, he would not change her mind, even after he knew the rose’s feelings.

The previous narration carries out message in that we will know how much we love someone until the time we have to lose them. So that what happened to the rose and the little prince. They never realize that they were loving one another. For some period of time, what they did is just acting silly to hide their true feeling. This message is also described and aimed the grown-ups who cannot express their true feelings to someone they love.

## **B. Relation of The Symbols Used in *The Little Prince* with *Saint de Exupéry***

As what Barthes had been proposed regarding myth, he discussed myth as a type of speech that has historical basic. For it is the role of human history to

convert the reality into speech. Thus why myth is can be considered as a type of speech which chosen by its history (Barthes, 1972: p108). The concept of myth proposed by Barthes basically consists of three order of significations.

The first order of signification is denotation: at this level there is a sign consisting of a signifier and a signified. Connotation is a second-order of signification which uses the denotative sign (signifier and signified) as its signifier and attaches to it an additional signified. In this framework (Barthes as cited in Chandler, 2007) connotation is a sign which derives from the signifier of a denotative sign so denotation leads to a chain of connotations. While for the third order of signification or we usually call it as myth shows the bigger cultural concept that supporting a certain world view.

A text has never been detached from the ideology and has a power to manipulate the readers to the certain ideology. In line of this, Barthes equates the term ideology and mythology. For ideology is something abstract, mythology presents the incarnation of meaning which has position within the ideology (Indriani & Prasanti, 2017: p80). Thus, finding out the ideology or history behind a text is needed in order to understand what the text is about.

So that in this research, the researcher intends to find out the history behind the text, particularly for the symbols used by Exupéry to express the hidden wisdom of the children. Thus, to answer the second research question proposed, the researcher will also elaborate it with the biographical data of Antoine Saint de Exupéry as the writer of *The Little Prince*.

*The Little Prince* basically tells a story of an aviator who is stranded in the middle of inhabit desert and met a new little friend. This little friend is so strange so the pilot could not guess where he come from and how he can be lost in this inhabit desert. However, in the middle of his despair, this strange kid instead being the pilot's friend and accompany him to survive.

Some sources believe that *The Little Prince* was inspired by Antoine de Saint Exupéry's life and so the symbols used within the story. Carolyn Jacobs through his writing published in 2016 exposes *The Mysterious 'Little Prince': 5 Facts About Author Antoine de Saint- Exupéry*. Through this writing, Jacobs try to find the similarities between the characters within *The Little Prince* with the life of the author, Antoine de Saint-Exupéry.

Antoine de Saint-Exupéry was born in Lyon, France June 29, 1900 with the born name Antoine-Marie-Roger de Saint-Exupéry. Even though he was a France, instead his popular literary work has been known as American Literature. His adventure in US is also started his carrier as an author. It was beginning in 1941 when World War II and he had to move to the US because France at that time was invented by NAZI. During this escape in US, Exupéry created a lot of literary works and one of those popular works is *The Little Prince*.

*The Little Prince* is considered as the most successful work of Antoine de Saint-Exupéry all the time. It is one of the most widely read and celebrated books that have ever published. The tale of *The Little Prince* has been translated into more than 250 languages. It also still sells up to 2 million copies a year. Another evidence that strengthen its achievement as the most successful tale ever is that a



number of adaptation works which inspired by *The Little Prince*, from opera, ballet, a play, television series even a museum. The latest adaptation works adapting the story of The Little Prince is a Hollywood movie directed by a successful-movie director, Mark Osborne.

However, behind its successful as one of the most popular tale and a great number of adaptation works adapted from it, it is rarely known who The Little Prince is and what behind its story. It is therefore the researcher intend to appeal the story behind each symbol and what represented by them.

### 1. The Aviator Represent Adult Exupéry

*The Little Prince* story was started by narration of an aviator whose plane got crashed in Sahara Desert and had to survive in the condition lack of food and water while still had to fix his plane. The character of aviator in this story is believed as the author itself, *Antoine de Saint Exupéry*. There some clues indicating the author, *Antoine de Saint Exupéry* is the character of the aviator who narrated the story at the beginning. As it has been known, *Exupéry* is an author who has also been as an aviator.

Before starting his career as a writer, Exupéry ever failed his Naval Academy examination before he got his flight license and started his career as an aviator (Toshiharu, 2001 p.332). His career as an aviator started in 1921 by being a conscript in the air-force. The first company flew as a postal line pilot started in Latecoere Company. It might be the most essential era in his for Exupéry for he spent his fulfilled days in his life.

It was also in its company when Saint-Exupéry become one of the pioneering pilots who advanced expanded postal lines in South America and Africa. It was not an easy flight, since there were number of unavoidable accidents. The pilots were also lost their lives during this flight (Toshiharu, 2001 p.336-337). Saint-Exupéry expected to live there for a year and half before coming back to France.

According to his journey in flight, it is undoubtable that the character of aviator in *The Little Prince* is the representation of adult Saint-Exupéry. The story when the aviator stranded in an inhabit dessert even also inspired by his own experienced having a crashed landing in some deserts during his flight.

## **2. The Little Prince Represent The Little Exupéry**

Saint-Exupéry not only shows his side through character of aviator but also through the character of The Little Prince. The decision of representing himself as the character of little boy is because his aim bringing back the old memories of his childhood. His wife, later on his *The Tale of Rose*, wrote that Saint-Exupéry was not like others, he instead more like a child or an angel fallen from sky.

Both the character of The Little Prince and Saint-Exupéry have also similarities in their physics. The Little Prince describes as a boy with golden hair who also a prince ohs his B612 planet. So does Saint-Exupéry back then at his childhood, his family and friend called him 'le Roi-Soleil' which means The Sun Kin because he has such golden and wavy hair. He was the king of chateau, the

place he used to live in his childhood. Thus also one reason why the character named The Little Prince (Mandala, 2010 p.47).

The Little Prince who travelled a lot from his planet to another planet before coming to earth is another similarity that Saint-Exupéry represent through this character. Saint-Exupéry used to travelled a lot and live in a temporary time in several place due to his job as pilot. He was moved to South America due to his job, then escaped again to New York due to World War II. Lastly he lived in North America before coming back to France. Even before he grew up as an aviator who had to travel around the world and live temporarily in a specific place, the little Saint-Exupéry, had been live by moving from one place to another place due to his father death that made his family got through an economic crisis (Toshiharu, 2001 p.337).

### **3. The Businessman Represent People in Place Exupéry Used to Live**

The first symbols used by Exupéry in making the story is ‘a businessman’. The term businessman used as one of symbols in composing the story of *The Little Prince* is not only to deliver a message for the readers but also because it contains historical background behind the symbols choice. Exupéry intentionally used the term businessman to represent the place where he wrote *The Little Prince*, United States of America.

Businessman here represents the social condition of American in the creating period even up to now. Businessman who like to consider everything based on number represents the social condition where he lived when he wrote

this story. In 1943 when *The Little Prince* was created, Exupéry and his wife were lived in America. The character of businessman was created to symbolize the greediness of gown-ups was inspired by his social condition at the period of creation. He lived in America which known with its capitalist citizens.

#### 4. The Rose Represent Exupéry's Wife

Another main character in *The Little Prince* which makes the plot of the story is 'the rose'. The rose that symbolize love in this story is also represent Exupéry's wife. Exupéry had a number of nick names for his wife, such as 'little girl', 'Pimprenelle', 'bird of the island', and the last is "My Rose". It proves the reason why Exupéry choose to use 'rose' to symbolize love in the story was because it represents his wife whom he could not live without and he could not live with (Mandala, 2010 p: 57).

Exupéry describes 'the rose' as an adorable and lovely creature acknowledged by the little prince. Even since its first appearance on the little prince's planet, its beauty has captivated the little prince.

*But the little prince couldn't contain his admiration. "How lovely you are!"*  
(The Little Prince p: 23).

So did with his wife, Consuelo. She is a very beautiful woman who made men fall for her and Exupéry himself. Since his first met with Consuelo in 1930, he has admired her. Surprisingly, 1930 is not the first time they met due to their friend's arrangement. Even before that, they had been met and his admiration towards Consuelo had been growing by then.

*He disappeared into the hotel barbershop and came back ten minutes later, smooth-checked and merry as child. "Cremieux," he shouted, "next time you invite a pretty woman you must let me know in advance!"* (Saint-Exupéry, 2003: p15).

After his meeting with Conseulo, Exupéry has become more and more admire her. As what is has described through *The Little Prince*, how the little prince treats his rose very well and do whatever the rose want, so did Exupéry to Conseulo. In order to make Conseulo happy, Exupéry even bring her 12 friends fly with him just in case Consuelo agree to fly with him.

*"I'm sending my chauffeur to pick up your friends so that they can come with us and watch the sunset."*

*"That's impossible," I said. "There are twelve of them."*

*"So what? I have all the airplanes you could want. In this country. I'm...well, let's say I'm the aviation boss. I'm in charge of the airmail service."*

*Resistance was futile. He was in command. He made a phone call to my friends; we were all in his hands.* (Saint-Exupéry, 2003: 15).

Through the narration and dialogue above, it is said that even when he just knows her for an hour, Saint de Exupéry excitedly asked Consuelo to see the sunset by flying. However, since they were just known one another, Consuelo tried to find an excuse to reject his invitation. By saying that her friends had been waiting for her so that she couldn't accept his offers to go with him saw the sunset from the sky. Although he was disappointed of Consuelo, he still made a way to take her with him fly. And finally he also invited Consuelo's 12 friends to fly with them in order to make her agree and accept his invitation.



Another interesting fact behind the rose is not only a single rose the little prince met in his planet, but also another roses he met in the earth. Carolyn Jacobs in his article written on March 2016 said that both Exupéry and Consuelo had a lot of love-story. Before married to Exupéry, Consuelo is a widow who had been married twice. So did Exupéry who had also a long love-story. The most notoriously love-story of Saint Exupéry was his story with Helene de Vogue he called “Nellie” (Jacobs, 2016).

A part of Exupéry and his wife’s love was also represented within the story of *The Little Prince* by the symbol rose. In the story, the little prince had his journey coming into one planet to another planet were because he was looking for solutions of his problem with the rose. When the little prince arrived in each planet, he met a number of people with different characters until he arrives on earth. On the earth, again, the little prince met some creatures from animal to human that has different character. Yet, on the earth, the little prince accidentally arrived in the garden with full of a blooming rose. Here the little prince is finally able to realize his love for the rose and how important the rose for him.

*He was standing before a garden, all a-bloom with roses.*

*“Good morning,” said the roses.*

*The little prince gazed at them. They all looked like his flower.*

*“Who are you?” he demanded, thunderstruck.*

*“We are roses,” the roses said.*

*And he was overcome with sadness. His flower had told him that she was the only of her kind in all the universe. And here were five thousands of them, all alike, in one single garden!*

...

*Then he went on the reflections: “I thought that I was rich, with a flower that was unique in all the world; and all I had was a common rose. A common rose, and three volcanoes that come up to my knees—and one of them perhaps extinct forever...that doesn’t make a very great prince...”* (The Little Prince, p: 58-59).

Consuelo would also be the inspiration for Saint- Exupéry to create a character of rose which has a self-important and also a character of difficult rise within *The Little Prince*. That's why there's opinion that say this masterpiece and best-seller book could never be born without his meeting with Consuelo during his temporarily living in Argentina (Toshiharu, 2001 p: 338).

As a man and husband, for the time of his marriage, Saint- Exupéry had hurt his wife, Consuelo many times. He had been having numerous affairs during his marriage as written by Consuelo in her memoir book, *The Tale of The Rose*. It is written that their marriage had several domestic troubles. As a wife, Consuelo have been irritated by his habit of having affairs with another woman. However, still Consuelo has an interesting and important role in the born of *The Little Prince* (Mandala, 2010 p: 60).

##### **5. The Fox Represent Exupéry 's Friend Leon Wreth**

According to the story of *The Little Prince* the fox is the first character that the little prince makes a good friend when he just landed on the earth. The fox is the one who offered to make friend with the little prince by asking to be tamed. The fox was also the one who get the little prince into the concept of creating a tie. Every words who was told to the little prince are all meaningful. It is therefore even though the fox is denotatively known as threaten animal, but in this story he is known as a thoughtful character.

For the period of his journey, coming from one planet to another planet, the little prince had met a great number of characters. However, he just makes

friend, even become best friend, with only two characters. Those are the aviator and the fox. As his best-friend, the fox had taught many great lessons and wisdom about life to the little prince.

*“Men,” said the fox. “They have guns, and they hunt. It is very disturbing. They also raise chickens. These are the only interests. Are you looking for chickens?”*

*“No,” said the little prince. “I am looking for friends. What does that mean—‘tame’?”*

*“It is an act too often neglected,” said the fox. It means to establish ties”*  
(The Little Prince: p60)

That is one of the lessons the fox gave to the little prince. The fox taught him about friendship and how to make friend is about to make ties between them. As one of the little prince’s best friends, the fox is also created to represent the author’s best friend in real life, named Leon Wreth.

On the first page of *The Little Prince*, Exupéry made a dedication paragraph of why he did write the story and fro whom the story was created. The following lines are the dedication Exupéry made in the beginning of his novel.

To Leon Wreth

I ask the indulgence of the children who may read this book for dedicating it to a grown-up. I have a serious reason: he is the best friend I have in the world. I have another reason: this grown-up understands everything, even books about children. I have third reason: he lives in France where he is hungry and cold. He needs cheering up. If all these reasons are not enough, I will dedicate the book to the child from whom this grown-up grew. All grown-ups were once children—although few of them remember it. And so I correct my dedication. (The Little Prince, p: 3).

To Leon Werth  
When he was still little boy

The line he said that he dedicates this book to his best friend is one clue indicates that the best friend is the fox which referred to his really best friend, Leon Wreth. The strengthen proof that proves the best friend in his dedication refers to his really best friend can be seen from the line *“this grown-up understand everything, even books about children”*. Since the first time the little prince met the fox, he already knew that the fox is a wise creature for it gave a valuable lesson for the little prince even since their first met. That made the little prince easy to be befriended with the fox (Mandala, 2010 p: 63).

Another proofs can be seen in the line *“I have third reason: he lives in France where he is hungry and cold. He needs cheering up* (THE LITTLE PRINCE, p: 3). Mandala (2010) stated that the time Exupéry wrote the story *The Little Prince* was the time when The World War II happened. According to his biography attached in the beginning of the novel, it was stated that Exupéry had moved to the America to escape from Germany which has occupied France (THE LITTLE PRINCE, 1943). It means when the World War II happened in around 1940, Exupéry was no longer in France. While he escaped to the United States, his bestfriend was still left in France, Leon Wreth.

When The World War II happened, Leon Werth was still in France becoming the frontline soldier in World War II to serve his country (Mandala, 2010 p:63). When the little prince met the fox for the first time, its condition looked like Leon’s condition. When he met the fox for the first time, the fox was hiding underneath the apple tree. The fox tried to avoid the hunter who desired to shoot him. At the time the fox was described hungry since he got no chance to

hunt his food, chicken. On the dialogue described that the fox got no chance to hunt is because he was afraid of the hunter and unfortunately the chickens he wanted to hunt was raised by the hunter.

*“My life was very monotonous,” the fox said. “I hunt chickens; men hunt me. All the chickens are just alike.”* (The Little Prince, p: 62).

As what was happened to the fox, it was similar with what did happen to Leon Werth. They both need to be cheered up due to their condition. For the fox, the little prince was asked to tame him so they can become a friend. The fox willing to have a friend so that he would not be afraid of the hunters who was being his main threaten. He had lived a difficult live all this time being hunters' target, his fear of being hunted made him hunger since he could not hunt chickens for food. It is therefore he needed a friend and asked the little prince to tame him. So do the condition of Leon Weth in France when the World War II happened. Another dedication for his best friend was not only the story of *The Little Prince*, but also another writing entitled *Letter to A Hostage* (Mandala, 2010 p:64). Seeing how much his writing dedicated to Leon Werth profs his love to his best friend.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter will present the conclusion of the analysis result presented in the previous chapter. Due to the research questions proposed in the chapter one, the discussion of this analysis will be based on two points, those are finding out the symbols used by Antoine de Saint Exupery in reflecting the wisdom of life presented by the characters within the story. The next point is to find out the story behind the symbols creation in which it may influence the symbols creation.

#### A. Conclusion

In accordance with the previous chapter, the conclusion of this discussion will be presented as a result of the problem statements proposed. The first discussion is about the meaning of symbols used in the story of *The Little Prince* which reflect and carried messages the wisdom of life divided into two parts of meaning. The first is the symbols are seen in line with its denotative meaning and the second is seen based on its connotative meaning. The next discussion is about the story behind each symbols and ideology which underlying each symbol used that carry message and reflected the wisdom of life.

In reflecting the wisdom of life carried by the children character (the little prince), the author applied a various symbol. Those are businessman, the fox and the snake, the sheep and the boa, and the last is the rose. Each symbols carried different meaning, both denotatively and connotatively. The first symbol used is

the businessman which denotatively described as a character who is busy doing a lot of matters. He was described with various characters; such as always concern with matter of consequences till he did not realize the little prince arrival. He was also described as a person who is not let himself being disturbed by any kind of trouble which can make him lost focus of his works. While connotatively, the symbols of businessman carried meaning the greediness of the grown-ups. It is proven within the dialogue which describing the businessman who always busy running his business even does not care of his surroundings. Moreover, the businessman was also described claiming something that does not his own. It is strengthening the aim of Exupery in creating the symbol of businessman, to reflect the grown-ups' greediness.

The second symbol used is the snake and the fox. Both the snake and the fox are described as threaten animal which can harm human. So does Exupery at first describe those two characters within the story of *The Little Prince*. However, as the story with those two characters begin, Exupery instead describe the snake and the fox as a good character who even help the little prince in his journey on the earth. Later on the story, the fox even become the little prince's best friend which give him a lot of life lessons, advices and even help him during his time on the earth. Connotatively, the snake and the fox symbolize one of grown-ups characters, grown-ups like to judge everything based on what they see only. This judgement is commonly found to grown-ups, so that Exupery represent it through the character of the snake and the fox. Meanwhile, through these characters, Exupery intend to deliver message that if we want to know someone, we cannot

see from their appearance only. We have to know deeper in order to be able to identify what kind of person someone is.

The next symbols are the boa and the sheep. Both characters were actually a drawing made by the narrator or the pilot. The drawing of boa constrictor was made when the author was child. When, he shown his drawing to the grown-ups, no one recognizes his drawing as a drawing of boa constrictor, instead a hat. While the sheep was also a drawing that the little prince asked to the pilot to draw. He tried three times to draw a sheep as what the little prince asked, but no drawing can make him satisfied. The last drawing the pilot try to make is a drawing of box with some holes on its side. Surprisingly, this box drawing can make the little prince satisfied and smile to the pilot. Denotatively, both characters are only a drawing made by the character to express something he saw and asked to him. On the other hand, the dialogues related to the boa and the sheep may represent the grown-ups' thought who is limited to what is seen only. Grown-ups never think differently in seeing everything, so that their live is just flat without anything interesting. While those drawing also carried a deeper message to the readers. The message that Exupery try to deliver to every grown-ups is that *every essential thing does not always be seen from its visual only*. Grown-ups who tend to consider everything on its substantial matters only sometime need to think and act as children who see everything from its essential matters in their own way.

The last symbol used by Exupery in making the story of *The Little Prince* is the character of 'the rose'. Denotatively, the rose in this story was described as a flower which has 4 thorns on its body and only have a ring of petals. This rose

was described as a weak creature so the little prince has a thought to protect the rose. While denotatively, the rose represent someone Exupery loved, his wife. In the context of this story, the roses can also represent the term love generally. As someone whom the author loved so much, the rose described as a person who had a high pride to even say he was in love with the little prince. So does with Exupery's wife in his real life. While the rose represent the term love itself is proven by every acts of the little prince who will anything the rose asked, even if the request is sometimes nonsense sometimes it hurts himself. However, in the name of love, the little prince still does what the roses asked to do. That is similar with the grown-ups when they were in love.

In line with the symbols used by Exupery in making the plot of *The Little Prince* is the story behind the symbols creation and the ideology of the author when he created the symbols presented before. The story of *The Little Prince* which created during the World War II cannot be separated from its impact. Every characters within the story more or less represent the author itself. Let's say the character an aviator within the story is represent Exupery's job before, as a pilot of Latecore—which now was known as Aeropostale—one of the pioneer who make a postal flying mail to the areas of the colony of Africa and South America with primitive planes. After this fly, his career as a pilot become brighter. For the symbols used cannot be separated from the ideology of the author, in which it is related to his life.

## **B. Suggestion**

*The Little Prince* is an interesting literary work—children’s literature, which has a great number of topic to be discussed. As one of the most successful work all the time, *The Little Prince* has been adapted into many other works, such as film, plays, even museum and theatre. Unfortunately, it is so rare to find out the researcher who intend to discuss this novel deeper. For the sake of another researcher who might intend to analyse the same novel, the researcher make some suggestions.

This study discusses mainly about the symbols used by the author in representing the wisdom of life by the children character, another study might use this research as a source of the next literary criticism. The researcher also suggests to analyse this novel in term of children’s literary criticism, such as the motive carried by adult author within the story.

Another suggestion related to this work is studying the novel from Psychological side. Since the story mainly tells about the children character, the following study might use psychological analysis, especially in the field of children psychological aspect. It would bring a useful work for literary criticism.



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## CURRICULUM VITAE



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