

**Maria's Moral Reasoning in Paulo Coelho's *Eleven Minutes*
Viewed from Lawrence Kohlberg's Theory**

THESIS

Presented to

**Maulana Malik Ibrahim State Islamic University, Malang, in partial
fulfillment of the requirements for the degree of Sarjana Sastra (S.S)**

By

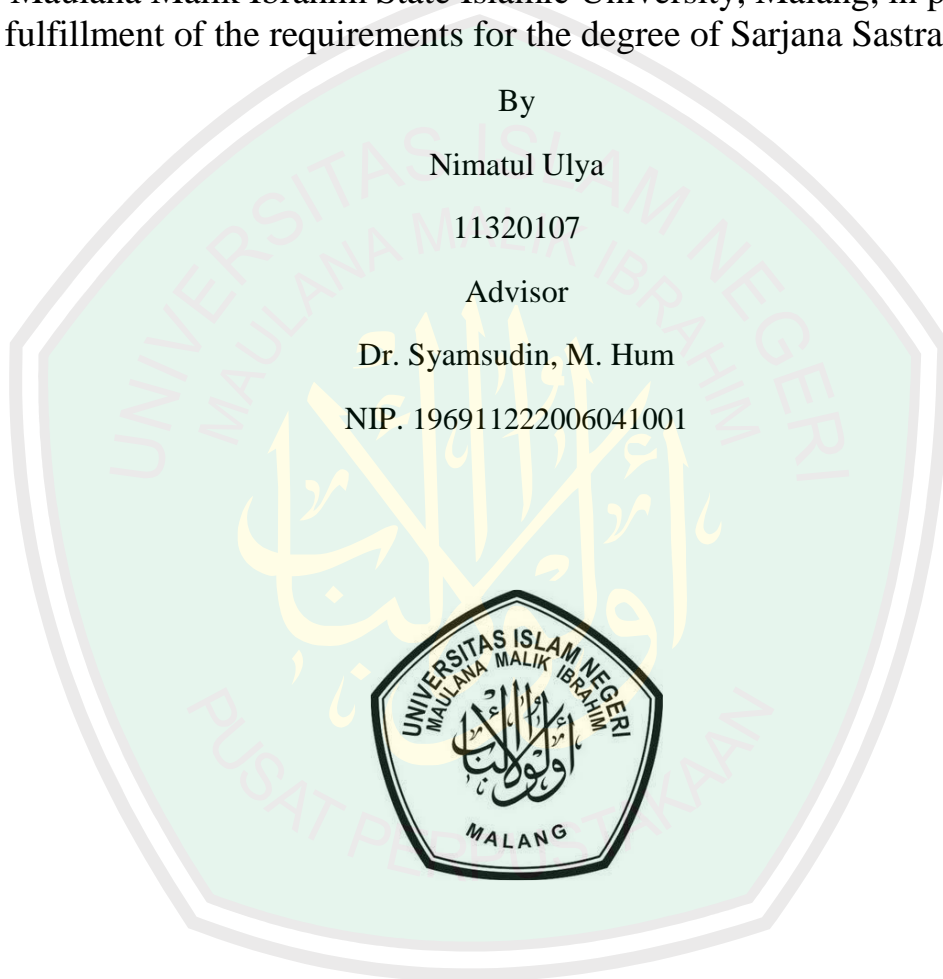
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2015

STATEMENT OF AUTHENTICITY

I notify that the thesis entitled *Maria's Moral Reasoning in Paulo Coelho's Eleven Minutes Viewed from Lawrence Kohlberg's Theory* is authentically my original work to accomplish the requirement for the degree of Sarjana Sastra (SS) in English Letters and Language Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang. It does not merge any substances written or published before by another person, in addition to the quotations and bibliography. Owing to the fact, I am the only one who is liable for the thesis if there is any objections or claims from others.

Malang, June 22, 2015

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MOTTO

الحياة قصيرة، لا تُقصِرْها بالهم

“Life is short, thus don’t shorten it by sadness.”

Just thank to Allah!



DEDICATION

This thesis is dedicated to

My Great Inspiring Man

Alm. Fatayuddin, S.Pdi

Who always be my source spirit and inspiration to keep dream and struggle

You always alive in my soul and mind forevermore

My Affectionate Wonder Woman

Casmuinah

Who is never weary to struggle her ducky

You always be the only woman I expect the pray and forgiveness forevermore

My Strongest Brother

Izza Saifullah Fatta

Who always I wanna make happy together with our mom's happiness forevermore

And

My longed big family and friends in Bengkulu

Who always support and pray for me

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Thanks to **The Almighty Allah**, The Owner of Life in the earth and heaven
Sholawat and *salam* is solely delivered to the guide of Islam

The Prophet Muhammad saw

Thereby, I am able to present my thesis entitled
*Maria's Moral Reasoning in Paulo Coelho's Eleven Minutes Viewed from
Lawrence Kohlberg's Theory* as the requirement for the degree of Sarjana Sastra
in English Letters and Language Department, Faculty of Humanities
at Maulana Malik Ibrahim State Islamic University of Malang

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my thesis proposal in time

all of my lectures of English Letters and Language Department who has guided me
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The only one **father, mother** and **brother** due to your pray, love and sweats of
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And All students of English language and letters of academy 2011 especially students
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till now

I LOVE U ALL

Malang, June 22, 2015

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ABSTRACT

Ulya, Nimatul. 2015. *Maria's Moral Reasoning in Paulo Coelho's Eleven Minutes Viewed from Lawrence Kohlberg's Theory*. Thesis. Literature. English Letters and Language Department. Faculty of Humanities. The State Islamic University Maulana Malik Ibrahim Malang.

Advisor: Dr. Syamsudin, M.Hum

Keywords: Moral Reasoning, Judgment, Pre-conventional Morality, Conventional Morality, Post-conventional Morality.

Moral reasoning is needed to clarify a moral actions. However, moral reasoning is included into psychological case which affect someone's decision. Thereby, understanding psychological aspect of the characters in the novel, notably the main character will extremely help in understanding the novel and its purpose comprehensively. Evidently Coelho's *Eleven Minutes* points out Maria and her life as the main object. Therefore, Maria's psychological aspect become prominent thing to analyze. By using Lawrence's moral development theory, the researcher aims to show the moral reasoning underlying Maria's decisions to solve every problems she faced. From the mentioned description, the analysis is titled as *Maria's Moral Reasoning in Paulo Coelho's Eleven Minutes Viewed from Lawrence Kohlberg's Theory*.

There are two research questions related to the analysis. The first is to find out the problem faced by Maria. The second is to find out how Maria solves her problems viewed from Kohlberg's moral development.

The research applies literary criticisms as the method of this analysis. The source is taken from Coelho's *Eleven Minutes*, which is focused on main character's psychological aspect, especially on her moral reasoning. It is viewed from Lawrence Kohlberg's theory of moral development which is divided his moral development theory into three levels, and each level consists of two stages.

As the result, researcher finds that Maria has some the problems which requires her to solve it by such actions. On the other side, Maria's life story theoretically passes through three levels of moral reasoning of Kohlberg's theory of moral development gradually and chronologically. Generally, the theory of moral development belonging to Kohlberg is obtained in Maria's life in case of her moral reasoning when she decides to do something to solve her problems.

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ABSTRAK

Ulya, Nimatul. 2015. *Maria's Moral Reasoning in Paulo Coelho's Eleven Minutes Viewed from Lawrence Kohlberg's Theory*. Skripsi. Sastra. Jurusan Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. Syamsudin, M.Hum

Kata Kunci : Moral Reasoning, Judgment, Pre-conventional Morality, Conventional Morality, Post-conventional Morality.

Alasan moral diperlukan untuk menjelaskan perilaku moral. Alasan moral termasuk perkara psikologi yang mana alasan ini akan mempengaruhi keputusan seseorang. Sehingga, memahami aspek psikologi karakter dalam novel, khususnya karakter utama, akan sangat membantu memahami novel secara mendalam. Novel *Eleven Minutes* karya Paulo Coelho dengan jelas menjadikan Maria dan hidupnya sebagai objek utama yang terus dibahas di dalam novel. Oleh karenanya, aspek psikologi Maria menjadi penting untuk di analisis. Peneliti menggunakan teori perkembangan moral milik Lawrence Kohlberg untuk menjelaskan alasan moral yang mendasari keputusan-keputusan Maria untuk menyelesaikan setiap masalah yang dihadapi. Dari deskripsi di atas, kemudian analisis ini pun berjudul *Maria's Moral Reasoning in Paulo Coelho's Eleven Minutes Viewed from Lawrence Kohlberg's Theory*.

Analisis ini memiliki dua rumusan masalah. Pertama adalah untuk mengetahui masalah yang apa yang dihadapi Maria. Rumusan masalah yang kedua adalah untuk mengetahui bagaimana Maria menyelesaikan masalah-masalahnya dilihat dari teori perkembangan moralnya Lawrence Kohlberg.

Penelitian ini menggunakan metode penelitian sastra. Sumber penelitian diambil dari novel *Eleven Minutes* karya Paulo Coelho, dimana novel tersebut pada aspek psikologi dari pemeran utama, khususnya pada alasan moralnya. Alasan moral ini dilihat dari teori perkembangan moral milik Lawrence Kohlberg yang mana teori ini dibagi menjadi tiga level dimana tiap level terdiri dari dua tahap.

Sebagai hasilnya, peneliti menemukan bahwa Maria memiliki beberapa masalah yang harus diselesaikan. Di sisi lain, secara teori, cerita kehidupan Maria secara bertahap dan berurutan melewati tiga level alasan moral dari teori perkembangan moralnya Lawrence Kohlberg. Sehingga, secara umum, teori perkembangan moral milik Lawrence Kohlberg berlaku pada kehidupan Maria di dalam hal alasan moral ketika dia memutuskan untuk melakukan sesuatu untuk menyelesaikan masalah-masalahnya.

CHAPTER I

INTRODUCTION

1.1 Background of the Study

11 Minutes is a different novel ever produced by Paulo Coelho, of which he commonly produces inspiring and motivating novels. In 2003, the author of *The Alchemist* audaciously published 11 Minutes, a novel that is mentioned by Paulo in his novel before beginning the story (2002) as a hard, difficult, and sensational novel. Even though considered as a controversial work, about prostitute and sex, the researcher argued that the novel contains a number of life moral values. By precise diction, Paulo who now 67 years old, is capable to rise the positive side from the taboo object as a lesson for the readers by dilemma happened on Maria within solving her life problems.

Paulo Coelho puts Maria as the main object who is merely told in the story of Eleven Minutes. Maria is the point of the novel where Paulo conveyed his meaning sense on the Maria's character; holy-sex, love, struggle, moral, choice and reality. Maria is a daughter of a poor family where her father works only as a salesman while her mother is a tailor. She lives in an outlying area in Brazil, so far from the noise city. Maria is a plain beautiful Brazilian girl who always dreams can leave her home, meet a handsome man, get married with him, have babies and family, and be happy forever. Unfortunately, the life is not as easy as she thinks in which finally brought her into prostitute world (Coelho, 2003).

In Maria's life journey, in order to reach her purposes, Maria was excessively conducted a lots of complicated problem requiring her to choose between her desirability, love, dream, hope, family, or prestige. One day, she was ever in deep regret after losing her first love after she was wrong to judge. Only then, Maria bravely chose to be a Brazilian dancer in a big city she never knows before. She did decide it because of her thought about dream and hope come from both herself and her family. A hard moral judgment must be taken when she faced a dilemma, whether she had to be a prostitute to realize all dreams of hers, or going back to home with nothing coyly. Last about love, she always tried to avoid her true love with many reasons, while she was really loved a painter namely Ralf and sometimes cannot cover the feeling (Coelho, 2003).

Historically, Maria seems having herself out with the life trouble requiring her to elective two complicated choices having the same big risk for her life. A perplexity happened on Maria to settle the problems as a judgment includes into a form of dilemma. Additionally, dilemma is considered to have a tight relevancy with the psychology. Kohlberg (1927) demonstrated in his book, *The Psychology of Moral Development*, that hypothetical dilemmas means when people are in a turbulence situation and finally devide some ways to do where the real meaning of rights and duties are both realized in a real situation by individual characteristic. Apparently, there is relation between the way people think about rights and duties as a moral judgment and the way people realize in a real life as a moral actions.

Meanwhile, the researcher regards the reality above as an issue necessary to examine, in order to detect psychological moral reasoning of Maria's actions. It is because moral reasoning according to Haidt as mentioned in Paxton and Greene (2010) is conscious activity mentally to send received information about human within the purpose to achieve into such form of moral judgment. Meanwhile, it is defined as a situation where a moral judgment is influenced by any possibility of any conscious thought process (about people) for Paxton and Greene (2010). Therefore, everything done by Maria certainly there is the moral reasoning underlying her judgment.

Basically, main characters are always talked about in the story, they are merely related to other characters. So, main characters extremely establish the plot's development in whole, because, characters become a determiner of development of plot. Moreover, characterization becomes a significant in case of determining both wholeness and artistic of a fiction notwithstanding characterization must be with other aspects to catch the totally in a story (Nurgiyantoro, 2005).

Therefore, understanding psychological aspect of the characters in the novel, notably the main character will extremely help in understanding the novel comprehensively. Moreover, Maria is a main character in *Eleven Minutes*, of course her psychological aspect will affect to the way of the story telling in the novel. Evidently the novel pointed out Maria and her life as the main object enlarged upon the novel. Hence, Maria's psychological aspect becomes prominent thing to analyze.

In that point, the researcher is convinced to analyze Coelho's 11 Minutes Novel using Kohlberg's Moral Development Theory. So, a kind of moral action can be

grasped by finding out his/ her reasoning. However, moral reasoning belongs to Kohlberg is judgements whether something is right or wrong, in which grounded on the use of moral dilemmas where a hard decision must be made by man. Notwithstanding, it does not mean that each action of man means a form of moral that is always caused by someone's assumption as moral (Kohlberg, 1927). DeLuca (2011) told in his article that Kohlberg's theory of moral development provides an explicit structure for moral reasoning and decision making. In the fact, Kohlberg as told in DeLuca (2011) advanced his theory from the two point of view of psychology and philosophy. Kohlberg as cited in Endicotta, Bockb, Narvaezb (2003) indicated there are six stages of moral reasoning in three broader levels as the individual's socio-moral perspective basic changes, after doing far-ranging interviews about moral dilemmas on children and adults.

By using Kohlberg's moral development theory, the researcher aims to show the moral reasoning underlying Maria's decisions of every choices faced to solve the problems, especially based on growth of age in which affecting her emotional and rational maturity. Someone's reasoning is needed to understanding in order to clarify moral action (Kohlberg, 1984). Because, Kohlberg (1984) mentioned that moral action is determined not only by judgments of deontic justice (e.g., rights and contracts) but by follow-through judgments of responsibility in a particular situations. Thus, something is necessary to analyze significantly in this study is the moral reasoning development underlying Maria's actions in order to solve her problems since she is a child till adult.

The research that will be committed, is built on the previous studies that was done by some researchers in some universities in Indonesia. First is *An Analysis of Maria's Struggle for A Better Life as Seen in Paulo Coelho's Eleven Minutes* written by Chatarin Setyatuti Wiedaninggat (2008). This criticism only focused on the two problems; the characterization of Maria and the way Maria sacrifice to make her life more prosperous. She executed the study by seizing on Library research with psychological approach included inside. This criticism also used other theories such theory of motivation, theory of critical approach, and theory of characterization.

Next criticism was done by Eiyla Henimasari (2010) entitled *A Psychological Approach in Obsession of Main Character in Paulo Coelho's Eleven Minutes*. Henimasari driven at discovering what Maria's obsession and psychological aspects causing her to become a prostitute. It was done by using various literary theories; character, concept of psychological aspect on prostitute, the obsession theory and the success and failure theory.

The next previous study is *Maria's Struggle through Boundary Situations to be Authentic Individual in Paulo Coelho's 11 Minutes Novel* written by Afida Rosdiana Ningrum (2013). Ningrum did the study exactly at human existence in Eleven Minutes of which demonstrate Maria's efforts as the main character to get the authentic for her. In that case, Ningrum analyze it by applying existentialism approach, Ningrum analyzed Maria's efforts to get the authentic for her.

The last previous study used in this study is written by Rezki Fauzi (2010). His thesis entitled *Perkembangan Moral Reasoning Pelaku Kejahatan (Studi Kasus*

Pembunuhan, Penyalahgunaan Narkoba, dan Pencurian di Lembaga Pemasyarakatan Kelas IIA Anak Blitar). This thesis has the same theory used by the researcher to conduct the thesis. Thus, the researcher uses Fauzi's thesis to grasp the theory and how it is applied on an object. Fauzi's thesis discusses about moral reasoning development of some adolescent criminals when they do the crimes and after they do it. It also provides the cases affects the doers in doing the crimes that comes from the family and friends environments. It applies Kohlberg's theory of moral development to analysis the objects. Therefore, the researcher takes Fauzi's thesis as one of her previous studies.

In the end, beside of utilizing a diverge theory from the previous studies that have the same novel as the object, this criticism solely empathizes Maria's moral reasoning seen from the development of moral thinking along with the age growth by moral development theory of Lawrence Kohlberg. In that point, Maria's moral reasoning is reputed to affect the moral judgment in which finally will also affect how the story runs that made *Eleven Minutes* interesting to read. This criticism explicitly purposes on the moral reasoning of Maria's decision, by the title of the study: An Analysis on Maria's moral reasoning in Paulo Coelho's *Eleven Minutes* viewed Lawrence Kohlberg's Theory.

1.2 Research Questions

According to the explanation stated in the background of the study, the research questions are:

1. What are the problems faced by Maria?

2. How does Maria's solve her problems viewed from Kohlberg's moral development?

1.3 Objective of the Study

Based on the research questions above, there aims of this study are:

1. To find out the problems faced by Maria
2. To find out how Maria solve her problems viewed from Kohlberg's moral development

1.4 Scope and Limitation

The fundamental material worked through in this study is merely about how Maria solves her problem based on her moral reasoning, in terms of each decision she took. Yet, it is only taken in some significant parts of *Eleven Minutes*. However, beside of Maria's moral reasoning is discussed; this criticism will start with discussing the problem. Finitely, this study ignored other aspects out of Maria's moral reasoning even that also includes into part of the way Maria solves her problems. Other ignored aspects that has no discussion in this criticism are love story, need, all characters existed in the novel, also other aspect of Maria's psychology. To this point, the researcher intends to concern with moral reasoning of Kohlberg's moral development theory that has been grouped into three levels with two stages for each level chronologically.

1.5 Significance of the Study

Referring to the benefits of the criticism theoretically, the researcher expects to make this analysis useful for literary criticism, especially which related with both Kohlberg's moral development theory and Paulo's *Eleven Minutes*. Anyway, this study

expected in prospect to provide believable information in order to develop literary scientific treasure toward better literary advancement. Conducting this analysis practically lectures the researcher about the life moral values. The researcher learns that human's doing something that can be assumed as right wrong by common society, factually strength of many motif that can rise from the moral environment or from his/her own soul. Hence, no judge for anything may be done by humans, no wrong, no right, because there is a moral reasoning beyond those actions that likely can opposite everything. Those are the lesson that generally taken by the researcher by committing this literary critic.

1.6 Research Method

1.6.1 Research Design

This analysis would turn to account literary criticism as the method of the study. It is reputed collateral as Brennan Breed's statement (2009) in *Reading Glasses: Literary Criticism about Bible scholars*. It can be concluded above literary criticism that this new method discusses what a work meant and functioned, as literary works.

Because of this analysis properly included into psycho-analysis, the researcher would like to apply moral development theory of Kohlberg that concerns about three level with two kinds for each that will underlie someone's moral judgment in terms of its development herewith age, like what said by Kohlberg (after Kohlberg, 1969) as mentioned in Smith, Bem, and Hoeksema. Level one is pre-conventional morality level which has two kinds; punishment orientation and reward orientation. Second, conventional morality also consisting two kinds; whether the child chooses to be good

boy/girl orientation or authority orientation. Lastly, social contact orientation or ethical principle orientation, which included into Post conventional morality level.

1.6.2 Data Source

The data source of this study is the novel, *Eleven Minutes*, one of Paulo Coelho's works. 11 Minutes is originally written in Portuguese language. However, during this process of analysis, the researcher would utilize 11 Minutes Novel translated by Margaret Jull Costa, published by HarperCollins publisher, Hammersmith, London. It has 294 pages. It was the first published in English by HarperCollins Publishers in 2003.

1.6.3 Data Collection

In collecting the data, the researcher would like to perform some steps heading for finishing the study. The researcher starts to read the novel several times, while reading other sources discussing the novel and from internet sources. It is done in order to understand the context deeply. After reading comprehensively to grasp the context, the researcher starts to take every problems rises dilemma for Maria. Also, taking every kinds of moral reasoning of Maria in case of the way Maria solves the problems stated. Last step to collect the data is classifying all data above into 3 categories properly based on 3 levels of moral development belongs to Kohlberg; pre-conventional morality, conventional morality, and post conventional morality.

1.6.4 Data Analysis

This criticism is solely in the scope of Kohlberg's theory of moral development toward the main character of 11 Minutes Novel, Maria. On that ground, some steps

would like to be employed in conducting the analysis. After collecting the data needed, then, the data would be classified ground on the age of Maria. Secondly, the researcher do interpret upon the data taken thoroughly from the problems and Maria's moral reasoning in case of her actions to solve the problems that had been classified before, by the measure of the theory used, Kohlberg's moral development. Lastly, it is taking conclusion after deep analyzing toward the main character of *Eleven Minutes*, about problems and moral reasonings of Maria.

1.7 Definition of Key Terms

Giving the definition of the key terms based on the researcher's pretention is necessary in order to compare the researcher's comprehension with the reader's toward the words using in this criticism. Those are:

- Moral Reasoning

Kohlberg (1927) defined moral reasoning as judgements about right and wrong.

- Judgment

Judgment according dictionary.com is the ability to judge, make a decision, or form an opinion objectively, authoritatively, and wisely, especially in matters affecting action; good sense; and discretion

(<http://dictionary.reference.com/browse/judgment?s=t>)

- Pre-conventional morality

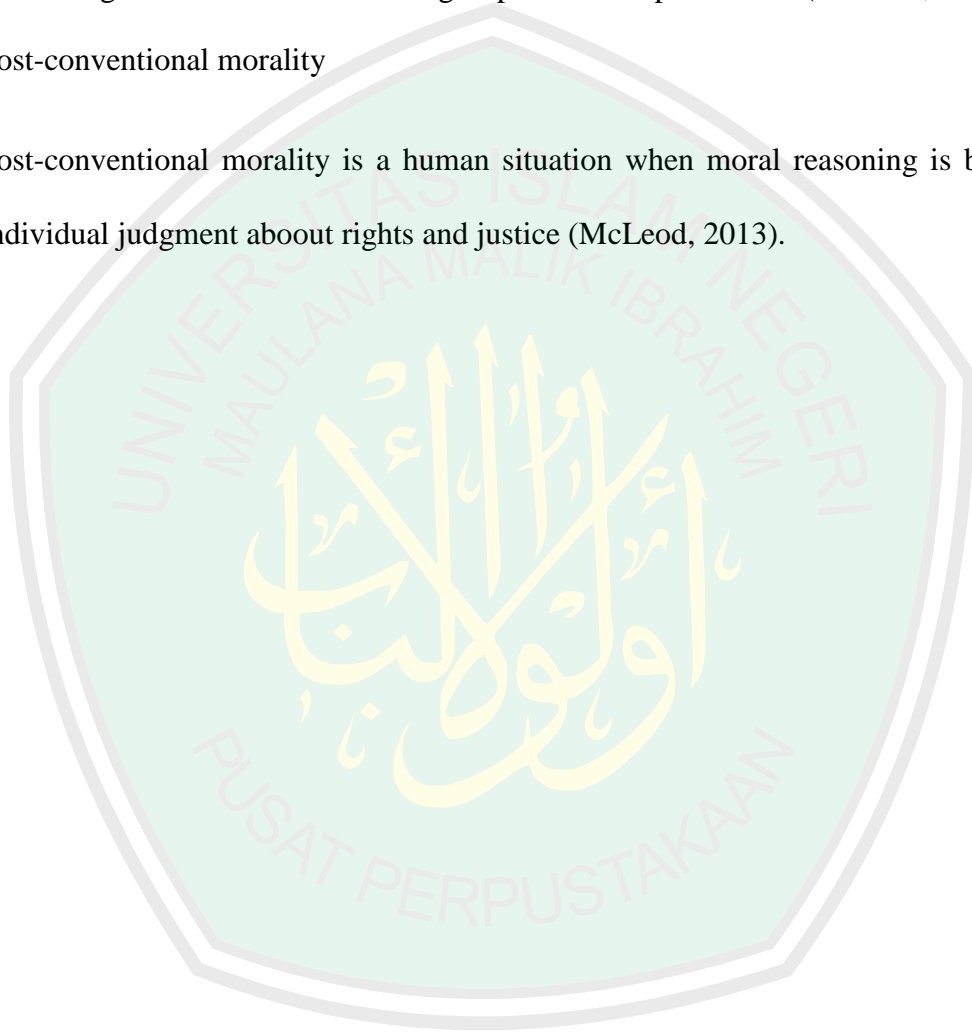
McLeod (2013) explained the pre-conventional level is a time where children who are about nine years old do not have a power, they only reason based on the physical consequences of actions to follow or break that are given by older people.

- Conventional morality

the conventional level is when adolescents and adults starts to generalize the moral standarts grounded on norms of the group where the person live (McLeod, 2013).

- Post-conventional morality

Post-conventional morality is a human situation when moral reasoning is based on Individual judgment aboout rights and justice (McLeod, 2013).



CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the theories applied in supporting the arrangement this thesis is discussed in depth and detail. The discussion is built on Kohlberg's moral development. The written data are taken from some works of Lawrence Kohlberg, together with several materials related to the topic of this criticism.

2.1 Psychology and Literature

Zaimar (2003) assumed that in the recent 20 century, literary theory developed rapidly. A number of theories appeared such as structuralism, semiotic, sociology of literature, psychoanalysis, and so on. In the fact, Minderop (2010) said in his book, *Psikologi Sastra*, that during twenty century, a number of literary works are studied using pschological approaches, and the most frequently used is the theory of Sigmund Freud, psychoanalysis.

Psychoanalysis here means literary analysis that using psychology as the approach or tool to analyze literary works. Then, psychology applied in literature commonly called as psychology of literature.

Dudek (1974) told in his paper, *Psychology of Literature*, that psychology of literature is an output of human mind in which people actually want to know about literature that is produced queerly by the human psychological. Then, it is also talked that literature is defined as anywhat about life and how human decided it. Notwithstanding, psychology is considered as half-science, the psychology can be

learnt deeper and further if it is combined with philosophy or theology in which assisting modern mind.

Next definition is conveyed by Wellek and Warren (1948). Wellek and Warren (1948) instead said that psychology of literature has 4 definitions, are study on an author's psychic individually, a creative process, the effect on the readers, and study on types and laws (psychological laws applied on literary works). Apparently, the last definition is considered as the most appropriate one to define literary works.

Additionally, Endraswara (2008) as cited in Minderop (2010) also leaded psychology of literature as an inter-discipline between both of psychology and literature. Study of psychology of literature is actually interesting and beautiful, because sides of the depth of psychological humans can be understood clearly, deeply and largely.

After all interpretations before, it can be summarized that the interest of psychology of literature is humans' problem drawing a psychological snapshot, as written in *Psikologi Sastra* by Minderop (2010).

In that point Ratna (2003) as cited in Minderop (2010) also supported that statement by delivering the objective of the psychology of literature in which it showed that the psychology of literature aims comprehend the psychological aspects consisted in a literary works. By understanding the characters, society is able to understand changes, contradictions, and other deviations happen among society, particularly about psychology. There are three manners of grasping the

relation between psychology and literature, they are: 1) understanding the author's psychic as the writer, 2) understanding the fictional characters' psychic of the novel, and 3) understanding the readers' psychic.

Basically, psychology of literature pays attention upon the psychological trouble of the fictional characters in the literary work of which Minderop (2010) also stated that, the desire showed by characters, is something that actually must to study using psychological approaches after it is intrinsically studied.

That is caused John Keble as cited in Minderop (2010) argued that the closeness of literary works and psychology is found in case of literary works revealing the satisfaction of conflict motifs, the desire showed by characters to find out the satisfaction imaginatively together with efforts to hide and push down the feeling.

In the end, the writer agrees with Minderop (2010) who said that it is needed to criticize literature using psychology of literature. That is because Minderop (2010) has a base foundation that in this modern era, literary works; novel, poetry, even drama, are loaded of psychological aspects containing the authors' , fictional characters' in the novel, and readers' psychic. Moreover, Cuddon (1979) as cited in Minderop (2010) talked that kind of fiction which is for most part concerned with the spiritual, emotional, and mental lives of the characters and the analysis focuses on the character rather than with the plot and action, are included into kinds of psychological novel. Furthermore, during the last two hundred years many novelists have written psychological novels.

To criticize the fictional characters and their characterization in the novel, researchers have to investigate using the theory and law of psychology that concern about human's attitudes and characters. Theory of psychology that used to apply to analyzing literary works is psychoanalysis belonging to Sigmund Freud.

2.2 Sigmund Freud Psychoanalysis

Sigmund Freud was considered as the first psychoanalyst, like what was mentioned by Chunnasart (2006) in his article, *A study of a farewell to arms as Ernest Hemingway's autobiographical novel: A Freudian analysis*. His thoughts are excessively approved by most of psychological schools. Literary world apparently applies Freud's concepts in case of declaring the nature of characters which leading to conflicts or climax of the story. Freudian psychological concepts are used to show the covered character's mind. It means that using psychology to examine literature in order to study and hunt out the truth backside of human's mind and behavior. That process can be found perfectly in characters, if the characters are assumed, in a different condition and situation, as human beings. It because that all reaction, behavior, attitude, and feeling belonging to fictional character, are also discovered inside of human beings personality (Chunnasart, 2006).

According to Freud (1979), humans' spirit has three levels of consciousness. Those are:

- Conscious, it leads everything that humans are aware in a certain condition through the direct sensory perception, memory, perception, thought, fantasy, and feelings.

- Preconscious, it also defined as the available memory, that is all memory that easily to recall to the consciousness, even, those memories are not remembered when these are thought but can be called easily.

- Unconscious, unconscious mind is the biggest part of humans' spirit. This part is a matter humans are not aware but extremely encourages words, feelings, and humans' actions. Mental process behind human' action, that is actually never been aware by humans, even they are aware about each action they do.

What human beings have such action, behavior, attitude, and feeling, in which are also found inside of fictional characters in novels, of course those are related with personality. In this case, as cited in Sobur (2003) construed personality as the changeable organization of man coming under the psychophysical systems establishing someone's ways to adapt upon the environment. Anyway, in psychology, it becomes a kind of branch trying to grasp the complex contacts of various matters related to an individual functioning including the aspect of learning, perception and motivation (Pervin, 1984).

Briefly, personality is organization inside of human beings that settle behavior to act. In forming the personality, explicitly environment becomes one of affective aspect. Thus, personality is formed not only from internal aspects of humans naturally but also influenced by external aspects. Even though, it cannot be denied that each human might has diverge personalities.

In terms of Freudian psychological concept, obviously, Freud divided human's personality becomes three major systems, they are the id, ego, and

superego. Mentally, in a normal man, the three systems mold a allied and harmonized composition. Then, they can allow a person to carry on proper transactions with the environment only by cooperative working together. By right, the transactions are aimed to fulfill humans' basic needs and desires.

Further explanations about three personalities of Freudian psychoanalysis are:

- The Id

The id exists inside of humans' personality since they were born. The id is functioned to fulfill the first principle of humans' life, such as desires, pleasures, fundamental needs and so on. Dream and recollection of thoughts are also considered as a kind of response to the fundamental needs. Hence, Freud called the id as the pleasure principle (Chunnasart, 2006).

- The Ego

The ego is one kind of personality that has a job to control the id and the superego, in which keeping relation with external world in terms of the interest of the total personality and its far-flung need. The ego is based on the reality principle. The reality principle must to prohibit the humans' action in case of the tension until the tension can be hold out by a proper behavior. Further, the ego can let the dreamers' satisfaction to create dreams imaginatively. However, the dreamers are still able to discriminate between both reality and dream. The dreaming can still be

told by the dreamers while the fantasies created are functioned as the tool to decrease the tension caused by unfulfilled needs (Chunnasart, 2006).

- The Superego

The superego is the moral or judicial part of humans' personality. It prefers to do the ideal rather than the real, also struggles for getting a perfection rather than for reality or pleasure. The superego substantively becomes humans' moral code. It works out of the ego as a consequence of the child's acceptance towards his parents' standards about what is good and what is bad (Chunnasart, 2006).

These three personalities finally drive individuals to act. Which one of these is winner that will determine how people behave in which might differentiate one to others. That is because, even every individual has the same 3 personalities, but there will be only one that is more leaning that becomes the driver or supporter for each human's attitude. In that case, the humans of course have the moral reason in each action they take. Still about psychology, that moral reasoning underlying individual's action usually can be discussed using the theory of moral reasoning belonging to Lawrence Kohlberg.

2.3 Lawrence Kohlberg's Moral Development

Kohlberg's theory of moral development as cited in DeLuca (2011) provides an explicit structure for moral reasoning and decision making. Moral reasoning according to Haidt (2001) is conscious activity mentally to send received information about human within the purpose to achieve into such form of moral judgment. Meanwhile, it is defined as a situation where a moral judgment is

influenced by any possibility of any conscious thought process (about people) for Paxton and Greene (2010). Then, it means that moral reasoning is humans' judgment about right or wrong in which sometimes it utters dilemma for the actor.

In the other side, Berkowitz (1964) defined the way members of society assess generally other's actions as something right or wrong, as moral values. Next, the simplest internal determinant of moral behavior is the individual's statement of what he or she should or should not do. This can be stated in either a general or a specific form. In the specific form it is simply the actor's judgment of which action in a moral conflict is right.

Walker as cited in Kohlberg (1984) said in the book of *The Psychology of Moral Development*, that the sequence of development of personality is needed to understand the moral stages. Each human lives theoretically passes through the moral stages one steps at a time as they progress from the bottom (stage one) toward the top (stage six). Then, since moral reasoning clearly reasoning, developed moral reasoning depends on developed logical reasoning. There is a parallelism between an individual's logical stage and his moral stage. Additionally, Kohlberg talked that it can be mentioned that the broad psychological cognitive-developmental theory of moralization belonging to Kohlberg is an ego-developmental theory. Furthermore, in understanding moral functioning, one must place the individual's moral stage within the broader context of his ego level. To see moral stage as simply reflections of ego level, however, is to lose the ability to theoretically define and empirically find other in the specifically moral domain of human personality.

Further, related to developmental universality of moral judgment, Kohlberg (1984) stated that the longitudinal findings indicated that the stages change was consecutive, gradual, and upward. The number of stage regressions was not higher than one would expect due to scoring error and in no case did a subject skip a stage. The Colby and Kohlberg analyses regarding structural wholeness and internal consistency was also replicated. The 188 interview profiles indicated that in 83 percent of the cases all reasoning was at one major stage or in transition between two adjacent stages. The correlations among the stage scores for each of the six moral issues within each interview were all positive, significant and moderately high. Finally, the eigenvalue and proportion of variance were predominately accounted for by only one general factor.

Kohlberg as cited in Endicotta, Bockb, Narvaezb (2003) indicated there are six stages of moral reasoning in three broader levels in his moral development theory as the individual's socio-moral perspective basic changes, after doing far-ranging interviews about moral dilemmas on children and adults. Further, according to Walker as cited in Kohlberg (1984), an individual whose logical stage is only concrete operational is limited to the pre-conventional moral stages, the first and the second stages. A person whose logical stage is only low formal operation is limited to the conventional moral stages, the third and the forth stages. In the other side, logical development is a necessary condition for moral development, it is not sufficient. Many individuals are at a higher logical stage than the parallel moral stage, but essentially none are at higher moral stage than their logical stage.

The six stages of Kohlberg's moral reasoning are included into three bigger levels. Level one is Pre-conventional Morality level which has two kinds; punishment orientation and reward orientation. Second, conventional morality also consisting two kinds; whether the child chooses to be good boy/girl orientation or authority orientation. Lastly, social contact orientation or ethical principle orientation, which included into Post conventional morality level (Kohlberg as mentioned in Smith, Bem, and Hoeksema, 2001).

Peterson (1987) mentioned in his article about Kohlberg who emphasizes that his theory of moral development is merely about the more general process of cognitive development, the process of which humans come to understand what they know along with the time runs. Basic assumptions of cognitive development theory grounded on Kohlberg (1984) are:

1. Development engages transformations of cognitive formation that cannot be clarify by any theories of learning and only the system of internal connections can clarify this basic development
2. Cognitive development is a result of interactional processes between the organism and the environment (the process is not immediately formed by either naturally or learning alone)
3. Cognitive structures are structures of action by which anything of course have structures of actions upon objects
4. The direction of development is to the greater balancing in organism-environmental interactions

5. The chronological change is demonstrated by a various perspectives and contexts of affective and cognitive developments
6. The human's habits about a single concept of self in a single social world, concentrates a basic unit of one self's personality development and a various strands of social development
7. The basic of social developmental also becomes a basic physical cognitions and its change
8. The direction of social or ego development is also toward an equilibrium between the self's actions and those of others toward the self.

According to Kohlberg (1984), the main of cognitive-developmental position is the doctrine of cognitive stages. Then, based on Piaget as cited in Kohlberg (1984) delivered general characteristic of cognitive stages as follows:

- At different stages, it is found the qualitative differences of ways of thinking
- There is a various sequences of each stage
- Different sequential forms of thought type a structured wholeness
- Cognitive stages are hierarchical unifications.

Daneker (2010) told that in the 1950s, Kohlberg did a research engaging young males to see their development for more than twenty years. During this study is running, Kohlberg also educed a theory of moral development that sparks off six separate stages of moral reasoning. In result, most adults, according to Kohlberg, drive in the third, fourth, and fifth stages; only a few ever reach the sixth stage.

Further, the deeper explanation related to the three levels of moral reasoning along with two stages for each, is in the following:

2.3.1 Preconventional Level

Kohlberg (1984) stated that the preconventional morality as the first level of moral judgment, it is convinced that humans' moral values appreciated in case of external, quasi-physical happenings, in bad acts, or in quasi-physical needs rather than in case of persons or standards. Children in this level do not really conceive and maintain societal rules and their expectations. This development judgment has two stages: the first and the second stage. The first stage is obedience and punishment orientation. The second one is naively egoistic orientation or reward orientation.

According to Kohlberg (1984), the first stage of pre-conventional morality is obedience and punishment orientation. It is egocentric deference to superior power or prestige, or a trouble-avoiding set. Then this level has objective responsibility. Others, Daneker (2010) explained that in terms of Kohlberg's first stage of moral reasoning, this obedience and punishment orientation is included into heteronomous morality in which humans act prominently out of their willing to avoid punishments. Something right is nothing other than determined by actions that prevent personal pains or harms. Definitely, the actor is not aware that other people in the society may have different willing from the actors or even create the different views.

Furthermore, Kohlberg (1984) said that the perspective at obedience and punishment orientation is naïve moral realism. It means the moral of an action, its goodness and badness, is seen as real, inherent, and unchanging quality of the act, just as color and mass are seen as inherent qualities of objects. It is reflected by an assumption that moral judgment is self-evident that requiring little or no justification beyond assigning labels or citing rules. Punishment in this stage is seen as important in that it is identified with a bad action rather than because the actor attempting pragmatically to avoid a negative consequences to him. Then, norms in this stage is concrete rules perceived categories of right or wrong behavior, and these categories define types of actions and types of persons, such as thieves, good sons, important persons, etc. In summary, this stage 1 is heteronomous in the Piagetian sense that means what makes something wrong is defined by the authority rather than by cooperation among equals.

The stage 2 of pre-conventional morality is naively egoistic orientation or reward orientation. According to Kohlberg (1984), right action in this pre moral level is that evidently satisfying the self's needs and desire. This orientation solely prioritizes to get exchange and reciprocity. Furthermore, Daneker (2010) stated that this second stage of moral reasoning is more pragmatic one. The actor in this stage, besides his awareness to the others that might have a different perspective in any situations, thinks that every individual would like to act in order to create maximally their own complacency. Moral legitimacy appears only to chase after someone's interests. Based on Kohlberg, in this stage, it becomes important to keep promises so that so others do to you.

Further, Kohlberg (1984) also explained that stage 2 is characterized by a concrete individualistic perspective. There is an awareness that each person has his own interests to pursue and that these may conflict. A moral relativity develops out of the understanding that different persons can have different, yet equally valid, justifications for their claims to justice. That is, there is a recognition of more than one perspective on a situation and a respect for the moral legitimacy of pursuing one's own interest. The morally right is relative to a particular situation and to the actor's perspective on the situation. Related to the norms defined in this stage, it is psychological expectations of individual selves. At this stage, norms have no fixed values except insofar as they allow individuals to have expectations of one another which maintain a balance through exchange. Thus, an important limitation of the stage 2 is that it fails to provide a means for deciding among conflicting claims, ordering or setting properties on conflicting needs and interest.

Finally, according to Peterson (1987), the preconventional level mostly contains of primary and junior high school students and some few of college students as well. After taking sample of American students, the modal answer was that laws keep the real physical error, loss, and crime. Further detail, Kohlberg (1984) said that pre-conventional morality happens on most of children under nine years old, some adolescents, and many adolescents and also adult criminal offenders. Then, the fundamental of moral judgment of this first level is moral value sited in external, quasi-physical happenings, in bad acts, or in quasi-physical needs rather than in persons or standards.

2.3.2 Conventional Level

Peterson (1987) told that the conventional is mostly filled out by junior high school students and college students. Specifically, Kohlberg (1984) said that conventional morality is the level of most adolescents and adults in societies. The basic of moral judgment of this level is moral values is located in running good or right roles, in order to keep the conventional order and others' expectancies. A conventional person is identified with or internalized the rules and other part's expectations, notably those of authorities. In conclusion, Peterson (1987) argued that the conventional level thinks that laws are able to prevent anarchis and how a society can exist without laws.

Furthermore, two stages of development in this level are the third and fourth stages. The third stage is good-boy/ nice-girl orientation. It means the orientation to get permission from others and to please others. Then, the fourth stage is law and order orientation. Orientation upon doing one's duty in order to indicate feeling respect for authority around the actor and defend the social order for its individual interest, including regard for earned expectations of others (Kohlberg, 1984).

In the third stage, Daneke (2010) argued that the humans start to set-up a system relevant with spread moral norms that contains various views and represents social agreement in case of the proper way people should live. The individual who is in this stage definitely prefer to behave appropriately to the societal expectations and follow society's rules, not because those rules and values have any independent justification, but simply because they look to be imposed absolutes. Additionally,

Kohlberg (1984) assumed that good boy/ girl orientation is a conformity to stereotypical images of majority or natural role behavior, and judgment by intentions.

At this third stage, Kohlberg (1984) further said that the separate perspective are coordinated into a third person perspective, that of mutually trusting relationships among people, which is embodied in a set of shared moral norms according to which people are expected to live. These moral norms and expectations transcend or are generalized across particular persons and situations. The primacy of shared norms at this stage entails an emphasis on being good, altruistic, or pro-social role occupant and on good or bad motives as indicative of general personal morality. In the other word, the norms here is understood as expectations shared by persons in relationship, in order to maintain relationships and loyalty, trust, and caring between persons in the relationship or group. This recognition of the importance of motives also distinguishes the third stage's norm and the first stage's rules. Thus, the individual at this orientation is particularly concerned with maintaining interpersonal trust and social approval.

Kohlberg's fourth stage is namely the law and order stage. In this stage, the individual gives the priority to pay attentions toward needs to maintain the whole sociomoral system. It means that someone obeys rules because the rules are part of a social contract, right and wrong are based on the agreement of the society, in which the majority is the final justification for the imposition of new rules. People in this stage-four are always disposed to the strong loyalty upon the Constitution and statutes not because those create early universal ethical principles, but more

because those are as the realizations of a social contract based on majority's pretensions. Equally, in this stage, personal consensus can be important only because of the utility of that agreement purposed to maintaining a fluency of functioning society. It concerns about procedural justice and impartiality often emerging as central considerations in morality. Finally, an individual operating in stage-four morality might claim that exceptions to the law cannot be g this would lead to totally subjective decisions on the part of the law enforcers (Daneke, 2010).

Next, Kohlberg (1984) explained that at this stage, the individuals takes the perspective of a generalized member of society. The perspective taken is based on a conception of the social system as a consistent set of codes and procedures that apply impartially to all members. The pursuit of individual interests is considered legitimate only when it is consistent with the maintenance of the socio-moral system as whole. The informally shared norms of the third orientation are systematized at this forth orientation in order to maintain impartiality and consistency. Additionally, norms here promote cooperation or social contribution and act as regulations designed to avoid disagreement and disorder. Finally, moral judgment at this orientation is made in reference to institutions or systems either, legal and social institutions or moral and religious institutions and systems of beliefs.

Peterson (1987) that the orientation upon doing one's duty is in order to indicate feeling respect for authority around the actor and defend the social order for its individual interest. Therefore, Kohlberg (1984) briefly stated that it is an era where humans do a duty and show a respect for the authority and maintain the given

social order for its own sake. It is an orientation to regard for earned expectations of others.

2.3.3 Postconventional Level

Post-conventional level is convinced that human reason will produce consensuses on a particular rule. In this case, everything might process and runs what looked like. Individual who is in this post-conventional is not imbedded by such "conventional morality", he can feel that individuals who have principle being able to handle their problems well without any compulsion from outside parties that must to bear. The way how people in this level, is little bit different. Human who can achieve this group spade rather few, because who are here are people who think that without laws and there is no a horrible thing would happen. Those at the highest level of moral development no longer saw the state and compulsion authority as requirements for the existence of order (Peterson, 1987).

Further, the moral development in this level consists of next two stages; the fifth and the sixth stages. The fifth stage is social-contract, legalistic orientation. It means that admissions of an arbitrary element in rules is made for the sake of approval. Duty related to contract is general way to sheer off violations of the the desires or rights of others, the will and welfare of majority. The sixth one is conscience or principle orientation. It is construed as orientation that not only based on agreed social rules, but also on principles of chosen consideration to logical universality and consistency. This orientation conclude the willing inward

(conscience) as the only one true agent and to balance between respects and trust (Peterson, 1987).

Kohlberg (1984) argued that the contractual legalistic orientation is the morality stage of recognition of an arbitrary element or starting point in rules or expectations for the sake of agreement. Duty is gone upon the contract, general avoidance of violation of the will or rights of others, and majority will and welfare. Additionally, Daneke (2010) said that in the fifth stage, people tend to look up the universal values and human rights from the side when it gives a priority to the societal organization. The rightful authority of a social demand becomes valid and occurring when that social order protects the preexisting values. This matter is attended to make a change and order to maintain fundamental rights.

More explanation related to this orientation delivered more by Kohlberg (1984) is that prior-to-society perspective is that of a rational moral agent aware of universalizable values and rights that anymore would choose to build into moral society. The validity of actual laws and social systems can be evaluated in terms of the degree to which they preserve and protect these fundamental human rights and values. The social system is seen ideally as a contract freely entered into by each individual in order to preserve the rights and promote the welfare of all members. Additionally, norms in this orientation is defined as maximizing and protecting individual rights and welfare and are seen as being created among free persons through procedures of agreement. Thus, in the fifth stage's perspective, the primary focus may be either on rights or on social welfare.

Next is the ethical principle orientation. In this sixth stage, humans make their perspective more conscious and universal. In this level, the fifth stage values become a made principle, or namely universal ethical principles, where the actor can apply his/ her beliefs in any situation. These principles are no more based on the social contract but disposed to opinions of trust and community that should beat to any legitimate social contract and run from a fundamental respect to the humanity of others (Daneker, 2010). Others, it is not only to keep ordained social rules but also the principles of choice involving appeal to logical universality and consistency. This orientation is for the conscienceless as a directing agent and mutual respect and trust (Kohlberg, 1984).

Additionally, Kohlberg (1984) explained about the perspective owned in this last stage. The socio-moral perspective of this stage is that of the moral point of view. Which is ideally all human beings should take toward one another as free and equal autonomous persons. This means equal consideration of the claims of points of view of each person affected by the moral decision to be made. This perspective role-taking is governed by procedures designed to insure fairness, impartiality, or reversibility in role-taking. Procedures of this sort are formalized in various ways. Thus, the operation is grounded on self-conscious principles. Given this self-consciousness of moral agency and decision making, the operations of perspective role taking such balancing perspective and universalizability become operative principle as well as being validity checks on the reasons given for upholding moral laws or norms.

Definitely, post-conventional is the final level of morality. Kohlberg (1984) said that this level is reached by a minority of adults and is regularly attained by solely after the age of twenty. People in post-conventional morality enter upon the societal rules based on their general moral principles of the rules. It can be concluded that the moral judgment of individual who is in post-conventional level is shared or shareable standards, rights or duties.

2.4 Biography of Kohlberg

Furthermore, the figure of moral development theory who is famous with his theory namely “The Cognitive-Developmental Theory of Moralization” is Lawrence Kohlberg. Kohlberg was born in 1927. A man who lived in Bronxville, New York for a long time, was a student of the Andover Academy in Massachusetts. Before he went to the University of Chicago in 1948 for continuing his study, he enrolled a volunteer of Israeli case. After finishing his study only in one year, he began to be attracted in Piaget and start to do observation focusing in moral issues of children and adolescents. Finally, he got his doctoral dissertation (1958), that in the next it becomes the initial of his new stage theory. Kohlberg, who had ever taught in University of Chicago (1962-1968) and Harvard University (after 1986), had worked hard to make many people aware of the wisdom of many of the old psychologists, like Rousseau, John Dewey, and James Mark Baldwin, by thinking of the range issues found between psychology and philosophy (W.C. Crain, 1985).

2.5 Previous Study

The research that will be committed is built on the previous studies that were done by some researchers in some universities in Indonesia.

First is *an Analysis of Maria's Struggle for a Better Life as Seen in Paulo Coelho's Eleven Minutes* written by Chatarin Setyatuti Wiedaninggar (2008). This criticism only focused on the two problems; the characterization of Maria and the way Maria sacrifice to make her life more prosperous. She executed the study by seizing on library research with psychological approach included inside. This criticism also used other theories such theory of motivation, theory of critical approach, and theory of characterization.

Wiedaninggar's thesis resulted the data that Maria has some reasons in case of her struggle to get a better life. It is found that the reasons are her coming from low class family, her dream of travelling, and having adventures and new experiences. Then, her success is also indicated by Wiedaninggar from her attainment in terms of being a shop-assistant in her Brazil, a salsa dancer in Switzerland, and a prostitute.

From the result data above, the researcher takes the efforts done by Maria to get her better life stated in Wiedaninggar (2008) as some materials supporting the researcher's discussion in which the researcher makes these as the problems need to analyze in terms of Maria's moral reasoning. Therefore, the researcher considers Wiedaninggar's thesis as one of her previous studies.

Next criticism was done by Eiyla Henimasari (2010) entitled *a Psychological Approach in Obsession of Main Character in Paulo Coelho's Eleven Minutes*. Henimasari was driven at discovering what Maria's obsession and psychological aspects causing her to become a prostitute. It was done by using various literary theories; character, concept of psychological aspect on prostitute, the obsession theory and the success and failure theory.

Then, this criticism found that Maria's obsession for being a prostitute are she wants to gain a lot of money as much as she could, buy a new house, clothes and a field. And from the psychological aspects, it was found that the reasons belonged to Maria for being a prostitute, is mental attitude and the lack of love she was suffered.

The last previous study is *Maria's Struggle through Boundary Situations to Be Authentic Individual in Paulo Coelho's 11 Minutes Novel* written by Afida Rosdiana Ningrum (2013). Ningrum did the study exactly at human existence in *Eleven Minutes* of which demonstrate Maria's efforts as the main character to get the authentic for her. In that case, Ningrum analyze it by applying existentialism approach, Ningrum analyzed Maria's efforts to get the authentic for her.

Ningrum's analysis pointed out Maria's success in finding her authentic self through her struggle by becoming a prostitute in Geneva and drawing ahead pain, suffering, guilt, and struggling. Its result also indicates the presence of psychological aspects. Therefore, the researcher takes Ningrum's analysis as one of her previous studies.

From the three previous studies above, the researcher find a gap not discussed yet, that is in term of the moral reasoning beyond some actions of Maria such as struggle to get a better life, to be an authentic person, as her obsession in case of being a prostitute, that had been examined by the previous researchers.

In order to understand the theory, the researcher takes a thesis written by Rezki Fauzi (2010). His thesis entitled *Perkembangan Moral Reasoning Pelaku Kejahatan (Studi Kasus Pembunuhan, Penyalahgunaan Narkoba, dan Pencurian di Lembaga Pemasyarakatan Kelas IIA Anak Blitar)*. This thesis has the same theory used by the researcher to conduct the thesis. Thus, the researcher uses Fauzi's thesis to grasp the theory and how it is applied on an object. Fauzi's thesis discusses about moral reasoning development of some adolescent criminals when they do the crimes and after they do it. It also provides the cases affects the doers in doing the crimes that comes from the family and friends environments. It applies Kohlberg's theory of moral development to analysis the objects. Therefore, the researcher takes Fauzi's thesis as one of her previous studies.

CHAPTER III

ANALYSIS

According to the research problems, this section would like to analyze comprehensively about the problems faced by Maria and the ways Maria solves her problems to find her moral reasoning viewed from Kohlberg's moral development.

3.1 The Problems of Maria

In the story, Maria faced some problems in her life. Those are love problems, bad habit, dreaming to go to Rio de Janeiro, tight rules in the club Maria works, realizing her dreams, and falling in love with somebody. The following table is the list of Maria's problems chronologically.

Table 1. Maria's problems and the evidences found in the novel *Eleven Minutes*

No.	Age	Maria's problems	Evidence
1.	11 years old	Love problem	<p>For the rest of the day, she couldn't concentrate on her lessons, tormented by her own absurd behaviour, but, She waited for the next time, and during that night - and the nights that followed - she went over and over what she would say to him, until she found the right way to begin a story that would never end (page 11).</p> <p>... She could not, however, get used to the boy's absence, and kept blaming herself for her own stupidity in running away from the very thing she most wanted. The day before the new term began, she went to the only church in town and vowed to the image of St Anthony that she would take the initiative and speak to the boy (page 12).</p>

			<p>She grieved for a while too and tried vainly to find out where the boy had gone, but no one knew where his parents had moved to. It began to seem to Maria that the world was too large, that love was something very dangerous and that the Virgin was a saint who inhabited a distant heaven and didn't listen to the prayers of children (page 13).</p>
2.	15 years old	Bad habits	<p>She discovered a third thing: masturbation... She used to do this when she was a child and she liked the feeling, until, one day, her father saw her and slapped her hard, without explaining why (Page 17).</p> <p>... She never forgot being hit like that, and she learned that she shouldn't touch herself in front of other people; since she couldn't do it in the middle of the street and she didn't have a room of her own at home, she forgot all about the pleasurable sensation (Page 17-18).</p>
3.	19 years old	Dreaming to go to Rio de Janeiro	<p>... She saved enough money to go and spend a week's holiday in the place of her dreams, the place where film and TV stars live, picture postcard image of her country: Rio de Janeiro! ... (Page 23).</p>
4.	21 years old	Tight rules in the club Maria works	<p>'As for adventure, it's too cold to do anything and, besides, you won't earn enough to go off travelling. And as for money, once the cost of room and board has been deducted, you'll have to work for nearly a whole year just to pay for your flight back home.'</p> <p>... 'And as for a husband, every time a girl gets married, that represents a great financial loss for Roger, so we're forbidden to talk to the customers. If your interests lie in that direction, you'll have to run great risks. This isn't a pick-up place, like in Rue de Berne.' Rue de Berne?</p> <p>... so I'd suggest that, even if you're the best singer in Brazil, forget all about it and don't even try. Above all, don't use the phone. You'll spend everything you earn on it, and that won't be much.' (Page 43)</p>

			<p>From Maria's diary, during her second week in Switzerland:/ went to the nightclub and met the dance director who comes from somewhere called Morocco, and I had to learn every step of what he - who has never set foot in Brazil - thinks is the samba. I didn't even have time to recover from the long flight, I had to start smiling and dancing on the very first night. There are six of us, and not one of us is happy and none of us knows what we're doing here (Page 44).</p> <p>The girls described on their work permits as 'samba dancers' - were not allowed to accept invitations or to go out with the customers. If they were caught receiving a note with someone's telephone number on it, they were suspended from work for two whole weeks (page 45).</p>
5.	21 years old	Realizing her Maria's dreams	<p>He knows what you want, and I assume you do too: you're probably looking for one of three things - adventure, money or a husband.'</p> <p>How did she know? Was everyone looking for the same thing? Or could Vivian read other people's thoughts? (Page 42-43).</p> <p>Maria chose to be an adventurer in search of treasure –</p> <p>In Brazil she had read a book about a shepherd who, in searching for his treasure, encounters various difficulties, and these difficulties help him to get what he wants; she was in exactly the same position (page 45).</p> <p>She was aware now that the reason she had been dismissed was so that she could find her true destiny, as a model (page 50-51).</p>
6.	23 years old	Falling in love with somebody	<p>I would like to believe that I'm in love. With someone I don't know and who didn't figure in my plans at all. All these months of selfcontrol, of denying love, have had exactly the opposite result: I have let myself be swept away by the</p>

		<p>first person to treat me a little differently (page 120).</p> <p>However important Maria thought love was, she did not forget the advice she was given on her first night and did her best to confine love to the pages of her diary. Apart from that, she tried desperately to be the best, to earn a lot of money in as short a time as possible, to think very little and to find a good reason for doing what she was doing (page 81).</p> <p>Look, it's very simple, you just have to stick to three basic rules. First: never fall in love with anyone you work with or have sex with. Second: don't believe any promises and always get paid up front. Third: don't use drugs (page 71).'</p> <p>On the third day, as if risen from the dead, Ralf Hart returned, almost too late, for Maria was already talking to another customer. When she saw him, though, she politely told the other man that she didn't want to dance, that she was waiting for someone else.</p> <p>Only then did she realise that she had spent the last three days waiting for him. And at that moment, she accepted everything that fate had placed in her path.</p> <p>She didn't get angry with herself; she was happy, she could allow herself that luxury, because one day she would leave this city; she knew this love was impossible, and yet, expecting nothing, she could nevertheless have everything she still hoped for from that particular stage in her life (page 129).</p>
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First trouble is about love, in which she lost her first love because of her mistake that did not want to talk with the boy when he asked Maria to lend her pencil, then she regretted her actions for a long time. This love problem encountered by Maria is when she is eleven. the problem is on her feeling regret upon her decision to stay away from the boy in which makes her lose her chance to

be closer to the boy, even, instead lose him. In psychology, this deep feelings of regret eventually becomes the trauma for the actor. Because of that, Maria's love problem is actually about her feelings regret that finally makes her trauma so that Maria never do that mistake in the next moment when she meet other boy.

Second is bad habit belongs to Maria. She truly likes to grope her body even doing masturbation. She feels love to do that. Eventually she was slapped after her dad finds her doing that. This bad habits clearly indicates that Maria's personality is a high heterosexual. Moreover, her age is still very young, eleven years old. In psychology, it is one of level of the sexual hormone in human beings. Thus, his abnormal hobby in doing masturbation becomes a problem happened on Maria that is still very young.

The third problem is her dream to go to Rio de Janeiro. Then, it requires her to earn much money whereas she belongs to the common family who has not much money. It becomes Maria's psychological problem because of her unsatisfied feeling upon what she has in her hometown. Finally, her desire to satisfy herself by having fun becomes her own problem that force Maria to realize it by her saved money for two years she works.

The forth problem comes when she works in the club night as a Samba dancer. The rules there are so tight and very torturing her. She live under George's instructions. Many thing that actually becomes her rights, but there, it is forbidden. The rules certainly make Maria depression. She is forbidden to earn extra salary from singing, to talk to the customer, to make a call, and worse, she is forbidden to

have any relationship with a man. Therefore, she feels depressed living in the place with many rules against human's right and instinct.

Then, the next trouble found in Maria's life is realizing her dreams to be a rich woman in order to be able to buy a land to farm and some cows to breed when coming back home for the happiness of her family later while she had neither a job or money. In psychology, realizing the dreams can be called as obsession. Moreover, it makes Maria acquiesce in working as a prostitute. Thus, her obsession that is too high to reach for a woman coming from the poor family becomes a problem that is actually difficult to settle by Maria's incompetent self.

Last is falling in love with a man called Ralf in which it was in contradiction with her commitment to not fall in love even with her job as a prostitute that is forbidden to fall in love because can make her losing the job. Actually, it is no longer about love or lack of affection, but it is more about fears and anxiety. Maria is afraid by falling in love she will lose her job, then, she will not ever earn much money in a short time anymore, and finally, she will be failed to realize all her obsession. Thereby, Maria argues love become her problem to solve considering her job require her to avoid love with anybody.

From the table above, it can be concluded that Maria faces some troubles in case of going through a period of her life. These problem gradually carry Maria to the maturity in encountering live. Therefore, Maria has some ways to solve those troubles in which finally it will reveal the moral reasoning behind her action to solve the problem. Maria's moral reasoning will be seen from Kohlberg's theory of moral development

3.2 The Ways Maria Solves her Problems Viewed from Kohlberg's Moral Development

In case of the problems, Maria has some ways to solve these all. To solve her love trauma, Maria starts to interlace a relationship with any boys she wants. While in terms of her high heterosexuality, after being slapped by her dad, Maria never does it anymore. For Maria's desire to satisfy herself, she tried to accumulate much money by being rather coquette towards her boss when she works in as a shopkeeper. To solve the problem of her depression in the club she works that have many tight rules, in the beginning Maria patiently becomes an obedient employee and maintaining there, even eventually she breaks these rules. Then, to realize her obsession, Maria decides to be a profesional prostitute as her job. Last problem is her anxiety upon falling in love with somebody in which it is incompatible with her commitment and her job, Maria tried hard to ignore the feeling, even in the end she decided to receive a man she loved called Ralf as her true love. And those solutions taken by Maria to solve her problems which will be the basic to find her moral reasoning.

Definitely, there is a moral reasoning upon every kinds of solutions taken by Maria to solve her problem. However, moral reasoning belongs to Kohlberg is judgments whether something is right or wrong, in which grounded on the use of moral dilemmas where a hard decision must be made by man (Kohlberg, 1927). Theoretically, someone's reasoning is needed to understand in order to clarify moral action (Kohlberg, 1927). Kohlberg (1927) also demonstrated that there is relation between the way people think about rights and duties as a moral judgment and the way people realize in a real life as a moral actions. Therefore, the researcher

is convinced to analyze Maria's moral reasoning behind her actions to solve her problems viewed from Kohlberg's theory. So, a kind of moral action can be grasped by finding out his/ her reasoning. More, Kohlberg as cited in Endicotta, Bockb, Narvaezb (2003) indicated that in his theory of moral development, there are six stages of moral reasoning in three broader levels.

As explains before, the six stages of moral reasoning in Kohlberg's moral development are included into three bigger levels. Level one is pre-conventional morality level which has two kinds; punishment orientation and reward orientation. The second is conventional morality also consisting two kinds; good boy/girl orientation and authority orientation. The last is social contact orientation or ethical principle orientation, which included into post conventional morality level (Kohlberg as mentioned in Smith, Bem, and Hoeksema, 2001).

The next table is the classification of Maria's moral reasoning based on the her solution actions found in the novel based on the six stages of Kohlberg's moral development.

Table 2. Maria's way to solve the problems and her moral reasoning

No.	The ways maria solves the problems	Maria's moral reasoning	
		Level	Stage
1.	Interlacing a relationship with any boys she wants	Pre-conventional Morality	Reward orientation
2.	Not doing it anymore	Pre-conventional Morality	Punishment orientation
3.	Being rather coquette towards her boss	Pre-conventional Morality	Reward orientation

4.	- Being an obedient employee and maintaining there - Breaking the rule	- Conventional morality - Post conventional morality	- Law & order orientation - Ethical principle orientation
5.	Being a profesional prostitute	Post conventional morality	Ethical principle orientation
6.	- Ignoring the feeling - Receiving Ralf as her true love	Post conventional morality	- social contact orientation - ethical principle orientation

Based on the table above, it might be concluded that Maria has her own moral reasoning behind her moral actions to solve her problems. Maria's moral reasoning on the way to solve her problems viewed from Kohlberg's moral development theory is analyzed as follow:

3.2.1 Interlacing a Relationship with Any Boys She Wants

In the story, it is told that Maria feels in love when she is eleven with a boy whom always goes to school together with Maria; even they never make a conversation. One day, the boy suddenly talks to Maria. The boy asks Maria to lend her pencil whereas Maria sees that the boy has had a pencil on his pocket. In this situation, Maria feels afraid the boy would be aware of her great love to him. Thus it makes Maria accelerates her steps going away from the boy (page 9-10).

The situation happens, makes Maria thinks what the reason of the boy to borrow her pencil while he has a pen on him pocket. Finally , Maria is aware that the boy actually has the same feeling with Maria. It causes Maria regrets her decision to go away when the boy came closer to her. However, in this case, Maria really loved the boy till make her tortured if she does not see him. Maria always

waits for the time when she is able to hold the boy's hand and walk together (page 10).

Maria cannot be focus on her lesson, and feeling foolish on her decision. She realizes that she is not supposed to feel annoyed and go away from the boy. It means that she has lose her first chance to be closer her first love, and she only hopes will get the second chance for getting that important moment to make her love dream comes true (page 11). Such event is mentioned by the text page 3, the following is the quotations:

For the rest of the day, she couldn't concentrate on her lessons, tormented by her own absurd behaviour, but, ... She waited for the next time, and during that night - and the nights that followed - she went over and over what she would say to him, until she found the right way to begin a story that would never end (page 11).

The text above shows that Maria thinks that what she must do the best to keep closer with the boy she loved in the next meeting and never repeat the foolish act like before. Then, Maria's actions are starting to wait the next chance to see the boy. Every night in her waiting, she frequently practices how to make a good conversation with the boy. Even, eventually Maria never gets the second chance like what is shown by the quotations mentioned above.

Because, even any kinds of ways have been acted by Maria to get the boy's attention, Maria does cannot talk to the boy anymore. Sometimes, Maria walks some steps in front of the boy with grapping the pencil. She hopes the boy to borrow her pencil again. But, in the fact, the boy just keeps silent and no words anymore. After that, Maria only keeps her love in her hearts (page 11). She also ever wear the

most beautiful gown for her first time to school after holiday, but the boy she wants to see never appears again. The boy had moved in the far place that no one knows. She regrets deeply because of her stupid action which loses her chance to get closer with the boy and finally makes Maria loses her first love (page 12-13).

Her regret is stated clearly in page 12, as follows:

... She could not, however, get used to the boy's absence, and kept blaming herself for her own stupidity in running away from the very thing she most wanted. The day before the new term began, she went to the only church in town and vowed to the image of St Anthony that she would take the initiative and speak to the boy (page 12).

She also feels so sad like what stated in the last paragraph on page 13, here is the quotation:

She grieved for a while too and tried vainly to find out where the boy had gone, but no one knew where his parents had moved to. It began to seem to Maria that the world was too large, that love was something very dangerous and that the Virgin was a saint who inhabited a distant heaven and didn't listen to the prayers of children (page 13).

From the story told, Maria finally regret cause losing her first love, a boy whom makes her time of going to and back from school beautiful, a boy whom makes her holiday becomes so long because of Maria does not see him. Next, Maria has the way to solve something that ever disturbs her life. She does not want to lose her love anymore and being regret. Therefore, when she was fifteen years old, when there is a boy get closer to her, she won't repeat her first mistake by going away and keeping silent. Then, she starts to make a conversation to the boy. She uses her first chance because she does not want to lose the chance and love for the second time, like some years ago (page 14).

The reason why she does not repeat going away and keeping silent again in front of the boy she wants is the way Maria solves her problem not to regret by losing her love like ever. Clearly, she does not want to repeat the same mistake. Thus, that reason taken by Maria at that time is of course appropriate with her thought capability as a teenager. Such action is described in the following quotations:

... When she had just turned fifteen, she fell in love with a boy she had met in a Holy Week procession.

She did not repeat her childhood mistake: they talked, became friends and started going to the cinema and to parties together... (page 14).

Then, Maria solves her love problem by starting to make a nice conversation and interlace a relationship with any boys she wants because she does not want to lose her love and regret anymore. Her action to solve the problem definitely has a moral reasoning behind that. Then, Maria's moral reasoning will clarify whether her decision is right or wrong.

Based on the description above, Maria's moral reasoning behind her solution to interlace a relationship with any boys she wants is included into pre-conventional morality level. Kohlberg (1984) said that in this first level, humans' moral values appreciated in case of external, quasi-physical happenings, in bad acts, or in quasi-physical needs rather than in case of persons or standards. Maria's moral reasoning is managed by returns and punishment. In this case, Maria thinks that interlacing a relationship will make her get a return in form of a boyfriend. A boyfriend is regarded as a return, because Maria has tried to escape a pain of losing a boyfriend in previous time by interlacing a relationship with any boys she wants. It means,

Maria's aim of interlacing a relationship is solely to get a boyfriend. Maria assumes that moral actions is when she does something based on the consequence. Here, when she keeps silent and irresponsible towards a boy she loves, she will lose him while when she interlaces a relationship towards a boy she loves, she will have a boyfriend. Therefore, Maria's action to solve the problem in this time is considering as pre-conventional morality.

Furthermore, there are two kinds of moral reasoning in pre-conventional morality level: obedience and punishment orientation, and naïve egoistic and reward orientation. Then, Maria's moral reasoning behind that actions is included into naïve egoistic and reward orientation. Because, Maria does not interlace a relationship with boys solely for escaping any punishment or obey any command from others, but just for fulfilling her desire and satisfying herself. Kohlberg (1984) stated that naïve egoistic and reward orientation shows that the correct thing is the action which purposely to satisfy self's need and desire. Getting exchange and reciprocity must be prioritized. Maria needs to satisfy her desire about love. Now then, her action is included into the second stage, naïve egoistic reward orientation, not obedience and punishment orientation.

Then, Maria wants get a boyfriend by making a nice conversation with a new acquainted people. It means that Maria aimed to get what she wants. In this case, the thing she wants is a boyfriend. Where, she ever loses her loved boy because she just kept silent and went away. That made her sad and regret deeply. By opening the conversation with a new acquainted people, she hopes to get the boy as a reward

based on her nice attitude. Maria just thought how to not lose the boy again so she can fulfill her desire, having many chance to build a nice relationship with any boys.

Maria's desirability at that time is getting a boyfriend and she had ever lose the boy she loved because of her mistake. By getting a boyfriend, it will make her happy because her desire is realized. Moreover, Maria is still eleven years old when she got her love problem whereas as cited in Peterson (1987) that human who's the moral reasoning in pre-conventional morality level are generally boys or girls in primary and junior high school. Further detail, Kohlberg (1984) said that pre-conventional morality happens on most of children under nine years old, some adolescents, and many adolescents and also adult criminal offenders So, it is possible for Maria to has a naïve egoistic and reward orientation as her moral reasoning.

In addition, Daneker (2010) said that the second stage of moral reasoning is more pragmatic one. The actor in this stage, his awareness to the others may have a different perspective in any situations, besides he thinks that every individual would like to act in order to create maximally their own complacency. Moral legitimacy appears only to chase after someone's interests. Therefore, what Maria's done is included into the second stage of pre-conventional morality, naïve and reward orientation in which Maria acted because she wants to get a reward on what she did. In this case, the action is making a nice conversation and a boy to be her boyfriend as the reward she wants to get.

3.2.2 Not Doing It Anymore

After losing her first love, Maria finds another boy that can make her fall in love again in her fifteen. But, the boy finally leaves her for dating with Maria's friend. Maria felt broken heart for the moment until she concludes that she is fated to not be loved. She also ever considers to be a religious sister serving the religion she believed like what she learnt in her school (page 14-18).

Being broken heart for the second time teaches Maria that love impacts the biggest suffering. In the same time, Maria also learns about masturbations. She knows the masturbation unwilfully when waiting for her mom back home. Maria often touches her own vital and she likes the feeling. Even though Maria does not know yet what the name of her favorite activity at that time, she loved to do that when she is a child. Finally, it brings Maria to a problem. One time, her father catches her doing that bad habits. Directly, her father slaps Maria without explaining the reason why Maria was slapped. Her father looks very angry finding her daughter doing something improper in the open place. Maria's bad habit and the situation when her father catches her doing the masturbation is clearly stated in the following quotation:

She discovered a third thing: masturbation... She used to do this when she was a child and she liked the feeling, until, one day, her father saw her and slapped her hard, without explaining why... (page 17).

Then, Maria never repeats doing masturbation anymore. As she does not want to be slapped by her father again. Even though, she does not know the problem but she understands enough that doing masturbation in open place is impolite. That is because when her father knows Maria doing it, her father looks very angry. Others,

she is afraid to imagine how anger her father to her even she does it in a private place. Moreover, Maria does not have an own room. She also understand to not do masturbation in the middle of road or her any rooms in her house. Then, she never repeats it anymore (17-18). Definitely, she stops carrying out her favorite activity.

Maria's awareness about her trouble she made and her view related to the solution are distinctly shown as follows:

... She never forgot being hit like that, and she learned that she shouldn't touch herself in front of other people; since she couldn't do it in the middle of the street and she didn't have a room of her own at home, she forgot all about the pleasurable sensation (Page 17-18).

Maria prefers not repeating the masturbation to getting other slaps from her father again or make him angry because of doing masturbations. As a fifteen-aged girl, what she can do to avoid her father's anger is by being an unimpeded girl. Because, what many teenagers can think in their age that only she must obey the order or get a punishment. Peterson (1987) said that human who's the moral reasoning in pre-conventional morality level are generally boys or girls in primary and junior high school. Further detail, Kohlberg (1984) said that pre-conventional morality happens on most of children under nine years old, some adolescents, and many adolescents and also adult criminal offenders. Hence, Maria understand what her father's mean by slapping her. She has to stop her bad habit to doing masturbations. She should not doing it in an open place. When she does these all, she will get a punishment; such a slap or worse.

Daneker (2010) said that obedience and punishment orientation is included into heteronomous morality in which humans act prominently out of their willing

to avoid punishments. Something right is nothing other than determined by actions that prevent personal pains or harms. It is also supported by Kohlberg (1984) who stated that punishment in this stage is seen as important in that it is identified with a bad action rather than because the actor attempting pragmatically to avoid a negative consequences to him. Then, norms in this stage is concrete rules perceived categories of right or wrong behavior, and these categories define types of actions and types of persons. Certainly, Maria has her own thought about something right and wrong to do. Her moral action in which she chooses to stop from her bad habit is seen as something proper to do to escape pains. In that point, her moral reasoning is escaping the punishment from her father, in addition, she obey her father's prohibition which is implicitly conveyed from her slapping to Maria. Thus, if it is viewed from Kohlberg's theory of moral development, it can be grasped that Maria's moral reasoning is obedience and punishment orientation which is included into pre-conventional morality level.

Kohlberg (1984) stated that the meaning of the moral of an action is its goodness and badness, is seen as real, inherent, and unchanging quality of the act, just as color and mass are seen as inherent qualities of objects. Therefore, what Maria feels when she is slapped is only a painful. Then, she just knows that she must stop doing masturbation to not get a pain anymore from her father. She was not able yet to think there is other way to not slapped other than stopping doing there. As a teenagers, the important thing for Maria is a pleasure not a hurt, so the best thing she can do is being obedient for avoiding punishment.

3.2.3 Being Rather Coquette towards Her Boss

Maria has a dream to go to Rio de Janeiro, a city in Brazil where many artists in film and TV lived there. She believes that Rio is a city that makes Brazil proud of it. Maria always to dream to visit it from her child when she always wants to go to a far place from her village, a place that is different from her plebeian village (page 23).

Maria's dreaming becomes her self-problem considering Maria's family comes from lower class family. Maria's father is only a salesman and her mother is a tailor (page 9). From the condition of Maria's family, it is real that Maria does not have enough money to realize her dreams. Moreover, her town is in interior of Brazil that so far from modern and downtown. Certainly, it is quite difficult to go there if do not have money.

The following quotation is related to Maria's dreaming that is explicitly stated:

... She saved enough money to go and spend a week's holiday in the place of her dreams, the place where film and TV stars live, picture postcard image of her country: Rio de Janeiro! ... (Page 23).

After graduating from senior high school she works as shopkeeper in her village for two years. Maria will never capable to realize her dream to visit Rio de Janeiro if she just trades on the salary as a shopkeeper. Moreover, she also must to reward her parent's struggle to take care of her with several money taken from her salary (page 22). Then, Maria's solution in case of realizing her dreams is by exploiting her tractive power in order to result money as much as she can.

In her nineteen, she has known about utilizing men without immolate herself to be utilized. Maria often acts flirtatious in front of the boss but she never let the boss touching her. Maria always keeps the distance with the boss but not thoroughly refuses. That strategy absolutely raises her salary speedily. Fortunately, from her job, Maria is not only able to give money to her parents every months but also able to save enough money for two years. Finally, she is able to make her dreams to go to Rio de Janeiro comes true from the extra payment she got from her boss (page 22-23). This story is clearly shown in the following quotatin:

...Maria knew how to use a man, without being used by him. She never let him touch her, although she was always very coquettish, conscious of the power of her beauty (page 22)

... With this in mind, she continued to keep her boss at arm's length, though without putting him off completely, this brought her a considerable increase in salary (she didn't know how long she would be able to string him along with the mere hope of one day getting her into bed, but at least she was earning good money meanwhile), also paid her overtime for working late (her boss liked having her life) (page 22-23)

Due to exploiting her tractive power to earn much money, Maria is able to have a vacation during a week in Rio. In that point, Maria has her own opinion related to her moral action to be rather coquette towards her boss. Maria should has her own moral reasoning behind her decision to clarify whether her action is appropriate or not based on her belief.

Then, according to Kohlberg (1984), Maria's moral reasoning which expecting of such return on everything she does is considered as pre-conventional morality, especially in naive egoistic orientation or reward orientation. This second stage finally becomes Maria's moral reasoning because Maria explicitly hopes an

extra salary from everything she does, such being rather coquette, taking overtime to work, even Maria seems like giving her boss a hope about love. Peterson (1987) stated that naïve egoistic and reward orientation shows that the correct thing is the action which purposely to satisfy self's need and desire. Getting exchange and reciprocity must be prioritized.

Furthermore, Maria is nineteen when she works as a shopkeeper and behavior as mentioned to get extra money. Peterson (1987) also stated that, the pre-conventional level mostly contains of primary and junior high school students and some few of college students as well. Even, quite rare, but it still possible for people after senior high school to has moral reasoning in this level, such Maria. Due to the fact, her attitude of being rather coquette in front of her boss in order to realize her dreamed vacation in Rio de Janeiro is included into naïve egoistic and reward orientation of pre-conventional morality level.

Furthermore, Maria really understands about her fascination and her beauty. She knows how to get more money from the boss whom looks very interested in Maria. Maria understand what is actually wanted by her boss. She knows that her boss is interested in herself, and she really utilizes this chance. Daneker (2010) stated that naïve egoistic orientation or reward orientation as a more pragmatic stage in which the actor in this stage, besides his awareness to the others that might have a different perspective in any situations, thinks that every individual would like to act in order to create maximally their own complacency. So that, Maria always acts rather coquette toward her boss. Sometimes, she takes over times to work for getting extra bonus that because she knows that her boss will pay more and more for being

together with Maria for longer time. Thereby, she will has much savings to realizing her dreams.

Hence, Maria's way to earn much money with working and exploiting her tractive power is proper with the second stage's principle. Kohlberg (1984) also explained that stage 2 is characterized by a concrete individualistic perspective. There is an awareness that each person has his own interests to pursue and that these may conflict. The similar principle are Maria did all these for her complacency by benefitting her boss' feeling whom really loved her. She makes her boss ungrudgingly giving Maria money by giving the boss a hope to able to own Maria. The important thing for Maria is earning much money. That is similar with the material delivered before related to the second stage, naïve and reward orientation.

3.2.4 Being an Obidient Employee and Maintaining There, then Breaking the Rules

Maria tries to hold out passing through the rules in the club she works in which are so tight and damaging her. It becomes her solution to settle these difficulties. Even then Maria finally breaks out the rules. It becomes her final decision to solve these difficulties. However, she has her own reasoning towards anything she decides.

In the story, with her money gathered for two years, eventually Maria was able to have a vacation to Rio de Janeiro for a week. Maria spends almost two days in the bus to get Rio. Although Maria is so tired after long trip, but her pleasure makes Maria forget her tiredness and directly go to the beach near the hotel in Copacabana by wearing her bikini (page 23). Shortly, Maria meets a Swiss man

whom asked her to have dinner together. The Swiss man finally offers Maria a job in Switzerland. The man entices Maria with a salary of five hundreds US dollars per week. After thinking deeply, Maria decides to take the job with any possibilities and dangers that Maria still do not know (page 25-36).

Imperceptibility by Maria, as a Samba dancer in a club, Maria's salary is obviously far from Maria's expectation. It would run out for renting a room for living and paying her eating. Further, Maria must work almost a year to buy a plane ticket for going home. A woman who welcomes Maria and takes care of her new job called Vivian tells her all about it that actually has been written on the contract paper signed by Maria. But, unfortunately, Maria never knows that. In Maria's first day she arrives in Switzerland, she is immediately confronted with a problem she never thinks before. The rules in the club Maria works is so tight. Maria is forbidden to talk to the guest of the club, and make a call that can deplete her salary. Others, singing that can increase the salary is also forbidden there that is because it is able to make other workers/ dancers jealous (page 43).

The problem faced Maria when she is working in a Swiss club in Switzerland is clearly told in the quotations:

'As for adventure, it's too cold to do anything and, besides, you won't earn enough to go off travelling. And as for money, once the cost of room and board has been deducted, you'll have to work for nearly a whole year just to pay for your flight back home.'

... 'And as for a husband, every time a girl gets married, that represents a great financial loss for Roger, so we're forbidden to talk to the customers. If your interests lie in that direction, you'll have to run great risks. This isn't a pick-up place, like in Rue de Berne.' Rue de Berne?

... so I'd suggest that, even if you're the best singer in Brazil, forget all about it and don't even try. Above all, don't use the phone. You'll spend everything you earn on it, and that won't be much.' (Page 43)

Here is the quotation that shows other prohibitions in the nightclub Maria works:

The girls described on their work permits as 'samba dancers' - were not allowed to accept invitations or to go out with the customers. If they were caught receiving a note with someone's telephone number on it, they were suspended from work for two whole weeks (page 45).

It is more difficult for Maria when she must dance Samba every day without rest even a day. Although, Maria does not beef about dancing all the time, but she felt very tired to smile every single time. Maria appears working hard and laboring over (page 44). Maria seems pressured by many prohibitions she must do. From the quotations, the prohibitions are no dating, no accepting invitations or phone numbers from the guests, no talking to the guests, and no singing. Others, Maria also has to pay the cost of the room she lives and the cost of her departure to Swiss. The following quotation is the evidence what explained above:

From Maria's diary, during her second week in Switzerland:/ went to the nightclub and met the dance director who comes from somewhere called Morocco, and I had to learn every step of what he - who has never set foot in Brazil - thinks is the samba. I didn't even have time to recover from the long flight, I had to start smiling and dancing on the very first night. There are six of us, and not one of us is happy and none of us knows what we're doing here (Page 44)

All these pains she suffers, forces her to do something for her life in Switzerland. Initially, Maria chooses to live in that condition. Maria decides to be a good new citizen in that night club. Meekly, she obeys the tight rules not to talk to the guests come, make a call, even get an extra salary from singing. Maria must obey the rules as long as she decides to hold out in this job. That's all she did because of Maria was aware that is just to do at that time in her new environment.

Maria knows that she lives in a new society now where these tight rules are generally a valid agreement in that community. Therefore, she wants or does not to, she must obey these rules as a part of the community. Here is the quotation:

And what's the point of escaping anyway? I've only just arrived. I haven't seen anything yet. What's so awful about having to dance seven nights a week? I used to do that for pleasure, now I do it for money and fame; my legs don't ache, the only difficult thing is maintaining that fixed smile. I can choose either to be a victim of the world or an adventurer in search of treasure. It's all a question of how I view my life (page 44).

From the data above, Maria recently arrived and lived in Switzerland, then it is impossible for Maria to back home. Because, Maria know how big her parents hope towards her going to works. Her parents really wants Maria to be a success and rich woman then she is able to lift up her family's live standard. Besides, she knows how sensational her neighbors when they see Maria is back home with a man who will make her become a Brazilian stars in Swiss. In the end, for an uncertain time, she will hold out with all hard condition she feels in her place.

In this case, Maria definitely has her own reason why she preferred to hold out living hard in Swiss to go back home and live regularly like before in her village. Nevertheless, her boss when she works as a shopkeeper still willing to receive her as him employee again.

Based on Kohlberg's moral development, Maria's decision to maintain in the club that has tight rules as a Samba dancer belongs to conventional morality. Peterson (1987) said that conventional morality is a level that mostly filled out by senior high school students and college students. Specifically, Kohlberg (1984) said that conventional morality is the level of most adolescents and adults in societies.

In the other side, Maria is twenty years old when she faces this problem. Then, the way Maria decides something right for her life has been in the second level of moral development theory belonging to Kohlberg.

As an actor who is in the level of conventional morality, Maria's moral reasoning is not about punishment or reward anymore. In her maturity, the reason behind her actions are not about her own pleasure anymore, but further about the goodness of laws and others' pleasure. Peterson (1987) explained that this level record that laws lead bad attitudes and direct the weak to behave themselves, that laws protect social order. The conventional level thinks that laws are able to prevent anarchism and how a society can exist without laws. Therefore, Maria's step to hold out in her hard job with the tight rules is included into conventional morality level.

Further Kohlberg (1984) explained that Orientation upon doing one's duty in order to indicate feeling respect for authority around the actor and defend the social order for its individual interest, including regard for earned expectations of others. Because, Maria's decision to maintaining herself in the club is done by her attention toward social rules applied in that club. Maria believes that keeping the social rules in the club she works, will result a positive impacts for the other dancers around Maria. In the other side, Maria tries to fulfill her family's expectation that Maria will be success in Netherland, and also Roger' expectation that Maria will be her kind employee whom will obey the rules during working in him club. Apparently, she does not attend to the consequence she might have by doing the forced job as a Samba dancer excessively. Over all, Maria does not only effort to adapt herself on the social rules obtained in the club, but also maintain, support, and justify it.

Based on Kohlberg's moral development theory, law and order orientation becomes Maria's moral reasoning considering that in the conventional morality. Someone's will has two kinds of moral reasoning in this level, good-boy/ nice-girl orientation and law and order orientation. Seeing that Maria maintains in her job that has tight rules indicates her feeling respect for authority around the actor and defend the social order, so Maria's way to solve her trouble this time is included into law and order orientation.

Based on the explanation above, Maria is indicated passing through that. Here, the rule is the social contact in that night club which unaware has been agreed with obeying by all dancers in that club. Even all is under the agreement of all people in that place, but everything still under the control of the most power man as the majority side who has dominance. Definitely, each dancer there does not brave with him included the chief of the employee, Vivian. In this case, the majority is certainly the boss, Roger, a Swiss man who promises Maria becoming a Samba dancer star. It means Maria gives her respect to the authority, in this term, the authority one is Roger, as the boss. So that why, there is no choice for Maria except receiving all hard rules considering her condition who just a beginner to find out a success and happiness. Furthermore, she needs money to back home whereas at this time she does not have fund at all if she wants to escape from a job that ever hoped will make her dreams come true.

It is also supported by Daneker (2010) who explained that law and order orientation is the Kohlberg's fourth stage in which the individual gives the priority to pay attentions toward needs to maintain the whole socio-moral system. It means

that someone obeys rules because the rules are part of a social contract, right and wrong are based on the agreement of the society, in which the majority is the final justification for the imposition of new rules.

Further, Maria's moral reasoning is in order to her goodness in the new place she exactly does not know. She has to do all the rules, respecting her boss as the ruler as mentioned by Peterson (1987) that the orientation upon doing one's duty is in order to indicate feeling respect for authority around the actor and defend the social order for its individual interest. Thereby, she can live with all facilities given for a while without any trouble by doing the duty. Holding out from the tight rules is a decision that can take by a woman in twenty one years old that she must struggle a lone in the new place without anyone can help and any special capability that is able to help her going out from that tight rule/ that night club. So that, Maria could think what best to do for best condition at that time.

Maria is just capable to hold out working for three months. Maria is not capable anymore to work as a Samba dancer in the night club that has a tight rules and torture Maria. Eventually Maria does not obey the rule anymore, she breaks them. Her sensual and sexual power give her a bravery to break these tight rules out. She felt in love with an Arabic man. She has have the secret relationship with the man for three weeks. Until one time, she decides to take off for a day and go out covertly to a mountain out of Geneva, a city she works. It means when she is detected by Roger, she will get a big problem (page 49).

It is really happens on Maria. The day after she takes off from the job, Roger immediately call her and depose her at that time. Maria is snubbed out by Roger before she is deposed. Unfortunately, Maria's action to against the rules makes her be a jobless. That is the consequence must be carried by Maria when she had have a bravery to break out the rules (page 49).

Maria's action to break out the rules as her decision toward the tight rules that damages her is clearly stated by the next quotation:

After three months of keeping a tight rein on herself at work, her Brazilian blood – as sensual and sexual as everyone thinks - made its voice heard; she fell in love with an Arab who was studying French with her on the same course. The affair lasted three weeks until, one night, she decided to take time off and go and visit a mountain on the outskirts of Geneva; ... (page 49).

The evidence above tells that Maria cannot maintain executing the tight rules of the club anymore. She decides to grant her desire to enjoy the live. In this matter, Maria is falling in love with an Arabic man and she chooses to have a date with him. It means, she breaks out the rules made by Roger as her boss not to have a relationship. Clearly, she feels suppressed in doing these rules. Definitely, Maria has her own moral reasoning in terms of breaking out the tight rules in the club she works.

Thereby, the way Maria solves her problem in her job place after Maria had ever tried to hold out there is breaking them out. In this case, based on Kohlberg's moral development, Maria's bravery to decide against the rules is not included into conventional morality level, like her action before (being obedient of the tight rules), however, in this moment, Maria's decision to break the rules out is included into post-conventional morality level.

It is suitable when Maria's reason to break out the rules is included into the last level of moral development's theory. According to Peterson (1987), post-conventional level belonging to Kohlberg's theory of moral development is defined as human reason will produce consensuses on a particular rule. In this level, everything might process and runs what looked like. Individual who is in this post-conventional is not imbedded by such conventional morality, he can feel that individuals who have principle being able to handle their problems well without any compulsion from outside parties that must to bear. In terms of breaking the tight rules, Maria's action is grounded her desire without figuring out other people. Maria also does not care about the impact by breaking the rules, in which eventually causes her losing her job. What she does is purely from her own aim without any compulsion or command of others, even for respecting others such Roger, her parents, or her neighbors.

In the other words, Maria does not pay attention anymore toward Roger's pleasure as her boss that can give her food and living pace. Even for a moment, Maria forgets her family's hope and pleasure when she goes to Swiss to be an artist. Peterson (1987) explained more that those at the highest level of moral development no longer saw the state and compulsion authority as requirements for the existence of order. Therefore, in this level, there is no interference from others on what Maria's action to break the rules out.

Next, as one of Maria's judgments toward her problems faced, in this case, Maria's moral reasoning behind this action is including into conscience or principle orientation, as one of the two stages consist in the last level Kohlberg's of moral

development, post-conventional morality. Actually, Maria is aware what she does by breaking the rules in the night club. She knows the consequence which she gets even she still needs to maintain there to live because she does not have any one can help her outside of the club. However, she believes her decision. Because it is better than she must be tortured by the tight rules, then she decides to end it by following her pleasure. Kohlberg (1984) said that it is not only to keep ordained social rules but also the principles of choice involving appeal to logical universality and consistency. This orientation is for the conscienceless as a directing agent and mutual respect and trust.

Further, Peterson (1987) also stated that ethical principle orientation is construed as orientation that conclude the willing inward (conscience) as the only one true agent and to balance between respects and trusts. It is also supported by Daneke (2010) that humans make their perspective more conscious and universal. In this level, people make their own principle where the actor can apply his/ her beliefs in any situation. These principles are no more based on the social contract but disposed to opinions of trust and community that should beat to any legitimate social contract and run from a fundamental respect to the humanity of others.

In the present moment, Maria is not in conventional morality level anymore who being obedient to the rules even these are so tight. As discussed before, it is mentioned that Maria is in conventional morality level especially in stage three, where Maria's moral reasoning is being a nice girl. A matter of fact, even it only has space for about three months between Maria decided to obey the rules and break them out. It means Maria has moved to the higher level when it is seen from the

moral development theory's perspective. It is clearly different between conventional morality that still bound with law and other's view while people in post-conventional one had their own view and principle which free from others.

Finally, in this term, Maria is brave to break the rules out by having a relationship with an Arabic man and taking one day for holiday to go out with him secretly. Thus, it means Maria had stand on her beliefs without afraid there will other part will be angry, feeling disturb or even loss. Maria does what she things right based on her belief.

3.2.5 Being a Profesional Prostitute

Maria's problem is her desires to wander, have much money and be success when going home while she has no money. On that count, she has a solution to solve her difficult to realize her dreams. Anything she decides to do clearly has a moral reasoning that finally will clarify whether her action right or wrong. Thereby, she chooses to be a professional prostitute to solve her problem.

After she is deposed from the club she works, finally Maria becomes a jobless in the city far away from her family and friends. Moreover, she must struggles by herself to maintain her live moreover to realize her dreams. She tries to be a model because she has no capability to sell except her beauty. She is lucky getting pretty much money as the compensation of her ex-job as a Samba dancer. Due to that fact, she was able to get a small room to stay and to live for several time. Others, she rents a photographer to take her pictures thus she can send job applications with the pictures. She also buys a phone to get the confirmation from the model agency (page 50-51).

Maria feels that she can realize her obsession by being a model, the only one skill she has comes from her beauty. Here is the evidence:

She was aware now that the reason she had been dismissed was so that she could find her true destiny, as a model (page 50-51).

Unfortunately, the call comes is actually not employing her as a model yet to accompany a man to dinner and prostitution transaction. In this situation, Maria faces with a time where she has to choose. The man who has dinner with her, order Maria to accompany him in his hotel however Maria is permitted to reject or receive that allurements. Then, Maria decides to be a prostitute in the night and following nights because she has dream to have much money, be a successful when she goes home. In the end, she comes to an exclusive night club which employs prostitutes respectably and she works as a prostitute there professionally (page 60-71).

The following quotation shows Maria's decision to be a prostitute in order to realize her dreams:

... "Pay the bill and let's go and have that drink at your hotel.' Again, she seemed like a stranger to herself. Up until then, she had been a nice, cheerful, well-brought-up girl, and she would never have spoken like that to a stranger. But that girl, it seemed to her, had died forever: before her lay another existence, in which drinks cost one thousand francs or, to use a more universal currency, about six hundred dollars. And everything happened as expected: she went to the Arab's hotel, drank champagne, got herself almost completely drunk, opened her legs, waited for him to have an orgasm (it didn't even occur to her to pretend to have one too), ... (page 60).

The text above explicitly explains a moment when Maria decides spontaneously to be a prostitute. She really understand what will happens when she receives Arabian man's allurements to a hotel. Then, for one thousand francs, she

chooses a way in front of her at that time. She assumes, it is her destiny, therefore, she choose to be a prostitute even she is substantively able to avoid or reject it.

It is also supported by the note in Maria's diary a day after her decision to be a prostitute. Here is the quotations of Maria's declaration:

From Maria's diary, the next day:
I remember everything, although not the moment when I made the decision. Oddly enough, I have no sense of guilt ... (page 60).

From a partial of Maria's note in which contains of her feeling after she decides to accompany an Arabian man in a hotel, it can be conclude that Maria is really aware when she decides to be a prostitute. It is written that Maria does not feel guilty. Apparently, Maria is the only one who choose her destiny to be a prostitute without any compulsion from others even the Arabian man.

It is also supported by the following quotation proving Maria's decision to be a prostitute. Here is the next step taken by Maria after she chooses to be a prostitute:

She went to the library and asked for some books about sex. If she was seriously considering the possibility of working - just for a year, she had told herself - in an area about which she knew nothing, the first thing she needed to know was how to behave, how to give pleasure and receive money in return (page 68).

This quotation clearly gives the explanation about Maria's seriousness to work as a prostitute. She begins to read books of sex. She learns seriously the ways to pleasure the customers so she is able to get much money. It is also shown that Maria principles that she will work as a prostitute only for a year. Thus, Maria works as a prostitute that is not solely for pleasure or desire, but pure as her occupation which she takes as her judgment to solve her financial problem in order to realize her dreams. Her dreams is clearly stated in the next quotations:

He knows what you want, and I assume you do too: you're probably looking for one of three things - adventure, money or a husband.' How did she know? Was everyone looking for the same thing? Or could Vivian read other people's thoughts? (Page 42-43).

Maria chose to be an adventurer in search of treasure –

In Brazil she had read a book about a shepherd who, in searching for his treasure, encounters various difficulties, and these difficulties help him to get what he wants; she was in exactly the same position (page 45).

To this point, according to Kohlberg's theory of moral development, Maria's decision to solve her financial problem in order to realize her dreams by being a professional prostitute indicate that the way she judges something right has been in the level of post-conventional morality. Like what Peterson (1987) said that in this level, everything might process and runs what looked like. Maria just allows everything runs as it is. She allows her fate to determine what way she must takes. This following quotation is taken from Maria's diary after she accompanies an Arab man in a hotel in which explicitly shows Maria's defensiveness to walk on everything in front of her:

From Maria's diary, the next day:

.... I wonder if they chose their lives?

Or were they, like me, 'chosen' by fate? ...

I don't feel in the least bit sorry for myself. I am still not a victim, because I could have left that restaurant with my dignity intact and my purse empty. I could have given that man sitting opposite me a lesson in morality or tried to make him see that before him sat a princess who should be wooed not bought. I could have responded in all kinds of ways, but - like most people - I let fate choose which route I should take (page 61).

Maria is convinced able to realize her dreams by being a prostitute. Moreover, Maria does not have any aim to get pleasure with this job. She really wants to do this taboo job as one of regular job. The important thing for her is she needs to do the best and professional to earn much money from the job. Hence, she

can go home after a year she gather money to her happy life in her motherland. Peterson (1987) stated that can feel that individuals who have principle being able to handle their problems well without any compulsion from outside parties that must to bear. The way how people in this level, is little bit different. Those at the highest level of moral development no longer saw the state and compulsion authority as requirements for the existence of order. It also supported by Kohlberg (1984) that explained about the perspective owned in this last stage. The socio-moral perspective of this stage is that of the moral point of view. Which is ideally all human beings should take toward one another as free and equal autonomous persons.

Similarly, as twenty-aged woman who has faced many hard problems, in this problem, Maria do are aware about her decision and how her life after that will be like. Kohlberg (1984) said that this level is reached by a minority of adults and is regularly attained by solely after the age of twenty. She is not like when she was in conventional morality which still thinks what is right and wrong belongs to other people, how to pleasure other and forgets her pleasure. Nowadays, she thinks as an adult, she begins to mind how to pleasure herself based on the right she understands and beliefs. Pleasure herself means as making her dreams to have much money and going home successfully come true. Although, she often think about the risk she must faces by being a prostitution, however she skims all her worries and beliefs herself is able to face all like all what happened to her until today which brings her being a prostitute.

Then, Maria's actions this time has the same level and moral reasoning with her action when she chose to break the rules out. Maria's moral reasoning behind her decision to be a prostitute is his awareness that she must has much money to realize her dreams. She must goes home after a year she wander by being success, so she can buy a piece of rice field and cows to breed with her parents like she dreamed. Therefore, her beliefs and awareness beyond her needs is included into conscience and principle orientation. Peterson (1987) said about conscience or principle orientation, it concludes the willing inward (conscience) as the only one true agent and to balance between respects and trusts. Similar principle with post-conventional level where human reason will produce consensuses on a particular rule. Therefore, Maria just does what she believes and makes her own rules to do her job professionally, exactly not for pleasure, but job.

Based on her moral reasoning, Maria becomes more and more professional prostitute. She occupies her job as a prostitute diligently with thinking and looking for the best way to make her clients comfortable. Maria also seriously learns about all objects that often be complained such as politic, a wife who makes affairs, job, finances, and so on, in the library she often visit. Maria also reads and learns about psychology, marriage life, and self-help book to cope with her clients' problem. As her professionalism in her job, she not only thinks about physical satisfaction but also understanding the clients who have problem to solve and help out. Because of that, Maria successes getting extra much money from her money

Others, after six months, Maria has been a respected prostitute who has a broad network of clients and has selected clients. Even though, that achievement

makes her prostitute friends feel jealous with her (page 88). However, Maria does not care about that, the important thing for Maria is just resulting much money, being successful and going home as a rich woman. Thereby, Maria tries to repair her service to her clients by reading newspapers, book related to the psychology, politic, and other aspects about business (page 86).

In order to result much money to realize her dreams, Maria decide to be professional prostitute. So, that moral reasoning eventually clarifies her taboo action to be a prostitute. Moreover, she works as a prostitute apparently not for pleasure but purely for earning much money without any compulsion or command from others. She is really aware in being a prostitute. She has her own principle which not care anymore upon the others' thought. Therefore, her way to solve her problem this time is considered as conscience or principle orientation of post-conventional morality level.

3.2.6 Ignoring the Feeling and Receiving Ralf as Her True Love

It does not need a long time for Maria to have much money. After six months being a prostitute, Maria has owned sixty thousand Swiss franc (page 89). Maria still works as usual eve she has owned pretty much money which make her able to eat in an expensive restaurant, buy a TV even rent an apartment. Until one day, in her free afternoon, she borrowed books of animal husbandry and agriculture in which she planned to buy field to farm and some cows to breed after back to home three months later like her first intend (page 120).

After borrowing the books, she takes a walk and drop in an expensive cafe. There, she met a thirty-aged man who asks her to be his object to paint on a canvas. Apparently, the man is a painter. The man says that she finds a light shines from inside of Maria, so that he wants to paint Maria. After painting and making a nice conversation, the man aims to visit Maria in the club as her client. Obviously, Maria can talk turkey about herself and her unordinary job only to this man, and the man seems usual and understand it (page 100).

Apparently, Maria feels in love with a painter whom subject her as a woman not a prostitute. After nine months, Maria makes a success to save her love in her diary, nowadays, Maria seems fail to maintain her love anymore after her meeting with a painter called Ralf.

Maria's declaration related to her love to Ralf is clearly stated in her diary as follows:

I would like to believe that I'm in love. With someone I don't know and who didn't figure in my plans at all. All these months of selfcontrol, of denying love, have had exactly the opposite result: I have let myself be swept away by the first person to treat me a little differently (page 120).

It means Maria will get a trouble from her own self where she must struggles to fight her feeling to Ralf because Maria has promised to herself that she never fall in love during living in Swiss. In the fact, Maria argues that love is something urgent as the true freedom for human in their life but she has a commitment to keep her love only in diary. Falling in love is considering as one of forbidden thing in prostitution world. As a prostitute, Maria is warned to not fall in love. It means when Maria falls in love she loses her job, and in the end, she cannot earn much

money. Therefore, to keep earning money for her dreaming to go home successfully as a rich woman, she chooses to keep her love in her diary.

Maria's commitment is visible to understand from the following quotation:

However important Maria thought love was, she did not forget the advice she was given on her first night and did her best to confine love to the pages of her diary. Apart from that, she tried desperately to be the best, to earn a lot of money in as short a time as possible, to think very little and to find a good reason for doing what she was doing (page 81).

The text above provides the evidence related to Maria's commitment not to fall in love. It is shown that Maria holds on the basic rules conveyed by Milan in order to achieve her dream to earn much money. Therefore, she never forget that message she gets at the first time she comes to the club.

That is also supported by the rules delivered by Milan as the owner of Copacabana to Maria when Maria comes at the first time to look for the job. Here is the quotation:

Look, it's very simple, you just have to stick to three basic rules. First: never fall in love with anyone you work with or have sex with. Second: don't believe any promises and always get paid up front. Third: don't use drugs (page 71).'

The quotation above shows the evidence that Milan really ever warns Maria about the three basic rules that is forbidden to do by Maria. Thus, for earning much money as she dream, Maria remembers and applies it during working as a prostitute.

More, Maria finally decides to forget Ralf for her dreams. Even, Maria is able to choose to struggle against the love coming or give up with receiving it. Maria's decision to ignore and forget her love is showed by the action stated clearly in the next quotation:

'Would you like a drink?' the man asked.
 'I have to work. I can't risk losing my job.'
 'I'm here as a customer. I'm making a professional proposition.'
 'So, would you like a drink?'
 'I will another time. I have clients waiting for me tonight.'
 Milan overheard these last words; he was wrong, she had not allowed herself to be caught in the trap of promises of love. He nevertheless wondered, at the end of a rather slack night, why she had preferred the company of an old man, a dull accountant and an insurance salesman ... (page 122).

The text above gives the evidence upon Maria's decision to forget Ralf. It is shown that Maria clearly rejects Ralf's allurements to go out even Ralf comes to her as Maria's customer in that night club. Maria stays away from Ralf because of she does not want her feeling of love becomes bigger to Ralf. She has a reason that she will lose her job if she sees Ralf and accompany him that night. Therefore, she tries hard to avoid seeing Ralf by receiving another customer.

In this judgment, Maria's decision is included into post-conventional level in which according to Peterson (1987) it is convinced that human reason will produce consensuses on a particular rule. Maria really understands why she choose to forget Ralf, because she thinks for her future, she does not want her effort during six months to earn much money and keep commitment to no fall in love becomes useless just because she find a man whom sees her as a woman not a prostitute.

Peterson (1987) also said that individual who is in this post-conventional is not imbedded by such "conventional morality", he can feel that individuals who have principle being able to handle their problems well without any compulsion from outside parties that must to bear. Maria is really aware about her action to avoid Ralf even she feels love him. She is no more solving her problem by thinking about other perceptions, Maria solves that by her own way in which she has a reason

that strengthens her to do that. She knows what must she does for solving this trouble where she must against herself that love Ralf. Maria logically thinks in order to keep earning money and able to go home six months later in success, so that she believes on her decision to forget Ralf as the best thing she can does.

Peterson (1987) mentioned that human who can achieve this group rather few, because who are here are people who think that without laws and there is no a horrible thing would happen. However, Maria had able to achieve this level in her twenty-aged. That certainly because of her ripeness of live after everything she passed through since she was child until she must struggle by herself to face a hard world to maintain her live. So that, step by step, problems teach her how supposed to do for better situation in her life based on her beliefs.

She is aware in doing the law by forgetting Ralf, that because she knows the benefit by doing that and why she must not break that laws out. She understand deeply that the laws will protects her from any possibility, in this terms, that laws keeps Maria to constantly earn money from the prostitution. These simple rules ever conveyed by Milan are never fall in love with anyone you work with or have sex with. Second: don't believe any promises and always get paid up front. Third: don't use drugs (page 71).' It means, when Maria avoid one of them, her career in prostitutions will be over, and she will go home unsuccessfully.

Thereby, based on Kohlberg's theory, Maria's moral reasoning to this action is included into social contract and legalistic orientation. Daneker (2010) stated that in the fifth stage, people tend to look up the universal values and human rights from the side when it gives a priority to the societal organization. The rightful authority

of a social demand becomes valid and occurring when that social order protects the preexisting values. This matter is attended to make a change still in order to maintain fundamental rights. Others, Kohlberg (1984) said that it is not only to keep ordained social rules but also the principles of choice involving appeal to logical universality and consistency. This orientation is for the conscienceless as a directing agent and mutual respect and trust.

It is also supported by Peterson (1987) statement that it means that admissions of an arbitrary element in rules is made for the sake of approval. Duty related to contract is general way to sheer off violations of the the desires or rights of others, the will and welfare of majority. In this situation, Maria exactly has her own moral reasoning underlying her decision to forget Ralf whom she loved. It can be conclude that Maria's moral reasoning towards this action is she keeps the social contracts around her. In the other words, she still doing this appropriately with the laws obtained around her. In this case, the social life she has is her prostitute world that has laws to do when someone lives from that job. However, Maria does the laws not for other's pleasure or other command like in conventional morality level. decides to be happy with Ralf before losing all.

In this case, the change of Maria's decision from avoiding to receiving clearly change her moral reasoning too. It is still in the highest level like Maria's judgment before, post-conventional morality. Actually, there are two stage belongs to post conventional morality. But now her moral reasoning behind her decision is based on conscience or principle orientation. In this point, Maria's moral reasoning to receive her love to Ralf is because she knew that what she does is not wrong.

Peterson (1987) said that the ethical principle orientation is defined as an orientation that not only based on agreed social rules, but also on principles of chosen consideration to logical universality and consistency. This orientation conclude the willing inward (conscience) as the only one true agent and to balance between respects and trust. She still can works as prostitute professionally even she has a relationship with a man. Maria does not assume anymore that as a prostitute she is forbidden to fall in love because it will lose her job. She does understands about what she decide. Because she still must earns money, and she never forget her dreams to be a success full by bringing much money when going home. So that, even she falls in love with Ralf, she knows the degree to love until it will never disturb her job. Moreover, she is sure to leave Ralf when the time she goes home is coming. Therefore, she believes this is the right one to do for her happiness.

Maria has been in this stage, so if Maria has other problem, the most possibility of the way Maria will solve her problems is based on this stage. Because Maria has in the highest level of the ripeness of mind to solve the problems that makes people dilemma. Apparently, Maria is success to achieve the level that not many people can do. So, many problems makes Maria becomes more experience and mature in facing problems.

Therefore, Maria's decision to solve her love problem by receiving Ralf as her true love is considered as the conscience or principle orientation. Maria's moral reasoning is her understanding towards her decision in which having a relationship with Ralf actually never disturb her effort to earn much money as a prostitute. Maria is no longer thinking about other's perception including her boss and her parent.

She just believes on her principle that she can work professionally even though she has a relationship with Ralf. Therefore, her decision to receive Ralf as her true love is clarified as something right for her happiness based on Maria's moral reasoning.

Kohlberg (1984) said that this level is reached by a minority of adults and is regularly attained by solely after the age of twenty. In this case, Maria's age has reached twenty three. Then, it is possible form a woman who has encountered many problems and held out to live by venturing, to reach this final level, post-conventional morality. Kohlberg (1984) said that people in post-conventional morality enter upon the societal rules based on their general moral principles of the rules. It can be concluded that the moral judgment of individual who is in post-conventional level is shared or shareable standards, rights or duties. Then, it is clearly that Maria solves her anxiety based on her own principle as explained before.

CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

This term presents the closing of this thesis which showing the conclusion of the result analysis and the suggestion.

4.1 Conclusions

After the deep analysis on the result data related to the two research questions, it can be conclude that:

Some problems found in Maria's life are a love problem, bad habit, dreaming to go to Rio de Janeiro, the tight rules in the nightclub she works, realizing her dreams, falling in love with somebody. Therefore, it requires her to solve them with the judgment right and wrong that is built on her moral reasoning.

In case of her solution of the problems, it is found her moral reasoning based on Kohlberg's theory of moral development. First solution is interlacing a relationship with any boys she in which her moral reasoning at that time is included into naïve egoistic and reward orientation in the pre-conventional morality level. The second is never repeating doing it in which her moral reasoning is included into obedience and punishment orientation of the pre-conventional morality. The third is being rather coquette in front of her boss loving her to get extra salary from him in which her moral reasoning is included into naïve egoistic and reward orientation of pre-conventional morality. The forth is obeying the rules and maintain there, but then breaking them out where her moral reasoning of the first action is included into law and order orientation of conventional morality and for the second one is included

into ethical principle orientation of post-conventional morality. The fifth is being a professional prostitute in which her moral reasoning is included into ethical principle orientation of post-conventional morality. The last one is ignoring her feeling and forget Ralf where her moral reasoning behind that is included into the fifth stage, social contact orientation, even in the end her moral reasoning is included into the sixth stage, ethical principle orientation because she changes her decision become receiving Ralf as her true love.

Theoretically, Maria's life story passes through three levels of moral reasoning of Kohlberg's theory of moral development gradually and chronologically. It happened along with every problems she faces in which require her to solve it since she is eleven until twenty-aged like is told in the story of Coelho's *Eleven Minutes*. Yet, not all the six stages is passed through by Maria, generally, only one stage for every level that is passed by Maria in which theoretically in every levels it consists of two stages. Thereby, in terms of her moral reasoning Maria just be in one of the two stages for each level of Kohlberg's theory of moral development.

Generally, the theory of moral development belonging to Kohlberg is valid for Maria's life in case of her moral reasoning when she decided to do something.

4.2 Suggestions

The novel created by Paulo Coelho entitled *Eleven Minutes* seems giving more focus on the main character to tell, Maria. Maria's psychology is always played with many problems arising from herself. Thereby, it is not a few of researchers who analyze this novel by applying many kinds of theory of

psychology, including me. So, there should be other researchers who are able to raise the hidden interesting aspects to investigate.

Actually, there are a lot of object in the novel to discuss. However, this research is just identifying the moral reasoning behind many actions done by the main characters to solve the problems in order to clarify that actions. Therefore, the researcher suggests for the next researchers who aim to examine Coelho's *Eleven Minutes* to find other case that never be touch before such Maria's tendency on doing sex by herself, intrinsic aspects, even actans building the whole of the story.

In the end, the researcher is aware that this thesis is still far from the perfection. There are many lacks need to perfect and correct. Therefore, the researcher really hopes on the constructive critics and suggestions for better result.

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