

CHAPTER III

This chapter is focused on analysis the novel. The writer uses two theories to do it. They are new criticism and Maslow's hierarchy of need. The analysis is focused based on reassert questions in chapter one. This chapter is divided into three parts. The first is analysis about characterization of Elijah shown in *The Fifth Mountain* novel. Second analysis is the struggle of Elijah as the prophet shown in *The Fifth Mountain* novel. The writer is using hierarchy of need by Abraham Maslow to analysis the struggle of Elijah. There are five hierarchies that suitable for this analysis chronologically. They are psychological need, safety need, love and belonging need, esteem need and self-actualization. The last is the effect of Elijah struggle in the novel.

3.1. Characterizations of Elijah

The writer would like to explain characterization of Elijah that is shown in the novel. Elijah is the main character in *The Fifth Mountain* novel. It shows in the novel when story of Elijah is more than other. The writer statement is supported by Foster statement who states that if we expect the writer to focus on a single major character and his characters is studied far more than any other characters he is said to be the main character.

- a. Elijah does not realize that his ability to hear voice of the Angel is a sign of becoming a prophet.

SINCE CHILDHOOD, he had heard voices and spoken with angels. This was when he had been impelled by his father and mother to seek out a priest of Israel who, after asking many questions, identified Elijah as a *nabi*, a prophet, a “man of the spirit,” one who “exalts himself with the word of God.” (Caulo 6)

Elijah is different from other children since he was a child. He could hear voice of the Angel. He not only hears voice of the Angel but also he could talk with the Angel. Based on the text above, the writer concludes that Elijah does not realize that his ability to hear voice of the Angel is a sign of becoming a prophet. Elijah's parents seek reassurance about the state of Elijah. They seek Elijah to a priest of Israel about it. A priest of Israel said that Elijah is a prophet. Elijah's parents instruct Elijah to forget everything that he heard and experienced.

b. Elijah is obedient to his parents.

He spoke only with his guardian angel and heard only advice about his own life; from time to time he had visions he could not understand—distant seas, mountains populated with strange beings, wheels with wings and eyes. As soon as the visions disappeared, he—obedient to his father and mother—made every effort to forget them as rapidly as possible. (Coelho 6)

The text shows that Elijah is obedient to his parents. His parent's advice influences him about his ability. He is uncertain about his ability. He tries to forget everything

that he experienced. He feels as the ordinary human being. There is not special thing on him.

- c. Elijah does not agree about the life of prophet at that time.

NOW AND AGAIN, he would gaze respectfully upon the other prophets, who walked the streets of Gilead wearing their customary cloaks of skins and sashes of leather and saying that the Lord had singled them out to guide the Chosen People. Truly, such was not his destiny; never would he be capable of evoking a trance through dancing or self-flagellation, a common practice among those “exalted by the voice of God,” because he was afraid of pain. Nor would he ever walk the streets of Gilead, proudly displaying the scars from injuries achieved during a state of ecstasy, for he was too shy. (Coelho 7)

Elijah does not agree about the life of prophet at that time. Humbly, Elijah respects to the live of human that is believed as prophet. The differences between his live and prophet live reassure him that he won't be a prophet. Even though, Elijah will believe in his God whatever happen.

- d. Elijah is an obedient servant of his God.

AFTER ASCENDING to the throne, Jezebel had asked Ahab to replace the worship of the Lord with that of the gods of Lebanon. That too had happened before. Elijah, though outraged at Ahab's compliance, continued to worship the God of Israel and to observe the laws of Moses. "It will pass," he thought. "Jezebel seduced Ahab, but she will not succeed in convincing the people." (Coelho 8)

Elijah is an obedient servant of his God. He does everything that he believes although it is contrary to his queen's decision. His queen is Jezebel. Hardly, he tries to abjure that he is a prophet. Suddenly, a great and powerful thing talks to him.

- e. Elijah tries to forget the fact that he can hear the voice of angel and talk to angel since he was child.

One of the lights shone more brightly, and suddenly, as if coming from everywhere at once:

“And the word of the Lord came unto him, saying: Tell Ahab, that as surely as the Lord God of Israel live, before whom thou standest, there shall not be dew nor rain these years, but according to My word.”

ELIJAH DID NOT SLEEP that night. For the first time in many years, the sensations of his childhood came back to him; and it was not his guardian angel speaking but “something” larger and more powerful than he. He feared that if he failed to carry out the order he might be cursed in his trade. (Coelho 9)

Elijah tries to forget the fact that he can hear the voice of angel and talk to angel since he was child. He was success on it. It never comes to him anymore. Unpredictable, the voice of angel is back. The sign from the Angel is stronger than before.

- f. Elijah conveys the message that he heard to his king.

By morning, he had decided to do as he had been asked. After all, he was only the messenger of something that did not concern him; once the task was done, the voices would not return to trouble him. (Coelho 9)

Elijah makes a big decision. He will be obedient to the instruction that he heard. He conveys the message that he heard to his king. He hopes the calmness on his life after convey the message.

- g. The mission of Elijah begins at his twenty-three.

He left convinced that he had carried out his mission and could go back to his work in the carpentry shop. On his way, he desired Jezebel,

with all the ardor of his twenty-three years. And he asked God whether in the future he could find a woman from Lebanon, for they were beautiful with their dark skin and green eyes full of mystery. (Coelho 10)

Based on the text above, the mission of Elijah begins at his twenty-three. He is fascinated by the beauty of Jezebel. Jezebel becomes the symbol of beauty for women in Israel. As a human, Elijah wants to have a beautiful wife as Jezebel.

- ### h. Elijah becomes fugitive in Israel.

HE WORKED for the rest of the day and slept peacefully. The next morning he was awakened before dawn by the Levite; Jezebel had convinced the king that the prophets were a menace to the growth and expansion of Israel. Ahab's soldiers had orders to execute all who refused to abandon the sacred task that God had conferred upon them.

To Elijah alone, however, no right of choice had been given: he has to be killed. (Coelho 10)

Elijah becomes fugitive in Israel. It is the effect of his decision to convey the message from his God to the king. Elijah becomes the only prophet that does not get change to leave his God as other prophet. The queen asks to the king to kill Elijah without any resent.

- i. He will regret his life if he never knows the feel of love.

He thought how stupid it was to die at twenty-three, without ever having known a woman's love. (Coelho 11)

Elijah is young. He is a fugitive on his country. As a fugitive, his life is not easy to do. Everyone on his country is looking for him to be killed. He is single on twenty-three. He will regret his live if he never knows the feel of love.

- j. Elijah runs out from his country to save himself.

HE WALKED FOR MANY HOURS, TAKING PATHS LONG since unused, until he arrived at the bank of the rivulet of Cherith. He felt shame at his cowardice but joy at being alive. (Coelho 12)

Elijah runs out from his country to save himself. At the decision he blames himself as a coward. He is also grateful for his long life.

- k. He had decided to work as a carpenter; but the Lord had led him back to his path.

Despite the priests' belief that he was a prophet, he had decided to work as a carpenter; but the Lord had led him back to his path. (Coelho 14) AFTER ASCENDING to the throne, Jezebel had asked Ahab to replace the worship of the Lord with that of the gods of Lebanon. That too had happened before. Elijah, though outraged at Ahab's compliance, continued to worship the God of Israel and to observe the laws of Moses. "It will pass," he thought. "Jezebel seduced Ahab, but she will not succeed in convincing the people." (Coelho 8)

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Despite the priests' belief that he was a prophet, he had decided to work as a carpenter; but the Lord had led him back to his path. Elijah is depicted as a prophet but his life does not as the prophet. He prefers to run his life as a human being. He chose to be a carpenter to spend his life. The fact, he can't be carpenter for long time. God has been choosing him as the prophet. Whatever it takes, Elijah has to live as the prophet.

1. Elijah laughed, for he was putting words into the mouth of a bird.

Elijah fixed his gaze on the crow.

"I'm learning," he told the bird. "Though the lesson is a futile one, for I am condemned to death."

“You have discovered how everything is simple,” the crow seemed to reply. “Having courage is enough.” (Coelho 15)

Elijah laughed, for he was putting words into the mouth of a bird. It was an amusing game, one he had learned with a woman who made bread, and he decided to continue. He would ask the questions and offer himself an answer, as if he were a true sage. Being lonely, Elijah tries to amuse himself. He makes conversation between him and a crow. He is looking for spirit to himself. He believes that he has the audacity for help him. He realizes that his audacity had helped him to survive his live.

- m. The conversation between Elijah and the crow looks like the conversation of human with human.

In his imagination Elijah was transformed into the crow.

“What it is that God expects of you?” he asked himself, as if he were the crow.

“He expects me to be a prophet.”

“This is what the priests said. But it may not be what God desires.”

“Yes, it is what He wants. An angel appeared to me in my shop and asked me to speak with Ahab. The voices I heard as a child—”

“Everyone hears voices as a child,” interrupted the crow.

“But not everyone sees an angel,” Elijah said. (Coelho 16)

The conversation between Elijah and the crow looks like the conversation of human with human. In the fact, Elijah is talking by himself. Their conversation is talking about the hesitancy of Elijah as the prophet. He is believed as the prophet by priests

of Israel. However, Elijah is hesitant that God has been choosing him as someone who is delivering a revelation of God. In Elijah's mind, he thinks that everything in his life is his imagination. Suddenly he realizes that Angel does not come in everyone.

- n. Elijah personally is not afraid of anyone, including the leader of the Akbar.

“My tears were for the evil I felt I had caused you, for I fear but two things: the Lord, and myself. I did not flee from Israel, and I am ready to return as soon as the Lord permits. I will put an end to your beautiful princess, and the faith of Israel shall survive this threat too.” (Coelho 40)

Elijah personally is not afraid of anyone, including the leader of the Akbar. He says clearly that he is only afraid of God and himself. He keeps following the instruction of the God.

- o. Elijah is considering his words to others.

The boy looked at him in surprise. He probably understood nothing, but even so Elijah felt the need to continue the conversation. Perhaps when he came to manhood one of these words might assist him in a difficult situation. (Coelho 75)

Elijah is considering his words to others. He gives advice as may be necessary for others. He thought of his words for the long term.

- p. Elijah is angry to his God.

WHEN THE SUN reached its zenith, Elijah sat on the ground, exhausted. He knew that his angel was at his side, but he could not hear him. "To what avail? He was unable to help me when I needed him, and now I don't want his counsel; all I desire is to put this city in order, to show God I can face Him, and then leave for wherever I want to go." (Coelho 118)

Elijah collapsed when his prayer is not granted by God. Elijah is angry to his God.

So, he decides to go against God.

- q. Elijah is a persistent person in his work.

Elijah returned to his work, entering destroyed homes, pushing aside the rubble, picking up the bodies, and carrying them to the pile in the middle of the square. The bandage that the shepherd had put on his arm had fallen off, but that mattered little; he had to prove to himself that he was strong enough to regain his dignity. (Coelho 119)

Elijah is a persistent person in his work. He struggles to build Akbar. At the moment, the physical of Elijah is drawing blood.

- r. Elijah goes back to his God after he opposed Him.

Elijah rose and prayed, “I fought Thee, Lord, and I am not ashamed. And because of it I discovered that I am on my path because such is my wish, not because it was imposed on me by my father and mother, by the customs of my country, or even by Thee.” “It is to Thee, O Lord, that I would return at this moment. I wish to praise Thee with the strength of my will and not with the cowardice of one who has not known how to choose another path. But for Thee to confide to me Thy important mission, I must continue this battle against Thee, until Thou bless me.” To rebuild Akbar. What Elijah thought was a challenge to God was, in truth, his reencounter with Him. (Coelho 124)

Elijah goes back to his God after he opposed Him. He realizes that God guide him in his own way.

- s. Elijah still admires for the tradition.

HE WENT TO THE TEMPLE, the only place that had escaped the destruction and had not needed rebuilding, though the statues of the

gods had been taken away by the Assyrians. With all respect, he touched the stone that, according to tradition, marked the spot where an ancestor had embedded a staff in the ground and been unable to wrest it free. (Coelho 136)

Although he has different belief for the God, Elijah still admires for the tradition.

3.2 Hierarchy of Need

3.2.1 Physiological Needs

Elijah is a prophet who opposed the decision of queen jezebel to abandon the sacred duty which is God has commanded. The queen decided to punish Elijah to death. It causes Elijah had to go from his home to save himself at that time. Someday, Elijah will drop the queen from her power as the order from Elijah's God. Elijah leaved his place to the place that he had never known. He started his new life there. Elijah's journey to save himself is not accompanied by any material in his maintenance.

As a human, Elijah definitely has needs that must be fulfilled. According to the theory of Abraham Maslow, the most basic needs of human beings is called physiological need. There are some things that are in the psychological need, they are food, water, oxygen, maintaining body temperature and other. Physiological needs is a requirement that has the most impact in other needs, people who constantly feel hungry will be motivated to find food than to look for a friend or acquire self esteem. They do not look further than the food, and during these needs are fulfilled, their main motivation is to get a food.

- a. Elijah can drink from a river after he walked away.

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

He drank a bit of water, sat, and only then realized the situation in which he found himself: the next day he would need to feed himself, and food was nowhere to be found in the desert. (Coelho 12)

In general, traveling hours is one of the things that can cause fatigue in the human body. It is done by Elijah. Elijah needs something that can make his body strong. Finally, Elijah can drink from a river after he walked away. In my opinion, Elijah has fulfilled his basic need of physiological need. The requirement is his body needs water after the fatigue of a long journey. The setting explanation in the text is the desert. According to Wikipedia, the deserts are considered to have little ability to support life. When compared with the wetter regions this may be true, even if it is observed carefully, desert often has a life that is usually hidden (especially during the day) to maintain body fluids. It is a region that receives little rainfall-less than 250 millimeters a year. In that place, surely water is needed by Elijah. He does not think about the cleaning and the taste of the water. The most important thing in such circumstance is he can fulfill the basic need, it means that Elijah needs water. The situation above will be difference when we have a lot of water in our circles. We usually focus to the sense of the water, quality of the water and so on.

Not only water but also food is needed by Elijah. He needs some food to go on his journey. So that why he thinks the way to get food in place that has little ability to support life, which is in the Desert is almost impossible.

- b. He tries to find place that can protect him from the sun, although he is hopeless.

HE DRANK a bit of the crystalline water that ran beside him. He cleansed his face, then sought out shade where he could await his pursuers. A man cannot fight his destiny—he had already tried, and he had lost. (Coelho 14)

In this text, water is basic need that can be fulfilled by Elijah. In the desert, Elijah should be able to survive only with water. Not only fulfill his needs of water but also he fulfills his need to maintain body temperature. He tries to find place that can protect him from the sun, although he is hopeless.

- c. A meat that is dropped by bird can be consumed by Elijah.

SHORTLY BEFORE NIGHTFALL, a crow—could it be the same one?—perched on the bough where he had seen it that morning. In its beak was a small piece of meat that it accidentally dropped.

To Elijah, it was a miracle. He ran to the spot beneath the tree, picked up the chunk of meat, and ate it. He didn't know from where it had come, nor did he wish to know; what was important was his being able to satisfy a small part of his hunger. (Coelho 16)

Elijah needs to fulfill his body with a food. In this situation, the bird was dropping meat near Elijah by accidentally. It shall be deemed as miracle for Elijah. A meat that is dropped by bird can be consumed by Elijah. The bird is really a help for Elijah to fulfill his other psychological need. This text shows that Elijah really needs to fulfill his psychological need about the food. The text was explanation that Elijah was not thinking about the meat taste. He can fulfill his needs is the importance one.

- d. Elijah realized that physiological need of food is the importance one of his life.

“This crow knows I’m going to starve to death here,” he thought. “He’s feeding his prey so he can have a better feast later.” (Coelho 16)

Elijah realized that physiological need of food is the importance one of his life. He can end his life if he does not fulfill his physiological need of food in a long day.

- e. Elijah declares human must fulfill their physiological need to keep long way of their life.

“I would like to talk to you, crow. This morning, I had the thought that souls need food. If my soul has not yet perished of hunger, it has something still to say.” (Coelho 16)

Elijah declares human must fulfill their physiological need to keep long way of their life. The fulfilling of physiological need of food, he can be continued his activity.

- f. He imitates the way bird looking for a meat to fulfill his physiological need of food.

THE BIRD RETURNED the next morning. Instead of resuming the conversation, Elijah began to observe it, for the animal always managed to feed itself and always brought him the food that remained.

A mysterious friendship developed between the pair, and Elijah began to learn from the bird. Observing it, he saw that it managed to find food in the desert, and he discovered that he could survive for a few more days if he learned to do the same. (Coelho 18)

The struggle of Elijah in this part is about to survive his live in the desert. He brains with the bird to drive out his loneliness. He talks to bird like the bird can understand what his word. Actually in this situation Elijah talks to himself. because this is

Elijah's imagination, the bird and Elijah look like friendship. This friendship is tighter when the bird always drops meat for Elijah. Not only need to drive out his loneliness but also he needs to fulfill his physiological need by himself. He could not reckon the meat that is given by bird. He imitates the way bird looking for a meat to fulfill his physiological need of food.

- g. Elijah success to follow bird's way looking for meal.

"I'm a man who has found peace," replied Elijah. "I can live in the desert, provide for myself, and contemplate the endless beauty of God's creation. I have discovered that there resides in me a soul better than ever I thought." (Coelho 19)

Elijah is a clever man who observes his surroundings. It is reflected in his success to follow bird's way looking for meal. He could survive to stay in the desert. Fulfilled physiological need of food influences thoughts and feeling of the human. Elijah is not difficult to find the food anymore, so that way he feels more peaceful than before when he can't find food.

- h. He feels better than before when he fled from his home.

ANOTHER MOON DIED and was reborn in the sky. Elijah felt that his body was stronger, his mind more clear. Tonight he turned to the crow, who was perched on the same branch as always, and answered the question he had asked some days before. (Coelho 19)

Elijah successfully meets his physiological need while lives in the desert. He feels better than before when he fled from his home.

- i. He asks the widower's helping to give him drink and bread.

“Do not be afraid,” Elijah insisted. “I am alone, hungry and thirsty, and haven’t the strength to harm anyone.” (Coelho 21)

The text is located after the explanation about Elijah gets the command from his God to go to Akbar. There is not one known by Elijah. His God commands him to stay in widower's house. Elijah is the stranger for the widower. It makes the widower afraid of him. Elijah tries to convince the widower that he will not hurt her. Elijah has not fulfilled his physiological need that makes his body weak. He asks the widower's helping to give him drink and bread.

- j. Elijah struggles to convince widower that he gets instruction from his God to stay at widower's home.

Elijah saw the horizon changing direction and knew he was about to faint. Gathering the last of his strength, he implored one final time, "I don't know if you believe in dreams; I don't know even if I believe in them. But the Lord told me that I would arrive here, and that I would find you. He has done things that caused me to doubt His wisdom, but never His existence. And thus the God of Israel asked that I tell the woman I met in Zarephath:

“The barrel of meal shall not waste, either shall the cruses of oil fail, until the day the Lord sends rain upon the earth.” (Coelho 21)

Elijah's body is getting weaker and weaker. His power is running low. He is going to faint. Those are the effect of less fulfilled physiological needs. He needs water and meal to fulfill his physiological need. This situation, Elijah struggles to convince widower that he gets instruction from his God to stay at widower's home. There is no fear to die of hunger for Elijah. He believes that God will help them to fulfill their

physiological need when Elijah stays at widower's home, because, it is the utterance of the God that Elijah accepts.

“Give me lodging with you, for I have nowhere to sleep,” Elijah insisted.
(Coelho 22)

Not only water and meal but also residence is psychological need. Elijah needs some place to keep his body temperature from weather. He asks widower to acceptance him for stay at her home.

3.2.2 Safety need

The second of hierarchy of needs is safety need. When all physiological needs are satisfied and are no longer controlling thoughts and behaviors, the needs for security can become active. Adults have little awareness of their security needs except in times of emergency or periods of disorganization in the social structure. The following text is the analysis about it that the writer finds in the novel:

- a. He goes to other places for save himself.

“For years I have had commerce with Lebanon, and I respect your people and their customs. I am here because I am persecuted in Israel.”
(Coelho 24)

Almost certainly, the majority of people want to live in safety and peaceful. Every human has the instinct to save themselves from any disturbance. Safety need is felt by

Elijah when there is no physical safety for him in Israel. He goes to other places for save himself.

- b. The high priest is explaining the condition of Akbar to Elijah.

The high priest laughed.

“If you're waiting for the right moment to return, prepare yourself to remain in Akbar for the rest of your life. We are not at war with your country; all we desire is to see the spread of the true faith, by peaceful means, throughout the world. We have no wish to repeat the atrocities committed by your people when you installed yourselves in Canaan.” (Coelho 24)

tradition to favor the prophet. Elijah has-independent life as other people in Akbar. Elijah gets his safety need in Akbar is only temporary. High priest does not keep Elijah for fully. He had permitted Elijah to stay in Akbar to take advantage of the presence of Elijah who is being hunted by the Israel queen. Elijah is used as medium of exchange if one day Akbar needs something from Israel. Although it is only temporary, Elijah gets his safety need in Akbar.

d. Elijah becoming part of Zarephath

LITTLE BY LITTLE ELIJAH BECAME PART OF THE LIFE OF Zarephath and, like all its inhabitants, came to call it Akbar. (Coelho 25)

The text portrays that Elijah has met his safety need that he needed after he fled from his country. Elijah becoming part of Zarephath is one of the signs that the society receives him to stay with them in their circles peacefully.

3.2.3 Love and Belonging

When the needs for safety and for physiological well-being are satisfied, the next class of needs for love, affection and belongingness can emerge. Maslow states that people seek to overcome feelings of loneliness and alienation. This involves both giving and receiving love, affection and the sense of belonging.

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

a. Elijah gets full of love from his parents.

After speaking with him for many hours, the priest told his father and mother that whatever the boy might utter should be regarded as earnest.

When they left that place, his father and mother demanded that Elijah never tell anyone what he saw and heard; to be a prophet meant having ties to the government, and that was always dangerous. (Coelho 6)

Elijah's parent has known that Elijah is a prophet since Elijah was child. A priest of Israel's statement convinces them that Elijah is a prophet. One of the tradition in Israel is the prophet will be part of government. Elijah's parent realized that it was not good way for Elijah. They keep Elijah from the government. They asked Elijah to keep silent about his condition as the prophet. According to the last experience, Elijah's parent considered that the life of prophet was not save when they live for government. This condition shows that Elijah gets full of love from his parents.

b. The widow has allowed Elijah to stay in her home.

“Pray to your One God,” the woman asked again. “If He saves my son, I swear I will renounce Baal and believe Him. Explain to your Lord that I gave you shelter when you were in need; I did exactly as He had ordered.” (Coelho 27)

The widow has allowed Elijah to stay in her home. The existence of Elijah in the widow's home does not mean that the widow follows Elijah to believe Elijah's God. She shows that she will believe Elijah's God if God takes away the illness of her son. She asks Elijah to pray into his God for curing her son's illness. She thinks that she

helped Elijah to perform the task of his God. Elijah's presence would be considered more important if he meets the widow's desire.

- c. Elijah's presence increasingly regarded as a disaster.

“Cursed be the gods, cursed be they who have taken away my son! Cursed be the man who brought such misfortune to my home! My only child!” she screamed. “Because I respected the will of heaven, because I was generous with a foreigner, my son is dead!” (Coelho 29)

Elijah's presence increasingly regarded as a disaster. The widow's anger to Elijah is not controlled. She hates Elijah. She blames Elijah when her son died. The widow is regretting her decision to accept Elijah to stay at her home. She considers that all the good that she did for this is futile. She lost her son. This incident is regarded as disproportionate reward from the God. She blames everything that can be blamed.

- d. The society of Akbar hate Elijah as the widow hates him.

SHOUTING INSULTS AND HURLING STONES, THE MEN and women of Akbar followed in procession the group of guards conducting the Israelite to the face of the Fifth Mountain. Only with great effort were the soldiers able to contain the crowd's fury. After walking for half an hour, they came to the foot of the sacred mountain.

The group stopped before the stone altars, where people were wont to leave their offerings and sacrifices, their petitions and prayers. They all knew the stories of giants who lived in the area, and they remembered some who had challenged the prohibition only to be claimed by the fire from heaven. Travelers passing through the valley at night swore they could hear the laughter of the gods and goddesses amusing themselves from above.

Even if no one was certain of all this, none dared challenge the gods.

"Let's go," said a soldier, prodding Elijah with the tip of his spear.

“Whoever kills a child deserves the worst punishment there is.” (Coelho 30)

The society of Akbar hate Elijah as the widow hates him. They blame Elijah for the death of the widow's son. Elijah gets punishment from the society. He has to do the punishment as the tradition in Akbar. Not only that punishment Elijah gets but also he can't fulfill his need to be part of the society in Akbar. Elijah does not get acceptance from the society because of this problem.

e. The existent of Elijah is accepted

“I shall do as you ask,” the high priest told the prisoner. “Since you have sought the forgiveness of the gods, you should also seek it of the widow. So that you do not flee, you will go accompanied by four armed soldiers. But harbor no illusion that you will convince her to ask clemency; when morning comes, we shall execute you in the middle of the square.” (Coelho 33)

Elijah had done the punishment as the culture of Akbar. He is deemed to have been pleading to the gods who is trusted by the Akbar public. It is the reason of the high priest to give Elijah one change to begs for mercy to the widow. This change shows that the existent of Elijah is accepted once again.

f. The widow hates Elijah.

Standing his ground against the shoves and blows, Elijah freed himself of the hands that grasped him and ran to the widow, who sat weeping in a corner.

“I can bring him back from the dead. Let me touch your son,” he said. “For just an instant.”

The widow did not even raise her head.

“Please,” he insisted. “Even if it be the last thing you do for me in this life, give me the chance to try to repay your generosity.” (Coelho 34)

For the next effort, Elijah prays to God in order to revive the son of the widow. Elijah prays to God but nothing happened. He begins to contemplate about the situation and remembers that every problem has cause and effect. He tries to keep calm. He finds answer that human had to glorify the name of his God. At the time, Elijah's God fulfilled Elijah's request. The son is alive. Elijah is pleased with the situation. Elijah shows it by his smile.

- i. Elijah's God gives a miracle to Elijah to give a life for widow's son.

Saying this, the widow threw herself on her knees and said in a loud voice:

“By this act I know that you are a man of God! The truth of the Lord comes from your words!”

Elijah embraced her, asking her to rise.

“Let this man go!” she told the soldiers. “He has overcome the evil that had descended upon my house!” (Coelho 3)

Elijah's God gives a miracle to Elijah to give a life for widow's son. The miracle helps Elijah to get widow's trust and society about the truth conveyed by Elijah so the presence of Elijah becomes part of society again.

- j. Many people begin to admire the miracle belonging to Elijah so they beg to him.

The people gathered there could not believe what they saw. A young woman of twenty, who worked as a painter, kneeled beside the widow. One by one, others imitated her gesture, including the soldiers charged with taking Elijah into captivity.

“Rise,” he told them, “and worship the Lord. I am merely one of His servants, perhaps the least prepared.” (Coelho 36)

The presence of Elijah is not ignored as before. Many people begin to admire the miracle belonging to Elijah so they beg to him. Now Elijah has fulfilled his existence.

The city was both frightened and excited. Everyone believed the Israelite had received his powers from the gods of the Fifth Mountain, and now it would be much more difficult to get rid of him. “But the right moment will come,” he told himself.

The presence of Elijah has been admitted by society. One of leaders of Akbar city hates Elijah. He has a plan to remove Elijah from Akbar city one day.

k. Elijah realizes the beauty of the widow.

The widow smiled, her eyes shone, and he saw for the first time that she was beautiful. She was at least ten years older than he, but at that moment he felt great tenderness for her. He was not accustomed to such sentiments, and he was filled with fear; he remembered Jezebel's eyes, and the wish he had made upon leaving Ahab's palace—to marry a woman from Lebanon. (Coelho 48)

Now Elijah realizes the beauty of the widow. At the time, Elijah feels something different in his life. Elijah begins to feel falling in love with her. His heart feels calm and great affection to the widow but the feeling makes him uncomfortable.

1. Elijah realizes that he will have big risk in every action.

Elijah refilled his cup. His heart was beginning to give signs of alarm; he was enjoying being at this woman's side. Love could be a more frightening experience than standing before Ahab's soldier with an arrow aimed at his heart; if the arrow had struck him, he would be dead—and the rest was up to God. But if love struck him, he alone would have to take responsibility for the consequences. (Coelho 49)

As a prophet, Elijah realizes that he will have big risk in every action. He realizes that feeling of love to the widow will give big risk if he does not keep the feeling.

m. He wants to express what he feels to the widow

“I should so like to tell her that,” he thought. “But I don't know how. It's easier to speak of the love of God.” (Coelho 50)

This is Elijah's need to fulfill his desire in love affair. He wants to express what he feels to the widow but he does not know the way.

n. The widow dislikes Elijah

Even so, she would go on loving him, because for the first time in her life, she knew freedom. She could love him, even if he never knew; she did not need his permission to miss him, to think of him every moment of the day, to await him for the evening meal, and to worry about the plots that people could be weaving against the foreigner. (Coelho 50)

Initially the widow dislikes Elijah, but it changes when Elijah gets a miracle to revive her son. Now the widow feels what Elijah feels that she falls in love with Elijah. The widow makes various ways to love Elijah.

o. He feels that he does not have to love the widow.

“When I'm with that woman, I don't feel good.”

“Just the opposite,” answered the angel. “And that disturbs thee, because thou canst come to love her.”

Elijah felt shame, for the angel knew his soul.

“Love is dangerous,” he said. (Coelho 51)

When love is something beautiful, Elijah feels different. He feels that he does not have to love the widow. It is the opposite with God order what he gets from angel so he has to struggle to fight himself. He wants to avoid bad effect because of love.

- p. The struggle of Elijah to fight himself in order not to keep thinking his love to the widow.

Following a custom of the prophets he had known as a child, he began lashing himself with a whip whenever he thought of the widow. His back became raw flesh, and for two days he lay delirious with fever. When he awoke, the first thing he saw was the woman's face; she had tended to his wounds with ointment and olive oil. As he was too weak to descend the stairs, she brought food to his room. (Coelho 53)

This shows the struggle of Elijah to fight himself in order not to keep thinking his love to the widow. But the widow still gives interest to him. The widow makes many ways to help Elijah when Elijah is in tired condition.

- q. The widow begins to express her feeling to Elijah nervously.

“My life has begun to have meaning again,” she said, casting her gaze downward. “Ever since you came here.” (Coelho 54)

The widow begins to express her feeling to Elijah nervously.

- r. Widow expresses her feeling to Elijah

Elijah held out his hand, and she took it. They remained thus until the sun hid itself behind the Fifth Mountain.

“Thank you,” she said as they returned. “For a long time I had desired to spend the hours of sunset with you.” (Coelho 71)

Once more, the widow expresses her feeling to Elijah since she falls in love with Elijah.

- s. Elijah gets love from everyone around him.

“You brought back a boy that death had already claimed. You’ve helped the people find their way, and though you are a foreigner you are loved by almost everyone.” (Coelho 72)

Not only gets love from the widow but also Elijah gets love from everyone around him.

- t. Elijah realizes that he needs love from a woman.

“In the love of a woman, I have discovered the love for all creatures,” he prayed silently. “I need her. I know that the Lord will not forget that I am one of His instruments, perhaps the weakest of those He has chosen. Help me, O Lord, because I must repose calmly amidst the battles.” (Coelho 91)

After spending many times to refuse the widow to love him because of the duty as a prophet, finally Elijah realizes that he needs love from a woman. He begs to God to help in the situation.

2.3.4 Esteem need

If the love need have been adequately met, they too slip into the background in relation to guiding behavior, and the esteem needs become dominant. These are need for a positive, high evaluation of oneself. This evaluation can be broken down into two subcategories a need for self esteem and a need for esteem from other.

The need for self-esteem motivates the individual to strive for achievement, strength, confidence, independence, and freedom. The need for self-esteem seems to have at its core the desire to feel worthwhile and appears highly similar to Roger's concept of positive regard. The related need of esteem from others involves desire for reputation, status, recognition, appreciation by others of one's abilities, and a feeling of importance.

- a. Elijah is considered as a wise man.

“WHY IS THIS foreigner with you?” asked the commander.

“He has been enlightened by the gods,” answered the governor. “And he will help us to find the best solution.” He quickly changed the subject. “The number of tents appears to have increased today.”

Elijah is considered as a wise man. It proved when the governor trusts Elijah as a man who can provide the best solution to solve a problem in Akbar. Being as stranger become the right-hand man of governor is the esteem.

- b. He had tried to convince the widow to believe him.

“You have come from a distant country, following the signs of a God I did not know but who now has become my Lord. My son has also returned from a far-off land, and he will have a beautiful tale to tell

his grandchildren. The priests will preserve and pass on his words to generations yet to come.”

This is an award for Elijah. He had tried to convince the widow to believe him. The widow had followed the belief that conveyed by Elijah.

- c. A position as secretaries of governor.

“I am a counselor of the governor,” replied Elijah. “He named me his assistant yesterday afternoon. You have been informed of this, and you owe me an answer.”

The next award for Elijah is a position as secretaries of governor. The award was obtained after Elijah managed to convince the public to trust him.

- d. The suggestion given by Elijah to governor is the sign of esteem need.

“Let us go to the palace and convene the Council of Akbar. The commander is on his way.”

“Do not do so,” Elijah told the governor in a low voice. “They will force on you what you have no wish to do.”

“We must go,” insisted the high priest. “A spy has been captured, and urgent measures must be taken.”

“Make the judgment in the midst of the people,” murmured Elijah. “They will help you, for their desire is for peace, even as they ask for war.”

The suggestion given by Elijah to governor is the sign of esteem need. Elijah has confidence to give suggestion in order to keep Akbar in a peaceful state. Governor does not have that knowledge.

3.2.5 Self actualization

When one has satisfied the first four level of need, the final level of development, which Maslow termed self-actualization, can be reached. At the self-actualization level, the person's behavior is motivated by different conditions than at the lower levels. It means, at this level, the individual differences are greatest.

- a. The first thing that Elijah does for reborn Akbar is cleaning Akbar from human corpses.

“The dead must be removed,” he said. “Or plague will enter the city through the main gate.”

The boy kept his eyes downward.

“Raise your head,” Elijah said. “We have much work to do, so your mother can be content.”

Elijah remembers his promise to the widow who had passed away. He promises that he will reborn the Akbar. Akbar was dissolved to cause war. The first thing that Elijah does for reborn Akbar is cleaning Akbar from human corpses. Elijah knows that human corpses will be caused the disease if he left it to rot. In the first time, he does it by himself. Elijah continues those word whatever it take. The struggle of Elijah shows that he can come up. He does not give up although Akbar is dissolved and the woman who he loved was died. It signs of Elijah's self actualization. He does not rely on love and his pride.

- b. Re born Akbar.

“Help me,” said Elijah, taking another corpse onto his shoulders and placing it on the pile. “We’re going to burn them, so that the plague god will not come to visit us. He is horrified by the smell of burning flesh.”

Elijah invites other around him to re born Akbar.

c. Other people blame Akbar as damnation. Elijah does not give up.

“Why do you want to save this wretched city?”

“If I stop to reflect on it, I’ll conclude I’m incapable of accomplishing what I desire,” he answered.

The question shows that Akbar is inappropriate to reborn. Other people blame Akbar as damnation. Elijah does not give up. He does not need any reason to reborn Akbar. He lets what other people think about him. His decision is strong. He does anything that he can do for Akbar although it is very hard. The action of Elijah can be categorized as self actualization. He does something that other one does not do although other people is underestimated him.

d. He learns anything around him.

“The ashes of the dead that we burned some days ago will become the plants that are reborn in the spring. The son who was lost the night of the invasion will become the many children running freely through the ruined streets and amusing themselves by invading forbidden places and houses they had never known. Until now only the children have been able to overcome what took place, because they have no past—for them, very thing that matters is the present moment. So we shall try to act as they do.”

Everyone who has got their self actualization is doing anything naturally. He learns anything around him. Elijah follows the way of children to forget about the

war in Akbar. He learns anything around him. This way is natural way. Elijah keeps his self actualization well.

e. He knows his potential to come up.

“Tragedies do happen. We can discover the reason, blame others, imagine how different our lives would be had they not occurred. But none of that is important: they did occur, and so be it. From there onward we must put aside the fear that they awoke in us and begin to rebuild.

Elijah has a motivation for himself. He gets his self actualization because he knows his potential to come up.

f. Elijah's creativity.

“Each of you will give yourselves a new name, beginning at this very moment. This will be the sacred name that brings together in a single word all that you have dreamed of fighting for. For my name, I have chosen Liberation.”

Elijah gives examples to everyone to forget the past. This way is the example of Elijah's creativity.

g. Successful in building Akbar.

“We shall keep Akbar's memory on a material that fire cannot destroy,” he explained. “One day our children and the children of their children will know that defeat was not accepted, and that the unavoidable was overcome. This can serve as an example for them.”

The real of Elijah's self actualization is successful in building Akbar. The moment of resurrection of Akbar will be the important history for long time.

- h. Elijah really do his self actualization to build Akbar.

Whereas on a night already lost in time the city had appeared to be at its end, it now seemed possible to make it even more beautiful than it had been. The work of rebuilding encompassed widening streets, erecting sturdier roofs, and creating an ingenious system for bringing water from the well to the most distant places. And his soul too was being restored; each day he learned something new from the old people, from the children, from the women. That group, which had not abandoned Akbar only because of the absolute impossibility of doing so, was now a competent, disciplined company.

This part shows that Elijah really do his self actualization to build Akbar. He does his creativity as well as possible. The city is beautiful than before the war happened. The city is organized well. Elijah's actualization produces people who are more qualified than ever.

- i. Akbar flourishes well.

The city prospered before one's very eyes: the new Israelite governor had created a rigorous system, based on writing, to control taxes and merchandise. The old folk of Akbar attended to it all, using new techniques for supervision, and patiently resolved the problems that arose.

Elijah is successfully on building Akbar. Akbar flourishes well. Anything that considered as useless thing before, become more useful.

3.3 The effect

The last analysis is about the effect of Elijah's struggle. After gets his self actualization, there are some effects of it. The following is the analysis of the effect of Elijah's struggle:

- a. They forget that Akbar was destroyed.

One day, when the inclement sun shone down in all its force, Elijah heard someone say, “We work without ceasing, we no longer recall the pains of that night, and we even forget that the Assyrians will return as soon as they have sacked Tyre, Sidon, Byblos, and all of Phoenicia. This is a good thing for us.

Elijah's self-Actualization influences people to forget the war tragedy in Akbar. They forget that Akbar was destroyed. They enjoy their new life. Although, they know that there are problem in the next day.

- b. Akbar society live in peaceful.

Elijah lived with the boy in a small stone house rebuilt on the site that had once been a storage place for merchandise. Each night the inhabitants of Akbar would sit around a fire in the main square, telling stories that they had heard earlier in their lives, alongside the boy, who noted everything on clay tablets that were baked the next day. The library was growing before their very eyes.

The new of Akbar society live in peaceful. They care each other as well. The boy is capable to build library for Akbar.

- c. Elijah prepares it to give better job for the new society of Akbar in the next time.

The woman who had lost her son was also learning the characters of Byblos. When Elijah saw that she could create words and phrases, he charged her with teaching the alphabet to the rest of the population; in this way, when the Assyrians returned, they could be used as interpreters or teachers.

Elijah gives some knowledge to the society. The woman who can't write words and phrases of Byblos tries to learn it. Now she can be a teacher for other. Elijah prepares it to give better job for the new society of Akbar in the next time.

- d. Elijah replaces Akbar better than before.

“Look about you; the square is more beautiful than ever, the buildings are more solid, the food is divided among us, and everyone is learning the writing invented in Byblos. Somewhere in this city is a collection of tablets on which we have written our stories, and generations yet to be born will remember what we did.

Elijah replaces Akbar better than before. The new Akbar has better for building, system, and knowledge.

- e. Akbar has new spirit

“Today we know that the old, the widows, the orphans, also departed. They left in their place a band of youths of every age, filled with enthusiasm, who have given name and meaning to their lives.

The society of Akbar has new spirit for their live now and next time.

- f. The son of widow becomes governor of Akbar.

The boy became a man, governed the city, and was judged a sage by his contemporaries. He died in the fullness of his years, surrounded by loved ones and saying always that “it was necessary to keep the city beautiful and strong, for his mother still strolled its streets.” Because of their joint system of defense, Tyre and Zarephath were not occupied by the Assyrian king Sennacherib until 701 B.C., almost 160 years after the events related in this book.

