ELIZABETH'S JOURNEY TO SEARCH FOR HER IDENTITY IN EAT, PRAY,

LOVE NOVEL BY ELIZABETH GILBERT

A THESIS

Submitted as Partial Fulfillment of the requirements for the Sarjana Degree of English Departement of Humanities UIN Sunan Ampel Surabaya



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ABSTRACT

Nikmatin, Alfi. 2018.Elizabeth's Journey to Search for Her IdentityIn*Eat, Pray, Love* by Elizabeth Gilbert.Thesis.English Department. Faculty of Arts and Humanities. States Islamic UniversitySunanAmpel Surabaya.

The Advisor: Sufi IkrimaSaadah, M.Hum.

The thesis explains aboutElizabeth's journey to search for her identity. The aim of this thesis is to describe Elizabeth's life to search for her existence through her journey to another countries, there are Italy, India, and Indonesia. Before Elizabeth went to those countries she experienced depression and despair because of her divorce with her husband, other than that, her husband brings all her wealth and she falls poor. The problem made her so depressed that she decided to go to the three countries she thought the countries had a good value for her future life. The data sources are obtained entirely from the novel, books, journal and article. The researcher uses existentialism theory by Soren Kierkegaard in order to find out the existentialism aspect of the novel. The result of the study finds that Elizabeth's journey reflects her existence through Kierkegaard's three stages of life. There are aesthethic stage, ethical stage and religious stage. The aesthetic stage is Elizabeth's life in Italy to enjoy the beauty of Rome, learning Italian and enjoying Italian culinary. The ethical stage is when Elizabeth learns the spiritual norm in true meditation and practicing yoga in India. After that the religious stage is learning spiritual by continuing her meditation until she gets result of spiritual and her true love in Bali.

Key words: journey, identity, aesthethic, ethic, religious.

ABSTRAK

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Skripsi menjelaskan tentang perjalanan Elizabeth dalam mencari jatidirinya dengan pergi ke berbagai negara diantara Italia, India, dan Indonesia. Yang menurutnya negara-negara tersebut memiliki nilai baik untuk kehidupannya kedepan. Sebelumnya dia mengalami deperesi dan keputusasaan karena perceraian dengan suaminya karena suaminya membawa semua hartanya dan dia jatuh miskin.

Tujuan dari skripsi ini adalah untuk menggambarkan kehidupan Elizbeth menemukan eksistensinya melalui perjalanannya kenegara Italy, India, dan Indonesia.Sumber data diperoleh seluruhnya dari novel, buku, jurnal, dan artikel. Teori yang digunakan adalah teori eksistensialisme oleh Soren Kierkegaard untuk menemukan aspek eksistensialisme dalam novel. Oleh karena itu peneliti dapat merumuskan masalah mengenai nilai aestikal, etikal dan agama.

Hasil penelitian menemukan bahwa perjalanan Elizabeth mencerminkan keberadaannya melalui tiga tahap kehidupan oleh Kierkagaard yaitu tahap estetika adalah kehidupan Elizabeth di Italia untuk menikmati keindahan Roma, belajarbahasa Italia serta menikmati culiner Italia. Tahap etis adalah ketika Elizabeth belajar nilai-nilai kebenaran meditasi dan mempraktekan yoga di India. Selanjutnya tahap religius adalah belajar spiritual dengan melanjutkan meditasinya sampai pada akhirnya dia mendapat hasil dari spiritual dan cinta sejatinya di Bali.

Katakunci: perjuangan, jatidiri, aestetis, etis, agama.

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Human is created differently from other God's creatures. They are given intellectual ability to face their life. With that ability human can face the challenges that occur in life. Despite the enormous challenges faced, they can often find solutions.

On the other hand, sometimes human beings never accept everything as it is. They always want to make their lives better or even worse. They never ask anything surrounding them that does not support or even harm them. All of their life is a struggle to do best in order to find and realize their life existence for example that we often see in everyday life is student who wants to get maximum value or a proud achievement in the classroom, as well as outside the classroom. He is necessarily in need of struggle or maximum sacrifices such as diligent study, diligent doing tasks which is instructed by a teacher. He also needs to actively inquire, actively participate in extracullicularactivies inside or outside school and most importanly follow or obey the rules that apply in school, so that the student can accentuate activity in all fields and achievement of academic and non academic(Dagun 17).

Furthermore, Dagun also said that, to be exist means doing action, becoming, and planning useful thing. This effort will be done in order to find a better life conditions, this basic character in every human is what we call as existence.

Human existence is said to be authentic when they can choose and decide freely who and what they will become. Moreover, human being show their identity throughout their own act and manner. To form themselves, they do not want to be influenced by others, for example we want something that we like, to get something is authomatically up to us how to get and to how the shape or the result. We are free to do what we want without having to wait for input from outside. Even nature and social culture. In this real life, human can do everything they want, if they can show their responsible and the reason why they do it.(Dagun18). Soren Kierkegaard explained that the freedom of the human to go through their life is kind of existentialism theory, as he said that existentialism is related much with human freedom (Panjaitan 27).

On of the literary works that is related to the issues human existence is *Eat, Pray, Love* novel. The novel tells about one woman tosearch for her identity in three countries, that are Italy, India, and Indonesia. She got depression and took extreme steps. She sold her belongis and embarked on a trip to those countries to heal her depression and find her true self. Italy was the first country she visited. She enjoys life in an Italy way and tries various Italian dishes. Not only that , in the city of Rome, she studied the character of the city to be her self. Then she continued her journey to India. India is country to learn about devotion and she seeks inner peace with the help of a local teacher in the Ashram. Meting a wise Texan, she began four full months of descipline in spiritual exploration. Meditation and yoga during the Ashram opens her soul how to create balance and simplicity. She makes a vertical connection between man and God to finds the meaning of the ministry. Finally, when she visits Indonesia she finds her purpose how to build a balanced worldly joy and heavenly happiness. So she chooses Bali to enjoy her life, because there she found her identity, including her true love.

Eat, Pray, Love is writen by American author Elizabeth Gilbert. Elizabeth Gilbert is a writer of short stories, novel, memoirs, essays, and biographies from America. In 2006 Gilbert published *Eat, Pray, Love*. she spent \$200.000 to travel in some countries and write her journey in a proposal to make *Eat, Pray, Love* novel.

From the story, the character is the main point of this study, because character is the important one to find main character's choice of life. This study uses Soren Kierkegaard's existentialism theory. Meanwhile the plot will be observed to reveal the description of the character which can be related to the journey to search identity as issues.

1.2 Statement of the Problems

Thus, out of these issues and the explanation background of the study, this study raises the following questions:

- 1. How is Elizabeth's life portrayed in the aesthetic stage in *Eat, Pray, Love* novel?
- 2. How is Elizabeth's life portrayed in the ethical stage in Eat, Pray, Love novel?
- 3. How is Elizabeth's life portrayed in the religious stage in *Eat, Pray, Love* novel?

1.3 Objectives of the Study

According to the statement of the problems, the purposes of the study are:

- To describe Elizabeth's life in the aesthetic stage in *Eat, Pray, Love* novel by Elizabeth Gilbert.
- To describe Elizabeth's life in the ethical stage in *Eat, Pray, Love* novel by Elizabeth Gilbert.
- 3. To describe Elizabeth's life in the religious stage in *Eat, Pray, Love* novel by Elizabeth Gilbert.

1.4. Scope and Limitation

This study states that this study is done through the journey to findidentity based on the main character in *Eat, Pray, Love* novel. In this novel about one women's find for identity across Italy, India, and Indonesia . Elizabeth is the main character who will be analyzed by the researcher using Soren Kierkegaard's existensialism theory which focus on her journey to find identity.

1.5. Significance of The Study

The finding of this study is supposed to give both theoretical and practical contribution on this area of literature. Theoretically, The findings of the study are expected to provide valuable input to the English departement student and other researcher the study search for identity.

Practically, the writer hopes the reader can understand more about journey to search for identity through some efforts like the journey in the other countries to make them understand and can take the possitive side for in their life. They can enjoy life by doing something that can give satisfaction for themselves, and can live life according to norms and rule so that they also can adapt and interact with new environments to achieve a better lifethan ever before.

1.6 Method of the Study

The method used for this study is descriptive qualitative. Therefore the data are colected from words to words, paragraph to paragraph and sentence to sentence, to get conclusion. The research contains quotations adn focuses on the intrinsic element.

Second, the data are divided into two sources of data : the primary and secondary. The primary data are taken from novel of *Eat, Pray, Love*. the secondary data are taken from some books, novel, journal, website and article.

Third, the data are collected as the following steps :

- a. Reading the novel many times to get best understanding about the novel
- Finding and selecting the data based on he statement of problems by underlining the paragraph, sentence, word and quotation which include three stages of Kierkegaard'd existentialism theory that are, aesthetic with black pen, ethical with blue pan and religious with rd pen.
- c. Classifying the data based on three stages of Kierkegaard's existentialism theory in the new note.

Finally, the data are analized by identifying Elizabeth's journey to search for identity into three stages of Kierkegaard's existentialism theory and giving the best conclusion based on the analysis.

1.7 Definition of Key Terms

To avoid any different perception or misunderstanding because of difference terms used in another thesis, the researcherdefinition of these terms are given bellow:

1. Journey

According to Meria (25) journey is an activity to do something that aims to gain pleasure, seek satisfaction, find something new, improve life, enjoy all that can be felt, fulfill the task, and achieve other goals.

2. Identity

According to Meria (36) Identity is the core, spirit, amd power from within; the sprituality, the characteristics, the description or the particular circumstances of a person or an object, maybe personality that arises in a certain chronology.

CHAPTER II

LITERARY REVIEW

2.1. Theoretical Framework

This chapter presenst the theoretical concept focus on existensialism theory. The writer uses existentialism theory by Soren Kierkegaard as the main theory to describe the journey process of main character. Furthermore, adding the previous study is intended to understand the theory that the previous study uses in her research.

2.1.1. Existentialism

Existentialism belongs to contemporary philosophy. It was established and prosuced by the nineteenth century philosopher's taught. It was introduced firts in Denmark philosopher and was pionered by Soren Kierkegaard (1813-1855). Soren Kierkagaard was a Denmark philosoper and theologian. The concept of existentialism is also found in other great philosopher's words, such as Nietsche (1844-1980). Martin Heidegger (1889-1976), Karl Jasper (1883-1969), and Jean Paul Sartre (1905-1980). (Amelia 5).

Existentialism stands as a branch of philosophy that studies the path of man's efforts to exist in the word. As it is said before, one thing that makes human being different from others God's creature is that he spends the whole life trying to make him better, it will not matter if only make him worse (Elroy 11).

According to Soren Kierkegaard existentialism is related much with human's freedom. In his terminology, to exist means to realize his self through the freedom of choice and self commitment. In addition, then he stresses that every human is individual

that is difference with others. So then existentialism term is special for human being not for other God's creatures, due to the only human being that has existence(Panjaitan 27). Then, Kierkegaard clarified his judgement, as below ;

"an existing individual is himself in process of becoming... in existence the watchword is always forward.

Existence is the child that is born of the infinite and the finite, the eternal and the temporal, and his therefore a constant striving" (Copleston 348).

Based on the above explanations, it is clear that Kierkegaard defined existentialism as a concrete and unique human individual manner. That is why, Kierkegaard strongly disagree with Hegel's opinion that supposed human as passive creature, passive observer and just have a role as a movie goer.

On the other hand, Fuad Hasan in his book states that existentialism is a study that bases its research on a concrete human being. Human being in philosophical study is viewed as a free individually. The existentialist believe that an individual has a difference from other God's creature, as it is only human being that exists (Hasan 5).

Meanwhile, existentialism can also be translated as man's effort, a man tries to build the identity of his own and determine his place in his society. Existentialism is the effort of the man to relate himself to his own life of others around him (Starfford 349). Existentialism is not understood as an organized plan or abstract thought, but man's concrete effort to seek for his meaningful life to the others. Thus, existentialism is not regarded as a system of thought but as a concrete effort to make one's life useful and respectable by the society. As we know that form outside, a man is just another natural creature, but from inside he is different from the other natural creature. The difference itself lies in his ability to think and choose as what he want. A man is able to decide what he wants to be and what he wants to do then. However, the consequence must be taken. In his activity of choosing and deciding , a man finds his freedom. This is emphasis of a existentialism "a feature of human existence, for existentialis, is that men are active and creative while things are not. Things are simply what they are, but men might be other than they are. Men must choose, and (at least on some varions). Not like things, already determined. Existence precedes essence for men. Men make their essence as they go along and do not live out a predetermined essence.."(Lacey 64).

Existentialism is also considered as the answer to many question existing in the modern life. However, since the existentialists believed that not all existence is finished, they also believed that human's problem could not be solved by a solid answer. The answer that is required to solve the problem will bring about another question, because the answer will always be in form of two more choice. That is why the answer is considered as a continuos choice to make. It will remain as decision to be made and remade by all.

2.1.2. Human Existence

According to Soren Kierkagaard human is existent. Only human being does exist. He is difference with other God's creatures like animal, plants, etc. To exist means selfknown, engagement, practice self-ideology and fill in the freedom. Basically, human existence is based on factual, individual, personal and subjective. These human symptons are going to be specifics, specials, and humanism. These approaches must be subjective, from subject to subject, and from person to person (Panjaitan 6). An mentioned above, human existence is said to be authentic when the induvidual freely choose who and what he will become. Existentialism is related much with human's freedom. Freedom is esential for human being. As we commonly known Kierkagaard is the founding father of Existentialism, so that he is father existentialist. Kierkagaard says, in principle human being is individual, and individual itself identically with freedom .in this case,"individual" is the keyword for human to say "yes" or "no" to do something.every human- every individual- will creat "his world" based on his free choice absolutely.it is irrespective of authoritarian family procedure, the repressive political system or from the socially awkward culture system, but human existence itself is based on one core, that is self-existence. This is the true existentialism of human which can not refuse to accept the decision handed down by an authority (Panjaitan 5).

Hegel says that human being is only mind and spirit. Futhermore, everything that is coming from the single reality, that is absolute mind or the absolute. Hence, based on this reality Hegel ignored the position of each human being, moreover human is not supposed as free individual anymore (in Panjaitan 4)

According to Kierkagaard, the Hegel's philosophy system above just an absatrac thought from the reality.there is no concrete elucidation about free human existence, except for an abstract ideas. That is why, in his works he wrote;

"each age has it is characteristic depravity. Ours is perhaps not pleasure or indulgence or sensuality, but rather a dissolute pantheistic contempt for individual man. So that man can choose what he thinks is good for his life" (Salomon 86). As a reaction of human disparagement that has been done by Hegel, Kierkagaard then clarified of human existence. Hence, every human being has his own unique, so it is not manifestation of the absolute mind only. Hegel ignored human existence at all. Then, Kierkagaard says that every individual is said to be exist.

> "so then, a human being and surely a living human being is a existing individual, but if he is human being, then he is also an existing individual, thus he wll always appear it is existence and consider his life to other people" (Gardiner 297).

On the other hand, although they are incompatible each other, but Kierkegaard admitted Hegel as a huge intellectual.

Occasionally, in determining any choice human being just not in a rational manner, but he also based on the free emotional spontaneity. Even, in our daily life the human behaviour does not only based on the common sense, but it tends much to the irrational manner too. On the other word, in doing action human is not pure of rational creature, but human also based on emotional consideration.

On the other book, Kierkagaard in (Abidin 130) states, in this world every being are playing an important role and each take a part as an actor. Therefore to become an actor on this stage of world, every human being must be involved and committed to their free desire. Related to the above parable, Kierkagaard judges that every human being basically should have an involvement and certain commitment to involve actively in every event that happened. So that, in this situation he can not becomes a passive observer rather that he must be an active actor in every kinds of situations.

2.1.3. Freedom

Freedom is essential for human being. Human existence is said to be authentic when the individual freely chooses who and what he will become in his own live. Unfortunately human being is limited and placed at given place, and therefore subject to all the constraints and the exist at that point. Thus, his freedom is always threatened, it made him lives in tension between finitude and freedom. Even though, human always suffers from anxiety in his effort to reach his freedom, he finds that he is nothing, he has no selfexistence without his freedom. Therefore, the freedom is the supreme value among the existentialists.

According to Bigelow, atheistic and religious existentialists have a different interpretation about freedom (in Allsid 211). Freedom for the atheist is interpreted as human autonomy. The existence of God is a threat to human's freedom, for God makes human as his puppets, his actors that have to play their given roles. In order to get freedom, man should get his own right to choose and decide, outside the existence of God who determines man's life and fate. However, that freedom always drags the heavy responsibility and consequence along the way, since it must be the best choose, not only for himself but also for others and every mankind. So, the aim to bring a better life or better condition for him and everyone.

Meanwhile, the religious existentialist include God as a radical factor in interpreting freedom. According to the religious existentialist, human is not considered as "the man of will", but he is "the main of faith (Alssid 211). God had already human their fate. Human being is one of the God's creatures that are called "God-like". He has some characters that are said as the representation of God characters. However, he also has what people believe to be the dark side, the human side that often drives him far from his own God like character. The freedom for religious existentialist is more emphasized on the effort to get the salvation from God and to get back his God like side.

Having compared the two opinions, we find that there is one thing in common. The freedom which human choose will analysis bring the responsibility and consequence that must be taken along. It is, for atheistic existentialist aimed to be struggle to human's better conditiond and life. Whereas for the religious existentialist involves an acceptance of responsibility for choice and a commitment which is agonizing sacrifice of one's own desire and will deares treasure to God's will (Alssid 211).

2.1.4. Kierkagaards Three Phase of Human Existence

Kierkagaard divides human existence into three phases, they are, aesthetic phase, ethic phase, and religious phase.

2.1.4.1. The Aesthetic Phase

This stage is a desperate situation as the boundary point of existence which is characteristic of the stage. As for the aesthetic stage there is the emotional and sensual experience has an open space.

In this discussion, Kierkegaard explains the existence of two capacity in this life, as a sensuous human being that refers on the senses and spiritual beings that refer to the conscious human being in ratio. At this stage tend to be in the sensory area. So, the pleasure to be pursued in the form of sensual pleasures only gained in immediate pleasure. So it would be dangerous if human will be enslaved by the pleasures of lust, where that pleasure obtained by instant means. There is a radical act of this stage is the tendency to reject universal morals. This matter done because moral rules are valued in reducing to obtain the sensual pleasures gained. This stage no good and bad considerations, there is satisfaction and frustration, pleasure and pain, pleasure and distress, ecstasy and despair (Dagun 38).

Kierkegaard has explained that aesthetic humans have souls and lifestyle based on his personal, instinctive and desires whose feelings do not want to be limited. So that human aesthetic has a very selfish nature in selfishness. So it can be said that humans are in an aesthetic stage basically have no peace. This is because humans when it is get one result he wants to achieve others to meet their sensory needs. He will too experiencing shortcomings and emptiness in his life, so a man like this can not find his hope. As for humans can be out of this zone by reaching stage of despair. Where When humans aesthetically seek satisfaction continuously and never find it, then positioned that's how humans can despair (in Hidya 89).

2.1.4.2. The Ethical Phase

The ethical stage is a continuation of the aesthetic stage, this stage is higher than the previous stage which only ends in despair and disappointment. But this ethical stage is considered more promising to obtain a soothing life. The further information is moral rules are considered.

In the ethical stage, the individual has noticed the rules universal to watch out for. Where the individual has consciously possessed life with others and have a rule. So deep a life will consider the value of good or bad. It is at this stage that human beings no longer allow their lives to fall asleep in sensual pleasures. Human consciously self-accept with his own will to a certain rule.

Even in the ethical stage humans see the norm as a thing needed in his life. Humans have been trying to achieve universal moral principles. However, ethical people are still trapped within himself, because he is still immanent, meaning to rely the powers of the ratio (Budi 253). Where the ethical people really want the existence of rules because the rules guide and direct it, especially when living in togetherness. So in this condition there is individual freedoms accounted for. As for the rules and norms are concrete manifestations to give deep insight a problematic. So Man will become mutual respect and not arrogant with other human beings. They can eventually living in a good society.

2.1.4.3. The Religious Phase

Existence at the religious stage is the highest stage in Kerkegaard's view. The next description can be seen below this is despair as a quick way to trust. Despair is the stage leading to the beginning indeed, and not a final in life. So that despair is used as an early stage toward religious existence which are actually. Where this stage no longer wrestle things concrete but rather directly penetrate the innermost core of the man, the individual's acknowledgment of God as a reality absolute and his conscience as a sinner in need forgiveness from God (Dagun 40).

Basically despair has been regarded as a the deep suffering experienced by the individual. This can happen if despair is done without consciousness or consciousness however has no positive response or will and action to justify, so that will corner human beings on the abyss destruction. Awareness to justify the meaning is the willingness of the individual to be aware of his shortcomings and surrender to god. Where the individual acknowledges that there is the reality of god as a guide (Dagun 52).

Thus if individual experiencing problems in his life will not be easily shaken. As for the individual experiencing the problem he will hold on to that rope very strong with confidence. As for this stage individual make personal commitments and do what he calls them "Leap of faith". This leap is non-rational and commonplace we call it repentance.

So that man in surrendering to god does not have certain conditions, but with a conscious realization of reality which exists. Humans do not feel in a state of chains. Stage religious is the result of the crystallization of the journey of life, which will giving rise to a wise attitude in the individual. Someone who gets conclusions from within himself or in other languages personal experience will be more touched in the deepest realm in human beings. That where in the journey there is surrender, so to obtain the last path to get the peace of life is with fused with god.

In addition man in surrendering to god is required to surrender openly without feeling halfhearted. Individuals here have confidence that God can wipe out suffering and despair experienced by human beings. Therefore, Kierkegaard termed this situation as a leap of faith. Kierkegaard here explains that the only way to arrive to the God with trust or faith. So humans are here does not have an objective and rational formula, but rather all running on the basis of the subjectivity of the individual acquired only by faith (Budi 253).

2.2. Review of Related Study

To deepen this study, the researcher takes several previous studies as a comparative study that have relevant point in order to get some important matters to help this study. Many researchs have been done in analyzing the literary works used existentialism theory.

The first is made Any Nurfitriya Febriarini with the title of "The Choice and Personal Responsibility of Bilbo Baggin's character in J.R.R. Tolkien's *The Hobbit* Novel" from The State Islamic University of Surabaya. she analyze the main character in the novel, the character always try to realize his existence and Tolkien's *The Hobbit* to reveal Bilbo's choice. In this case she used two theory there are existentialism and new criticism. The complete existence can be seen from all of the main character effort to realize his own life based on his own choice freely. So, this thesis focuses on the way how the main character to defend his existence and the freedom of choice Bilbo's way of life.

Secondly, thesis by Viany, a scholar of Bina Nusantara University in her thesis "Radical Feminism Potrayed In *Eat, Pray, Love*". The thesis about an analysis of radical feminism issues in analyzing characters, setting and theme on *Eat, Pray, Love* novel by Elizabeth Gilbert. The aim of the study that appear within the novel. In analyzing the data, the writer selects the theory of radical feminism by Peter Brooker and elements of fiction by Thomas R. ARP as the main theories. From the data analysis, the writer discovers that radical feminism is represented strongly within the novel trough the character, theme and setting.

The last, journal by Ersyad Hamzah from The State University of Suarabaya, the title is "Psychosocial Crisis of Elizabeth Gilbert In *Eat, Pray, Love*" this journal explain about the impact of the failure in accomplishing the stage of psychosocial development toward Elizabeth Gilbert's personality in *Eat, Pray, Love*. He used both the psychosocial theory by Erikson and psychosexual theory by Freud.

From those three studies that had been done in different University, the writer can conclude that this study has both similarities and differences from that what they done. The first thesis, Any that her object uses existentialism and new criticism theories. Any explain to realize his existence and Tolkien's *The Hobbit* to reveal Bilbo's choice. The second Viany explain about radical feminism potrayed in *Eat, Pray, Love* novel and she used

feminism theory. The third journal about psychosocial crisis Elizabert Gilbert in *Eat, Pray, Love* by Ersyad, he used psychosocial theory by Erikson and Psychosexual theory by Freud. So the writer will analyze the journey to search identity based on main character with used existentialism theory by Soren Kierkegaard.



CHAPTER III

Elizabeth's Journey to Find Her Identity

In this chapter, the study performs the analysis of the journey process to search identity in *Eat, Pray, Love* novel by using Existentialism theory. This analysis is done to describe the embodiment of Elizabeth's life as her existence in the novel. The steps in this phase describe how the process of achieving existence of Elizabeth though the story of her life when she is searching her identity in the other country.

Evan states that for Kierkegaard to talk about human existence is to talk about inwardness (20). It is as shown in Elzabeth condition when she decides to go from her country, but when the journey process she find differences of moral value in the other country she visited . Elizabeth undergoes a transformation of life when she dares to take any decision on her love story with someone. Elizabet's decisions show her existence Existence of her journey process to her identity can be described by Kierkegaard's concept that there are several levels that humans must face in creating existence where the individual moves from one stage to the next in search of self-fulfillment (Michelman 202). There are three stage : aesthetic, ethnic and religious.

Elizabeth Gilbert is an educated, ambitious, journalist who had everything an average American woman would want – a husband, a lovely home in New York and a succesful career. Aside from all the pleasure she already had, Elizabeth felt consumed by panis, grief and great deal of confusion. After going through a divorve, a debilitating deppression and a balance between both worldly pleasure, devotion and a balance between both worldly pleasure, devotion and a balance between both worldly pleasure and spritual devotion. Throughout her trips to Itally, India and Indonesia, she encounters various individuals that maks her trip much more worthwhile.

3.1. Aesthetic Stage in Elizabeth's Life

In the stage, life as aesthetic person appears in Elizabeth's life in the novel initially. Elizabeth describes herself that she wants to rise from adversity by traveling to three countries, the first country she visits is Italy. She chooses this country because she wants to enjoy the beauty of Rome, taste the food in there and learn the Italian language, so she can forget all occasions that can make her depressed heavily.

3.1.1. Enjoying the Beauty of Rome and Learning Italian

Italy is the first destination that Elizabeth visits, especially Rome. She chose this place because she wanted to enjoy the beauty of scenery in Rome that can spoil the eyes of every visitor who come this country. Then the goal Elizabeth went to Italy was to learn Italian language, because from the beginning she did not even know the Italian language, therefore she wanted to be able to learn it because for her Italian is a romantic language.

"So now I am a resident of Rome. The apartment I've found is a quiet studio in a historic building, located just a few narrow blocks from the Spanish Steps, draped beneath the graceful shadows of the elegant Borghese Gardens, right up the street from the Piazza del Popolo, where the ancient Romans used to race their chariots. Of course, this district doesn't quitehave the sprawling grandeur of my old New York City neighborhood, which overlooked the entrance to the Lincoln Tunnel, but still . . . It will do" (Gilbert 10:46)

When Elizabeth lives in Italy precisely in Rome she immediately searched for an apartment that she could make for the next few months and a temporary residence, she enjoyed the beauty of every corner of Rome. Historical nuances and ancient characters of Rome are still very attached, adding to the beauty of the city, thus making Elizabeth quite live there.

"First, though, I must get settled into school. My classes begin today at the Leonardo da Vinci Academy of Language Studies, where I will be studying Italian five days a week, four hours a day. I'm so excited about school. I'm such a shameless student. I laid my clothes out last night, just like I did before my first day of first grade, with my patent leather shoes and my new lunch box. I hope the teacher will like me." (Gilbert 14:55)

Beside enjoying the beauty of every corner of Rome, Elizabeth had always wanted to learn Italian, although she had not been able to speak Italian than other, but because she had an interest in Italian language she wanted to learn to understand it. She studied Italian in the Leonardo da Vinci Academy of Language Studies. She will be studying Italian five days a week, four hours a day.

"So it's hammering down rain today, and I show up to school early (like I always have—geek!) and I take the test. It's such a hard test! I can't get through even a tenth of it! I know so much Italian, I know dozens of words in Italian, but they don't ask me anything that I know. Then there's an oral exam, which is even worse. There's this skinny Italian teacher interviewing me and speaking way too fast, in my opinion, and I should be doing so much better than this but I'm nervous and making mistakes with stuff I already know (like, why did I say Vado a scuola instead of Sono andata a scuola? I know that!). In the end, it's OK, though. The skinny Italian teacher looks over my exam and selects my class level: Level TWO!" (Gilbert 14: 55)

All student must take a test on the first day at Leonardo da Vinci, in order to be

placed in the proper level of Italian class for them abilities. When she hears this, she immediately starts hoping she is not placed into a level one class, because that would be humiliating, given that she ready took a whole entire semester of Italian at night school for divorced ladies in New York and that she spent the summer memorizing flash cards and that she has already been in Rome a week, and has been practicing the language in person, even conversing with old grandmothers about divorce. She does not even know how many levels this school has, but as soon as she heard the word level, I decided that she must test into level two at least. Finally with all manner after she was followed test, she can enter in level two class. Classes begin in the afternoon. So everyday she go eat lunch (roasted endive) then saunter back to the school and smugly walk past all those level one student (who must be molto stupido, really) and enter her first class. "The interesting thing about my Italian class is that nobody really needs to be there. There are twelve of us studying together, of all ages, from all over the world, and everybody has come to Rome for the same reason—to study Italian just because they feel like it. Not one of us can identify a single practical reason for being here" (Gilbert 15: 57).

The reason Elizabeth wants to learn the language because she has an interest in beautiful languange, because she think she diserve something beautiful beside she wants to be able to understand Italian well and correctly. As it was felt by other friends, from various classes filled with various ages, making she enjoy and excited to study Italian. Moreover she can many friends who come from vaiour country and different backgrounds.

She does activity learn Italian because sometimes she is in trouble. The goons of depression and loneliness have barged into her life again, and she just took her last Wellbutrin three days ago. There are more pills in her bottom drawer, but she does not want them. She wnat to be free of them forever. But she does not want depression or lonelines around, either, so she does not know what to do, and she is spiralling in panic, like she always spiral when ahe keep next to her bed in chase she is ever in emergency trouble. She open it up. She find the first blank page then she write all her problem.

"I open it up. I find the first blank page. I write: "I need your help." Then I wait. After a little while, a response comes, in my own handwriting: I'm right here. What can I do for you? And here recommences my strangest and most secret conversation. Here, in this most private notebook, is where I talk to myself. I talk to that same voice I met that night on my bathroom floor when I first prayed to God in tears for help." (Gilbert 18: 66).

After several days of living in Rome with various activities that occupied her, she still there is depression and she can not do her existence. But she can still be stron enough to get out of trouble. She always tell all her problem with handwriting in her notebook,

because if she write it gave of the effect of talk with God.

"I drop out of my Italian language school, having come to feel that it was interfering with my efforts to learn Italian, since it was keeping me stuck in the classroom instead of wandering around Italy, where I could practice with people in person. These weeks of spontaneous travel are such a glorious twirl of time, some of the loosest days of my life, running to the train station and buying tickets left and right, finally beginning to flex my freedom for real because it has finally sunk in that I can go wherever I want. I don't see my friends in Rome for a while." (Gilbert 31:109)

Over the next six weeks, she travel to another city in Italy. These are short trips,

mostly- a week here, a weekend there- just the right amount of time to get the feel for a

place, to look around, to ask people on the street where the good is and then to go eat. Then

she droup out of her Italian language school, according to her learning in the classroom

cannot be done optimally, she is more happy and eiser to understand when learning

directly interact and socialize with others without any limit.

"I couldn't hold out. None of my pants, after almost four months in Italy, fit me anymore. Not even the new clothes I just bought last month (when I'd already outgrown my "Second Month in Italy" pants) fit me anymore. I can't afford to buy a new wardrobe every few weeks, and I am aware that soon I will be in India, where the pounds will just melt away, but still—I cannot walk in these pants anymore. I can't stand it. Which all makes sense, given that I recently stepped on a scale in a fancy Italian hotel and learned that I have gained twenty-three pounds in my four months of Italy—a truly admirable statistic. About fifteen pounds of that I actually needed to gain because I had become so skeletal during these last hard years of divorce and depression." (Gilbert 35:123).

Consequently after she enjoyed her life in Rome by tasting a variety of some foods

that she had never felt before and interest sense on her senses make her body wider and heavier weight increased dramatically, so the clothes that she brought when early departed in Italy is now not fit to wear, she really enjoys her life in Rome, from learning Italian language in class to outdoor of clas, exploring Roma foods and finally having to end ties with David, all she does well without any problems at all.

3.1.2. Enjoying Italian Culinery

Because it is so much variety of typhical Rome food makes sense want to taste all the dishes that are in Rome, almost all the food she had tried to live in Italy, she enjoyed all the food there with her friends who were there.

"The first meal I ate in Rome was nothing much. Just some homemade pasta (spaghetti carbonara) with a side order of sautéed spinach and garlic. (The great romantic poet Shelley once wrote a horrified letter to a friend in England about cuisine in Italy: "Young women of rank actually eat—you will never guess what—GARLIC!") Also, I had one artichoke, just to try it; the Romans are awfully proud of their artichokes. Then there was a pop-surprise bonus side order brought over by the waitress for free—a serving of fried zucchini blossoms with a soft dab of cheese in the middle (prepared so delicately that the blossoms probably didn't even notice they weren't on the vine anymore). After the spaghetti, I tried the veal. Oh, and also I drank a bottle of house red, just for me. And ate some warm bread, with olive oil and salt. Tiramisu for dessert." (Gilbert 11: 47)

Arriving in Rome the first time she ate was a meal and typical Roman meal that she

had never tasted all this time and she felt the delights of food that is very delicious. After

she taste other food she tried the veal and also she drank a bottle of house red then ate

some warm bread, with olive oil and salt.

"Here's what's strange, though. I haven't seemed to be able to do any Yoga since getting to Rome. For years I've had a steady and serious practice, and I even brought my Yoga mat with me, along with my best intentions. But it just isn't happening here. I mean, when am I going to do my Yoga stretches? Before my Italian speedball breakfast of chocolate pastries and double cappuccino? Or after? The first few days I was here, I would gamely roll out my Yoga mat every morning, but found I could only look at it and laugh. Once I even said aloud to myself, in the character of the Yoga mat: "OK, little Miss Penne ai Quattro Formaggi . . . let's see what you got today." Abashed, I stashed the Yoga mat away in the bottom of my suitcase (never to be unrolled again, it would turn out, until India). Then I went for a walk and ate some pistachio gelato. Which Italians consider a perfectly reasonable thing to be eating at 9:30 AM, and I frankly could not agree with them more." (Gilbert 19: 69)

When she was in Rome the main purpose is to enjoy the beauty and delicacy of

Rome food, as well as learning Italian language, but in addition she also wants to interrupt her time for yoga, because yoga of habbit from the first to relax her body, but in Rome very strange what she think, she in Rome can not run her yogic routine, even though she is planning a little time to yoga for a while, but it seems she will not be able to habit her yoga routine every day because she also has to divide her time by going to learn Italian language also culinery or tasted Rome food with her friends. She was need friends to sharing and enjoyed her life in Rome.

"I was with Luca the first time I ever tried eating the intestines of a newborn lamb. This is a Roman specialty. Food-wise, Rome is actually a pretty rough town, known for its coarse traditional fare like guts and tongues—all the parts of the animal the rich people up north throw away. My lamb intestines tasted OK, as long as I didn't think too much about what they were. They were served in a heavy, buttery, savory gravy that itself was terrific, but the intestines had a kind of . . . well . . . intestinal consistency. Kind of like liver, but mushier. I did well with them until I started trying to think how I would describe this dish, and I thought, It doesn't look like intestines. It actually looks like tapeworms. Then I pushed it aside and asked for a salad" (Gilbert 20: 73).

She needed to make some friends. So she got busy with it, and she had a nice

assortment of them. She also had friend come from another coutry, include a food writer in Rome. Unsurprisingly, she knows all the best places to eat in Rome, almost every lunch she was invited to go the city of Rome to declare the most delicious foods in Rome. Many foods that she thought foreign, but she can taste and feel the various food. She was amazed when she first saw the food she had never met before, the food was served as attractive as possible so as to stimulate her sense of taste to immediately eat it with other foods.

"My first soccer game with Luca Spaghetti was, for me, a delirious banquet of Italian language. I learned all sorts of new and interesting words in that stadium which they don't teach you in school. There was an old man sitting behind me, stringing together such a gorgeous flower-chain of curses as he screamed down at the players on the field. I don't know all that much about soccer, but I sure didn't waste any time asking Luca inane questions about what was going on in the game. All I kept demanding was, "Luca, what did the guy behind me just say? What does cafone mean?" And Luca—never taking his eyes from the field—would reply, "Asshole. It means asshole." (Gilbert 23:81).

Beside eating, she learns Italian from various circles and wherever she is, because

maybe with it will enable her more able to understand and use Italian language. Although it

was in playing conditional but she did not want to waste time just to play, but also she used

to learn to discuss Italian language. Interaction with various circles that have been

developed in Italy can also add her vocabulary. So she can understand language that before she know become know and understand. Though she need her friend to translate from Italian to English language in oredr that she understand if she was invited interactions with other people.

"I am learning about twenty new Italian words a day. I'm always studying, flipping through my index cards while I walk around the city, dodging local pedestrians. Where am I getting the brain space to store these words? I'm hoping that maybe my mind has decided to clear out some old negative thoughts and sad memories and replace them with these shiny new words." (Gilbert 24:84)

She work hard at Italian, but she keep hoping it will one day just be revealed to her, whole perfect. She also hope, One day she will open my mouth and be magically fluent, then she wish will be a real Italian girl, beside that Italian would simply take up residence within her, but there are so many glitches in this language. Although sometimes she was felt difficulty decipher one word with other word that same but different meaning. Most upsetting to her is when she stumble on Italian words that are actually she hate to say it. Because according to Elizabeth she did not come all the way to Italy to learn how to say a word like schermo.

"I eat my lunch in a quiet trattoria here, and I linger over my food and wine for many hours because nobody in Trastevere is ever going to stop you from lingering over your meal if that's what you would like to do. I order an assortment of bruschette, some spaghetti cacio e pepe (that simple Roman specialty of pasta served with cheese and pepper) and then a small roast chicken, which I end up sharing with the stray dog who has been watching me eat my lunch the way only a stray dog can." (Gilbert 25:87)

Actually, after she studied Italian, she went to in food place to enjoyed beautiful cities and taste to some foods, then she walks back over the brudge through the old jewish ghetto, a sorely tearful place that survived for centuries until it was emptied by the Nazis. She had back north, past the Piazza Novana with it is mammoth fountain honoring the four great rivers of Planet Earth (proudly, if not totally accurately, including the sluggish Tiber

in that list). Then she goes a look at the Pantheon. She try to look at the Patheon every chance she get, since she is here in Rome after all, and an old proverb says that anyone who goes to Rome without seeing in Pantheon "goes and comes back an ass." So when she in Rome she can emjoy all beautiful Rome.

"And maybe it's in preparation for my trip to India that I decide to spend this last week traveling through Sicily—the most third-world section of Italy, and therefore not a bad place to go if you need to prepare yourself to experience extreme poverty. Or maybe I only want to go to Sicily because of what Goethe said: "Without seeing Sicily one cannot get a clear idea of what Italy is."" (Gilbert 36: 125)

But it is not easy getting to or around Sicily. She has to use all her finding-out skills to find a train that runs on Sunday all the way down the coast and then to find the correct ferryboat to Messina (a scary and suspicious Sicilian port town that seems to howl from behind barricaded doors, "it is not her fault she is ugly! She has been earthquaked and carpet-bombed and raped by the Mafia, too!") once she has arrived in Messina, she hass to find abus station (grims as a smoker's lung) and find the man whose job it is to sit there in the ticket booth, mourning his life and see if he will please sell her a ticket to the coastal town of Taormina. Maybe this become finally traveling in Italy because she must continued next traveling in India to learning spritual with his teacher David. So she does traveling in place the most history in Italy.

She came to Italy pinched and thin. She did not know yet what she diserved. She still maybe does not fully know what she diserve. But she does know that she has collected herself of late-through the enjoyally human way to say it is that she has put on weight. She exist more now than she did four months ago. She will leave Italy noticeably bigger tahn when she arrived here. And she will leave with the hope that the expansion of one person-the magnification of one life-is indeed an act of worth in this world. Even if that life, just this one time, happens to be nobody's but our own.

3.2. Ethical Stage in Elizabeth's Life

Here, it is like "repented" from the aesthetic phase, that the ethic man will take moral values as a guide of life, and then choose it as way of life. Whereas, hedonism will be avoided and today he received moral values, humanism values that be chose freely. In the relationship on marriage, he thinks that marriage itself is the first step to change from the aesthethic phase to the ethic phase. Kierkegaaard (in Ostina 36) says, the movement from the aesthetic phase to ethic phase is like people who left the temporal sexual desire, and he come into marriage sattus with all of its duties. In this phase, most of people that the glorious idea of lives is the supreme happiness.

Elizabeth's life as an aesthetic person initially moves to become as an ethic person. After spending time to make journey some days and learning many things about life and struggle. Then she continued her journey to search identity in other country is India, she will learning spritual and doing meditation.

3.2.1. Values True Meditation

In India Elizabeth learns from the technique, methode from her teacher she is obedient because she wants to learn the values of meditation that realizes in her life, but here she does it all because of the demands of seeking knowledge, not appropriate to her conscience. So when she does this meditation there is still an element of compulsion that she does.

"Everyone is seated in meditation, roosted there, you might say, and I slip in beside them, the new bird in the flock, completely unnoticed. I sit crosslegged, place my hands on my knees, close my eyes. I have not meditated in four months. I have not even thought about meditating in four months. I sit there. My breath quiets. I say the mantra to myself once very slowly and deliberately, syllable by syllable." (Gilbert 37:130). Elizabeth made of succes of journey until in India and live in Ashram city, located in a remote rural village. In there she must follow meditation with the other people. She also can sing "The Amazing Grace of Sanskrit" filled with devotional longing. It is the one devotional song she has memorized, not so much from effort as from love. She begin to sing the familiar word in Sankrit, from the simple introduction about the sacred teachings of Yoga to the rising tones of worship ("I adore the cause of the universe..... I adore the one whose eyes are the sun, the moon and fire... you are everythin to me, O God of Gods....") to the last gemlike summation of all faith (this is perfect, that is perfect, if you take the perfect from the perfect, the perfect remains").

Then the women finish singing. They bow in silence, then move out a side door across a dark courtyard and into a smaller temple, barely lit by one oil lamp and perfumed with incense. She was follow them, she respect the divinity that resides within her. Then she was repeat it again. Again and again. It is not somuch that she is meditating as unpacking the mantra carefully, the way you would unpack your grandmother's best china if it had been stored in a box for a long time, unused. She do not know if she fall asleep or if she drop into some kind of spell or even how much time passes. But when the sun finally comes up that morning in India and everyone opens their eyes and looks around, Italy feels ten thousand miles away from her now, and it is as if she has been here in this flock forever.

"it takes all of my persuasive powers to try to convince her that she is already here. If you're looking for union with the divine, this kind of forward/backward whirling is a problem. There's a reason they call God a presence—because God is right here, right now. In the present is the only place to find Him, and now is the only time. But to stay in the present moment requires dedicated one-pointed focus. Different meditation techniques teach one-pointedness in different ways—for instance, by focusing your eyes on a single point of light, or by observing the rise and fall of your breath. My Guru teaches meditation with the help of a mantra, sacred words or syllables to be repeated in a focused manner. Mantra has a dual function." (Gilbert 41:142) he purpose of other mantra is to transport you to another state, rowboatlike, through the choppy waves of the mind. Whenever your attention gets pulled into a cross-current of thought, just return to the mantra, climb back into the boat and keep going. The great Sanskrit mantras are said to contain unimaginable powers, the ability to row you, if you can stay with one, all the way to the shorelines of divinity. Although she is hard to meditated but she does not despair, she struggles and learns hard to be able to unite herself with God as closely.

""What should I do about my meditation practice?" I ask Richard one day, as he's watching me scrub the temple floors. (He's lucky—he works in the kitchen, doesn't even have to show up there until an hour before dinner. But he likes watching me scrub the temple floors. He thinks it's funny.) "Why do you have to do anything about it, Groceries?" "Because it stinks." "Says who?" "I can't get my mind to sit still." "Remember what the Guru teaches us—if you sit down with the pure intention to meditate"(Gilbert 44: 150)

She tries to learn from her friend to meditate in various ways, one of which she

learns to Richard her new friend who just arrived past, but her friend has better

understanding of her meditation, therefore she learns to her, because she think learning to

gurh makes it more difficult understand the mind and get closer to God. And she fell

what's happening in her meditations cannot be the point of this Yoga.

"But after my last conversation with Richard from Texas, I'm trying a new approach this morning. I sit down to meditate and I say to my mind, "Listen—I understand you're a little frightened. But I promise, I'm not trying to annihilate you. I'm just trying to give you a place to rest. I love you." The other day a monk told me, "The resting place of the mind is the heart. The only thing the mind hears all day is clanging bells and noise and argument, and all it wants is quietude. The only place the mind will ever find peace is inside the silence of the heart. That's where you need to go." I'm trying a different mantra, too. It's one I've had luck with in the past. It's simple, just two syllables: Ham-sa. In Sanskrit it means "I am That." The Yogis say that Ham-sa is the most natural mantra, the one we are all given by God before birth. It is the sound of our own breath. Ham on the inhale, sa on the exhale." (Gilbert 45: 152)

Ham, by the way is pronounced softly, openly, like hahhhm, not like the meat you

put on a sandwich. And sa rhymes with "Ahhh...." it means As long as we live, every time

we breathe in or out, we are repeating this mantra. I am That. I am divine, I am with God, I am an expression of God, I am not separate, I am not alone, I am not this limited illusion of an individual. She has always found Ham-sa easy and relaxing. Easier to meditate with than Om Namah Shivaya, the how would she say this "official" mantra of this Yoga. But she was talking to thistalking to this monk the other day and he told Elizabeth to go ahead and use Ham-sa if it helped her meditation. He said that meditate on whatever causes a revolution in her mind. Then she more calm and enjoy her meditation.

The search for God is a reversal of the normal, mundane worldly order. In the search for God, you revert from what attracts you and swim toward that which is difficult. You abandon your comforting and familiar habits with the hope (the mere hope!) that something greater will be offered you in return for what you've given up. Every religion in the world operates on the same common understandings of what it means to be a good disciple—get up early and pray to your God, hone your virtues, be a good neighbor, respect yourself and others, master your cravings. We all agree that it would be easier to sleep in, and many of us do, but for millennia there have been others who choose instead to get up before the sun and wash their faces and go to their prayers. And then fiercely try to hold on to their devotional convictions throughout the lunacy of another day." (Gilbert 57: 188)

The devout of this world perform their rituals without guarantee that anything good will ever come of it. Of course there are plenty of scriptures and plenty of priests who make plenty of promises as to what your good works will yield (or threats as to the punishments awaiting you if you lapse), but to even believe all this is an act of faith, because nobody amongst us is shown the endgame. Devotion is diligence without assurance. Elizabeth read into that Faith is belief in what you cannot see or prove or touch. Faith is walking face-first and full-speed into the dark. If we truly knew all the answers in advance as to the meaning of life and the nature of God and the destiny of our souls, she could not care less about evidence and proof and assurances. She just want God. She want God inside her. She want God to play her bloodstream the way sunlight amuses itself on water.

"My prayers are becoming more deliberate and specific. It has occurred to me that it's not much use to send prayers out to the universe that are lazy. Every morning before meditation, I kneel in the temple and talk for a few minutes to God. I found during the beginning of my stay here at the Ashram that I was often dull-witted during those divine conversations. Tired, confused and bored, my prayers sounded the same." (Gilbert 58:190)

So now she takethe time every morning to search her self for specificity about what

she is truly asking for. She kneel there in the temple with my face on that cold marble for

as long as it takes me to formulate an authenthic prayer. If she does not feel sincere, then

she will stay there on the floor until she does. What worked yesterday does not always

work today.

"I feel, is also a relationship—a play between divine grace and willful self-effort. Half of it you have no control over; half of it is absolutely in your hands, and your actions will show measurable consequence. Man is neither entirely a puppet of the gods, nor is he entirely the captain of his own destiny; he's a little of both. We gallop through our lives like circus performers balancing on two speeding side-byside horses—one foot is on the horse called "fate," the other on the horse called "free will." And the question you have to ask every day is—which horse is which? Which horse do I need to stop worrying about because it's not under my control, and which do I need to steer with concentrated effort?" (Gilbert 58: 191)

There is so much about her fate that she can not control, but other things do fall under her jurisdiction. She can decide how she spend her time, whom she interact with, wom she share her body and life and money and energy with. She can select what she eat and read and study. She can shoose how she is going to regard unfortunate circumstances in her life- whether she will see them as curses or opportunities (and on the occasions when san not rise to the most optimistic view point, because she is feeling too damn sorry for herself, she can choose to keep tryng to change her outlook). She can choose her words and the tone of voice in hwich she speak to others. And most of all, she can choose her thoughts.

Elizabeth make a concept from her experience, you need to earn how to select your thoughts just the same way you select what clothes you are gonna wear every day. This is a

power you can cultivate. if you want to control things in your life so bad, work on the

mind. That is the only thing you should be trying to control. Drop everything else but that.

Because if you can not learn to masster your thinking, you are in deep trouble forever.

"So I've started being vigilant about watching my thoughts all day, and monitoring them. I repeat this vow about 700 times a day: "I will not harbor unhealthy thoughts anymore." Every time a diminishing thought arises, I repeat the vow. I will not harbor unhealthy thoughts anymore" (Gilbert 59:192)

After all this time Elizabeth has tried her best to meditate well, she stiil has not

been completely relaxed in enjoying her life, therefore she keeps learning and working

hard to meditate with a calm soul and set her mind to be unshackled to soul crazy and she

says repeatedly her promise with solemnity.

"On my ride back to the Ashram, after seeing Richard off at the airport, I decide that I've been talking too much. To be honest, I've been talking too much my whole life, but I've really been talking too much during my stay at the Ashram. I have another two months here, and I don't want to waste the greatest spiritual opportunity of my life by being all social and chatty the whole time. It's been amazing for me to discover that even here, even in a sacred environment of spiritual retreat on the other side of the world, I have managed to create a cocktail-party-like vibe around me" (Gilbert 62:204)

It is time to change. Now that richard is gone, she is going to mkae the remainder

of her stay a completely quiet experience. Her life in Ashram has been too long, she has

much to gain from her meditation little, let alone a lesson from Richard for her, is very

much, but inly this time she can manage time and understand her meditation.

"and in that rush I suddenly understood the workings of the universe completely. I left my body, I left the room, I left the planet, I stepped through time and I entered the void. I was inside the void, but I also was the void and I was looking at the void, all at the same time. The void was a place of limitless peace and wisdom. The void was conscious and it was intelligent. The void was God, which means that I was inside God" (Gilbert 67:215)

She think that she just was part of God. In addition to being God. She was both a

tiny piece of the universe and exactly the same size as the universe. ("All know that the

drop merges into the ocean, but few know that the ocean merges into the drop," wrote the

Sage Kabir and she can personality attes now that this is true.) it was not hallucinogenis, what she was feeling. It was the most basic of events.

"Like when you've been looking at an optical illusion for a long time, straining your eyes to decode the trick, and suddenly your cognizance shifts and there—now you can clearly see it!—the two vases are actually two faces. And once you've seen through the optical illusion, you can never not see it again. "So this is God," I thought. "Congratulations to meet you." The place in which I was standing can't be described like an earthly location. It was neither dark nor light, neither big nor small. Nor was it a place, nor was I technically standing there, nor was I exactly "I" anymore."(Gilbert 67: 216)

Not only did she feel unhesitating compassion and unity with everything and everybody, it was vaguely and amusingly strange for me to wonder how anybody could ever feel anything but that. She also felt mildly charmed by all her old ideas about who she is and what she is like. she could feel herself falling through layer after layer of illusion. If she believed that this state of bliss was something that could be taken away from her, then she obviously did not understadn it yet and therefore, she was not yet ready to inhabit it completely. She would have to practice more. At the moment of realization, that is when God let her go, let her slide through his fingers with this last compassionate, unspoken message that she may return here once she has fully come to understand that she is always here.

3.2.2. Practicing Yoga

After Elizabeth learns about how to get values good and true meditation, she has to do yoga according to command of her teacher, although she is a bit rebellious about it, she does it all not because of her conscience. But she still obeys the rules that apply to all students who are meditating.

"Why do we practice Yoga?"

I had a teacher once ask that question during a particularly challenging Yoga class, back in New York. We were all bent into these exhausting sideways triangles, and the teacher was making us hold the position longer than any of us would have liked.

"Why do we practice Yoga?" he asked again. "Is it so we can become a little bendier than our neighbors? Or is there perhaps some higher purpose?"" (Gilbert 38: 132)

Substantively, Elizabeth just understanding about Yoga generally but Yoga, in Sanskrit, can be translated a "union." It originally comes from the root word yuj, which means "to yoke," to attach yourself to task at hand with ox-like discipline. And the tassk at hand in Yoga is to find union- between mind and body, between individual and her God, between ourselves and our sometimes hard-to-bend neighbors. In the West, we've mainly come to know Yoga through its now-famous pretzel-like exercise for the body, but this is only Hatha Yoga, one limb of the philosophy. The ancients developed these physical stretches not for personal firness, but to lossen up their muscles and minds in order to prepare them for meditation. It is difficult to sit in stillness for many hours, after all, if your hip is aching, keeping yo from contemplating your intrinsic divinity because you are too busy contemplating.

But Yoga can also mean trying to find God through meditation, through scholarly study, through the practice of silence, through devotional service or through mantra—the repetition of sacred words in Sanskrit. While some of these practices tend to look rather Hindu in their derivation, Yoga is not synonymous with Hinduism, nor are all Hindus Yogis. True Yoga neither competes with nor precludes any other religion. You may use your Yoga—your disciplined practices of sacred union—to get closer to Krishna, Jesus, Muhammad, Buddha or Yahweh. During my time at the Ashram, I met devotees who identified themselves as practicing Christians, Jews, Buddhists, Hindus and even Muslims. I have met others who would rather not talk about their religious affiliation at all, for which, in this contentious world, you can hardly blame them.

"We are all given work here, and it turns out that my work assignment is to scrub the temple floors. So that's where you can find me for several hours a day nowdown on my knees on the cold marble with a brush and a bucket, working away like a fairy-tale stepsister." (Gilbert 41:141)

By the way, she is aware of the metaphor the scrubbing clean of the temple that is her heart, the polishing of my soul, the everyday mundane effort that must be applied to spritual practice in order to purify the self, etc. All works take seriously. Maked punctual. Be cool and easy. Because they remember "everything you do, you do for God . and everything God does he do for you.""

"It's tiring physical labor, but my daily hours of work are considerably easier than my daily hours of meditation. The truth is, I don't think I'm good at meditation. I know I'm out of practice with it, but honestly I was never good at it. I can't seem to get my mind to hold still. I mentioned this once to an Indian monk, and he said, "It's a pity you're the only person in the history of the world who ever had this problem." Then the monk quoted to me from the Bhagavad Gita, the most sacred ancient text of Yoga: "Oh Krishna, the mind is restless, turbulent, strong and unyielding. I consider it as difficult to subdue as the wind." (Gilbert 41: 141)

Meditation is both the anchor and the wings of Yoga. Meditation is the way.

There's a difference between meditation and prayer, though both practices seek communion with the divine. She has heard it said that prayer is the act of talking to God, while meditation is the act of listening. Take a wild guess as to which comes easier for her. she can prattle away to God about all her feelings and my problems all the livelong day, but when it comes time to descend into silence and listen . . . well, that's a different story. So several times the initial meditation that has worked by Elizabeth, making her still not able to get closer to God completely, she felt more bored, angry, depressed, anxious or all of the above.

"I believe that all the world's religions share, at their core, a desire to find a transporting metaphor. When you want to attain communion with God, what you're really trying to do is move away from the worldly into the eternal (from the village to the forest, you might say, keeping with the theme of the antevasin) and you need some kind of magnificent idea to convey you there. It has be a big one, this metaphor—really big and magic and powerful, because it needs to carry you across a mighty distance. It has to be the biggest boat imaginable." (Gilbert 70 :223)

The word God and who hass the proper rituals to reach that God it may be useful to remember that it is not the tying of the people to the pole that has even brought anyone to transcendence but only the constan desire of an individual seeker to experience the eternal compassion of the divine. Flexibility is just as essential for divinity as is descipline. So she job, then should she choose to accept it, is to keep searching for the methapors, rituals and teachers that will help she move ever closer to divinity. The Yogic scriptures say that God responds to the sacred prayers and efforts of human beings in any way whatsoever that mortals choose to worship- just so long as those prayers are sincere. As one line from the Upanishad suggest : "people follow different paths, straight or crooked, according to their yoou, just as rivers enter the ocean." The other objective of religion, of course, is try to make sense of our chatic world and explain the inxplicabilities we see playing out here on earth evary day.

"Yoga takes the long view, always. Furthermore, the Upanishads suggest that socalled chaos may have an actual divine function, even if you personally can't recognize it right now: "The gods are fond of the cryptic and dislike the evident." The best we can do, then, in response to our incomprehensible and dangerous world, is to practice holding equilibrium internally—no matter what insanity is transpiring out there. Sean, my Yogic Irish dairy farmer, explained it to me this way. "Imagine that the universe is a great spinning engine," he said. "You want to stay near the core of the thing—right in the hub of the wheel—not out at the edges where all the wild whirling takes place, where you get can frayed and crazy. The hub of calmness—that's your heart. That's where God lives within you. So stop looking for answers in the world. Just keep coming back to that center and you'llalways find peace."Nothing has ever made more sense to me, spiritually speaking, than this idea. It works for me. And if I ever find anything that works better, I assure you—I will use it."(Gilbert 70: 224)

She think she are free to search for any metaphor whatsoever which will take she across the worldly divide whenever she need to be transported or comforted. It is nothing to be embarrassed about. It is the history of mankind's search for holiness. If humanity never evolved in it is exploration of the divine, a lot of us would still be worshipping golden Egyptian statues of cats. And this evolution of religious thinking does involve a fair bit of cherry-picking. She take whatever works from wherever she can find it, and she keep moving toward the light. The Hopi Indians thought that the world's religions each contained one spiritual thread, and that these threads are always seeking each other, wanting to join. When all the threads are finally woven together they will form a rope that will pull us out of this dark cycle of history and into the next realm. More contemporarily, the Dalai Lama has repeated the same idea, assuring his Western students repeatedly that they need not become Tibetan Buddhists in order to be his pupils. He welcomes them to take whatever ideas they like out of Tibetan Buddhism and integrate these ideas into their own religious practices.

"But doesn't that make sense? That the infinite would be, indeed . . . infinite? That even the most holy amongst us would only be able to see scattered pieces of the eternal picture at any given time? And that maybe if we could collect those pieces and compare them, a story about God would begin to emerge that resembles and includes everyone? And isn't our individual longing for transcendence all just part of this larger human search for divinity? Don't we each have the right to not stop seeking until we get as close to the source of wonder as possible? Even if it means coming to India and kissing trees in the moonlight for a while? That's me in the corner, in other words. That's me in the spotlight. Choosing my religion."(Gilbert 70: 226)

Finally she can feel near with her God but she understand that when she will go from India. But before she go in the next country she walk up to hill, she go to the meditation cave and she sit. She is alone in there, but she sit where she can see the big photograph of Swamiji, her Guru's master, the founder of this Ashram, the long-gone lion who is somehow still here. She close her eyes and let the mantra come. She climb down that ladder into her own hub of stillness. When she get there, she can feel the world halt, the way she always wanted it to halt when she was nine years old and panicking about therelentlessness of time. In her heart, the clock stops and the calender pages quit flying off the wall. She sit in silent wonder at all she understand.

3.3. Religious Stage in Elizabeth's Life

According to Kierkgaard (in Hasan 26) he says that ethic phase is a transitional stadium to the higher phase. Here, the final phase is religious phase. In this phase, human being appears with all of his authentically, and as a single entity to face God. There is diffrence between values are still objective and universal. So that, whoever can receives it is ideas, either rationally or commonly sense. Whereas on the religious phase, the values itself is very subjectives, so it feel so difficult for everyone to receive it as a rational ideas. It is not suprising if soe people labelled religious man as "irrational man, eccentric, strange people, and even crazy."

after traveling to Italy to enjoy the beauty of Rome city and taste the typical Roma food, therefore she also ended her love story with David, which proceeded to go to India to learn and deepen spiritual, now finally she go to Indonesia precisely in Bali. All the her journey to process search her identity.

She has never had less of a plan in my life than she do upon arrival in Bali. In all her history of careless travels, this is the most carelessly she had ever landed anyplace. She does not know where she is going to live. She does not know what she is going to do. She does not know what the exchange rate is. She does not know how to get taxi at the airport. According to a prophecy that she her staying in Bali fro three or four months was predicted two years ago by an elderly and quite possibly demented Balinese medicine man, but she would not know how to contact him, anyway. What might his address be? She does not know whether he is dead or alive. she remember that he seemed exceedingly old two years ago when they met, anything could have happened to him since then. All she has for sure is hes name –Ketut Liyer- and the memory that he lives in a village just outside the town of Ubud. But she does not remember the name of the village. Maybe she should has thought all this through better. After she arrived in Bali she met the hotel clerk who happened to be Italian, she asked for help to meet him with Ketut Liyer. Finally he escorted Elizabeth went to meet Ketut Liyer.

3.3.1. Learning Spiritual and Continued Meditation

The meditation that Elizabeth did in India was not enough to be realized in her life, she continued her meditation in Bali with Ketut Liyer which allowed her to enjoying meditation and take on the spiritual meanings contained therein. She can bring close to God, besides she can understand the result of meditation that she actually did appropriate the desire of her conscience.

"A few more patients come throughout the afternoon, but Ketut and I get some time alone together on the porch, too. I'm so comfortable with this medicine man, as relaxed as with my own grandfather. He gives me my first lesson in Balinese meditation. He tells me that there are many ways to find God but most are too complicated for Westerners, so he will teach me an easy meditation. Which goes, essentially, like this: sit in silence and smile. I love it. He's laughing even as he's teaching it to me. Sit and smile. Perfect. "You study Yoga in India, Liss?" he asks. "Yes, Ketut." "You can do Yoga," he says," (Gilbert 77: 248)

When she has met Ketut Liyer, he is very accepted to welcome Elizabeth kindly. In

there Ketut teach meditation be better than before, because meditation in India and Bali is

very different, and she more enjoy meditation in bali. To meditate, only she must smile.

Smile with face, smile with mind, and good energy will come to you and clean away dirt

energy. Even smile in your liver. Practice tonight at hotel. Not to hurry, not to try too hard.

Too serious, she make she sick. She can calling the good energy with a smile.

"The rest of the day gets taken care of in various nonchalant manners. I meditate for an hour every morning using the Yogic techniques my Guru taught me, and then I meditate for an hour every evening with the practices Ketut has taught me ("sit still and smile")." (Gilbert 79 : 253) The meditation learning outcomes from India are still practiced while liwing in Bali, but she inserts a mild Balinese meditative side, which allows her to collaborate between the two meditations, thus making her comfortable to routinely practice the meditation.

""ketut, why is life all crazy like this?" I asked my medicine man the next day. He replied, "Bhuta ia, dewa ia." "What does that mean?" "Man is a demon, man is a god. Both true." This was a familiar idea to me. It's very Indian, very Yogic. The notion is that human beings are born, as my Guru has explained many times, with the equivalent potential for both contraction and expansion. The ingredients of both darkness and light are equally present in all of us, and then it's up to the individual (or the family, or the society) to decide what will be brought forth—the virtues or the malevolence. The madness of this planet is largely a result of the human being's difficulty in coming into virtuous balance with himself. Lunacy (both collective and individual) results. "So what can we do about the craziness of the world?" "Nothing." Ketut laughed, but with a dose of kindness. "This is nature of world. This is destiny. Worry about your craziness only—make you in peace." "But how should we find peace within ourselves?" I asked Ketut. "Meditation," he said" (Gilbert 84: 270)

Ketut liyer always explain to meditation with easy to understand. He described about purpose of meditation is only happiness and peace—very easy. Then he will teach a new meditation, make she even better person. Is called Four Brothers Meditation. Ketut went on to explain that the Balinese believe we are each accompanied at birth by four invisible brothers, who come into the world with us and protect us throughout our lives. When the child is in the womb, her four siblings are even there with her—they are represented by the placenta, the amniotic fluid, the umbilical cord and the yellow waxy substance that protects an unborn baby's skin. When the baby is born, the parents collect as much of these extraneous birthing materials as possible, placing them in a coconut shell and burying it by the front door of the family's house. According to the Balinese, this buried coconut is the holy resting place of the four unborn brothers, and that spot is tended to forever, like a shrine. The child is taught from earliest consciousness that she has these four brothers with her in the world wherever she goes, and that they will always look after her.

"Then Ketut said he knows another meditation. "To down." This down meditation takes him seven levels below the world. This is a more dangerous meditation. Not for beginning people, only for a master. I asked, "So if you go up to heaven in the first meditation, then, in the second meditation you must go down to . . . ?" "Hell," he finished the statement. This was interesting. Heaven and hell aren't ideas I've heard discussed very much in Hinduism"(Gilbert 87: 281)

Hindu see the universe in terms o karma a process of constant circulation, which is

to say that you do not really "end up" anywhere at the end of your life- not in heaven or

hell-but just get recycled back to the earth again in another form, in order to resolve

whatever relationship or mistakes you left uncompleted last time. In here Ketut was talking

about heaven and hell in a different way, as if they are real places in the universe which he

has actually visited. At least she think that is what he meant.

""I've been doing everything but the vitamin E." "So now you cured. And now you need a new man. I bring you one, from praying.""Well, I'm not praying for a new man, Wayan. The only thing I'm praying for these days is to have peace with myself.""(Gilbert 88: 284)

After so long time to see the solitude of Elizabeth, Ketut began to feel that she need

a partner life to accompany her, and Ketut suggested that she looking for a new husband in

Bali, but it seems that she still can not open heart with another man, she still enjoy solitude

and continued her meditation in Bali.

"Probably he can play soccer, too. I liked having him nearby, opening doors for me, complimenting me, calling me "darling." Then again, I noticed that he called everyone "darling"—even the hairy male bartender. Still, the attention was nice. oh, I really liked this guy. Right away I really liked him. He was very good-looking" (Gilbert 89: 287).

She can remember the last time she got dressed up, but this evening she dug out her

one fancy spaghetti-strap dress from the bottom of her backpack and slithered it on. She

even wore lipstick. She can not remember the last time she wore liostick, but she know it

was not anywhere near India. One day she go to in the nightclub to dinner with the

expatrieates was great fun, and she felt herself revisiting all these longdormant aspect of

her personality, Suddently she like a Brazilian man.

3.3.2. The Result of Learning Spritual

After doing verious meditations she did, she interacted with people of different

religions with her, but that did not limit her to learning and enjoying her meditation, then

finally she found her true love in Bali.

"And then I start thinking about Felipe, for some reason—that handsome older Brazilian man. He's nice. Felipe. He says I am young and beautiful and that I will have a wonderful time here time in Bali. He's right, right? I should relax and have some fun, right? But this morning it doesn't feel fun. I don't know how to do this anymore."(Gilbert 90: 290)

She thought she was old and divorce. After she introduce to Felipe She can barely

sleep at all night, so unaccustomed to these odd hours, only after that, the morning she is

not rested and she is not at peace and she is in no condition whatsoever for meditation. She

is become a little nervous and always thinking about the Brazilian men, He is Felipe,

someone who make her falling in love.

"and I keep myself occupied having dinner almost every night with Felipe the Brazilian, who doesn't seem to mind that I own only one nice dress. I guess I have a crush on him. After a few dinners, I'm fairly certain I have a crush on him. He's more than he appears,"(Gilbert 93:296)

Elizabeth was falling in love to him, she like him, though. He is got silver hair and

he is balding in an attractively Picassoesque manner. His eyes are warm and brown. He has

a gentle face and he smells wonderful. And he is an actual grown man. The adult male of

the species- a bit of a novelty in her experience. He is been living in Blai for about five

years but he is been through a hard divorce, and he confesses all his background in front of

Elizabeth.

"I went out with Brazilian Felipe again, twice over the weekend. On Saturday I brought him to meet Wayan and the kids, and Tutti made drawings of houses for him while Wayan winked suggestively behind his back and mouthed, "New boyfriend?" and I kept shaking my head, "No, no, no.""(Gilbert 96:304)

She brought Felipe to meet Ketut, her medicine man, and Ketut read his palm and

pronounced her friend, no fewer than seven times (while fixing her with a penetrating

stare), he says that a good man, a very good man, a very, very good man, not a bad man,

but she still put down as friend.

"So I was kind of surprised the next night when—after he'd made me dinner at his house and after we'd sprawled on his couch for several hours and discussed all manner of subjects and after he'd unexpectedly leaned into me for a moment and sunk his face toward my armpit and pronounced how much he loved the marvelous dirty stink of me—Felipe finally put his palm against my cheek and said, "That's enough, darling. Come to my bed now," and I did." (Gilbert 97 : 309)

Some times very amiable Felipe once took her heart. So she fell in love with him.,

both of them love each other, whatever is done by Felipe make she always want to love him and do not want to let go of her grip. She can accept all his past, and vice versa, they are able to complement each other.

The end of July came and her thirty-fifth birthday with it. Waya threw a birthday party for her in her shop, quite unlike any she has ever experienced before. Wayan had dressed her in a traditional Balinese drthday suit- a bright purple sarong, a strapless bustier and a long length of golden fabric that she wrapped tightly around her torso, forming a sheath so snug she could barely take a breath or eat her own birthday cake. As she was mummifying her into this exquisite custome in her tiny, dark bedroom (crowded with the belongings of the three other little human being who live there with her), Wayan asked to her has she prospect to marrying Felipe or no, and she answer no, they do not want any more husband, and she does not think Felipe wants anymore wives but she like being with him.

Nikmatin 44

""Handsome on the outside is easy to find, but handsome on the outside and handsome on the inside—this not easy. Felipe has this."
I agreed. She smiled. "And who bring this good man to you, Liz? Who prayed every day for this man?"
I kissed her. "Thank you, Wayan. You did a good job."(Gilbert 102 :325)
Everyone knows the Felipe well, and they approve of the Felipe and Elizabeth
relationship, Wayan that includes praying for her future happily seeing their relationship
together, because Felipe is handsome on the outside and handsome on the inside, then
certainly will be able to keep Elizabeth with the best possible.

Maybe she is not getting scross how fun all this is. Truly, it is so much odd and satisfying fun, trying to figure all this out. Or maybe she is just enjoying this surreal moment in her life so much because she happen to be falling in love, and that always makes the world seem delightful, no matter how insane your reality. She always liked Felipe. After that they are to gather, she get to hear Felipe's version of how they met, a delicious story she never tire and of hearing-about how he saw her at the party that night, he talks about how they went dancing that first night they met, and how he watched her get all attracted to that cute Welsh guy, and how his heart sank as he saw the secene unfolding, If only she knew how much love she could offer her so she give all to Felipe.

Felipe is the kind of man who desperately needs a woman in his life-but not so that he can be taken care of, only so that he can have someone to care for, someone to consercrate himself to. Having lived without such a relationship ever since his marriage ended, he is been adrift in life recently, but now he is organizing himself around her. It is lovely to be trated this away, for having assumed that he wanted her to stay with him forever so that he could indulge her whims till the end of time.

"I am happy to see you, too, Ketut." "You leaving soon, Liss?" "Yes, Ketut. In less than two weeks. That's why I wanted to come over today. I wanted to thank you for everything you've given me. If it wasn't for you, I never would've come back to Bali." "Always you were coming back to Bali," he said without doubt or drama. "You still meditate with your four brothers like I teach you?" "Yes." "You still meditate like your Guru in India teach you?" "Yes." "You have bad dreams anymore?" "No." "You happy now with God?" "Very." "You love new boyfriend?" "I think so. Yes." "Then you must spoil him. And he must spoil you." (Gilbert10:335)

Because she has stopped by Ketut house a few times, just to say hello and to drop off a gift of fruit for his wife, but they has not spent any quality time to gether since back in June. Whenever she try to apologize to Ketut for her absence, though, he laughs like a man who has already been shown the answer to every test in the universe and says that everything working perfect, so she stopped by to hang out with him at morning, he beamed at her as usual saying that he very happy meet her, and then they tell what was done her.

Then she is coming back to Gili Meno under notably different circumstances. Since she was last here she has circle the world, settled her divorce, survived her final separation from David, erassed all mood – alterin meditations from her system, learned to speak a new language, sat upon God's palm for a few unforgettable moments in India, studied at thefeet of an Indonesia medicine man and purchased a home for a family who sorely needed a place to live. She is happy and healthy and balanced. And yes, she can not help but notice that she is sailing to this pretty little tropical island with her Brazilian lover. Which is— she admit it!—an almost ludicrously fairy-tale ending to this story, like the page out of some housewife's dream. (Perhaps even a page out of her own dream, from years ago.) Yet what keeps her from dissolving right now into a complete fairy-tale shimmer is this solid truth, a truth which has veritably built her bones over the last few years—she was not rescued by a prince; she was the administrator of my own rescue.

CHAPTER IV

Conclusion

4.1 Conclusion

Ultimately, the researcher comes to the final chapter. In this chapter the researcher is going to conduct conclusion from the analysis of the journey to search forher identity In *Eat,Pray,Love* Novel by Elizabeth Gilbert using Soren Kierkagaard's existentialism theory.

Based on analysis above there are some results that are concluded. Aesthetic stage happens in Elizabeth's life in Italy. It happened when Elizabeth went to Rome to get the pleasure of heart through the party and entertainment with Italian friends, while enjoying delicious Italian food until she found her satisfaction. In Rome she tried to forget bad experiences of her marriage and other sentimental matters. She just does some fun. She goes to the various restaurants every day, museums, and party. Elizabeth also learns Italian. Then her journey in Italy she named "Eat" in her journal because she found the happiness and satisfaction in life through her Italian culinery.

Furthermore, Ethic stage happens in Elizabeth life when Elizabeth went to India. This blond woman visited an Ashram (a Hindu temple complete with dorms) situated outside Mumbai city of spiritual learning with a spiritual teacher. In here she meets the other people of various kind of religion background. But they all have the same goal, which want learn the moral value in meditation from the spiritual teacher. Opposite with her travels and experience in Italy, Elizabeth felt suppress and she could not enjoy her life freely, because in Ashram she just learn about moral values, like type of meditation and how methodof meditation. Every day she did yoga, praying, meditation for hours from morning till night, and help clean the Ashram together with another students who live with her. After Elizabeth "passed" spiritual exam wanted by her spiritual teacher, she then went to Bali as the next destination, thus her journey in India she named "Pray" because she has to fulfill the rules of spiritual norm to find the belief and values true meditation.

Religious stage occurs when Elizabeth is in Indonesia. In Bali she intends to find a the balance of life between the world and the spiritual, eventhough she is still not familiar with Balinese culture and totally speechless. Then she met a Hindu spiritual teacher or medicine man named Mr. KetutLiyer. Elizabeth tells him about her marriage and her journey around the world, including how hard she efforted to find the spiritual norm. When she told him about her experience in India, MrKetut smiled as she explained that if she want to meditate, pray and get closer to God, it did not must be tiring and rambling like that. MrKetut explained the way of good and easy meditation to getting closer with God, just about 15 minutes to 30 minutes a day. It can be done when she waking up in the morning and night before bed Mr. Ketut also said good meditation is smile from the heart, mind, to mouth. Besides making friends with Mr. Ketut, Elizabeth met a friend with Wayan, a widow who works as a herbalist to make health shemans, as well as his daughter named Tutti. Almost everyday Elizabeth visits Wayan and his daughterTutti for exchange ideas and play. In every visit she was given various herbal medicine for health by Wayan. After she enjoying meditation and find her truly religion in Bali anyway Elizabeth finds her true love, he is Felipe, a Brazilian man who has long lived in Bali. With Felipe, Elizabeth learns deeper about the intricacies of Bali and Indonesia culture, and socializes with friends of workers and foreign bussinesman in Bali. She also learned from Felipe about love and living

peacefully in Bali. Even she never expected her long journey looking for her identity arrive in Indonesia. So finally her journey in Indonesia she named "Love" in her journal, because she found what actually she wanted, from the learning spiritual and continued meditation until become spiritual person then love in Bali.



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