

**SYMBOLISM IN RICHARD BACH'S
*JONATHAN LIVINGSTON SEAGULL A STORY***

THESIS

**Submitted as Partial Fulfillment of The Requirements for The Sarjana
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DECLARATION

This thesis contains materials which have been accepted for the award of Sarjana Degree of English Department Faculty of Humanities UIN Sunan Ampel Surabaya entitled "*Symbolism In Richard Bach's Jonathan Livingston Seagull A Story*" truly my original work . It contains no material previously publishes or written by other person except where due references is made in the text of the thesis.

Surabaya, 7th January 2017

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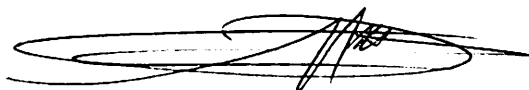
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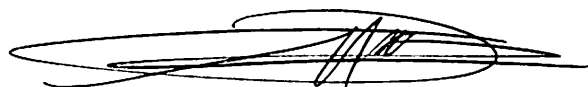
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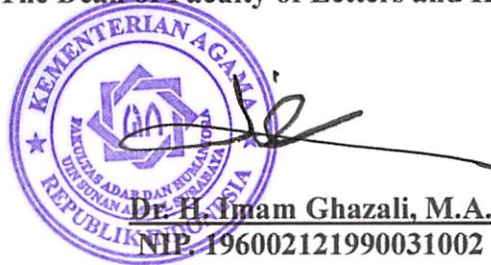
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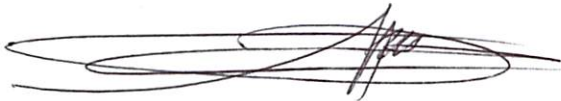
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ambiguities (Rene & Wellek. 12). It is descriptive art that we can recognize the fictionalization and the imagination. A literary work is complex form of character with multiple meanings and relationships that has aspect of personal expression, realization and exploitation, and fiction (Rene & Wellek.17). It utters the writer's self as reflection of the writer itself, and it shows what the writer wants to be something like their daydreaming and by releasing the writer's experience through her or his work (Rene & Wellek. 21).

In the world of literature, there are many works that can be discusses, such as drama, novel, short story, poetry, and others. Almost all people are familiar with stories, stories can be heard, read, told, and written. The story is one of literary works that is well known in the world. The story includes prose literature, like novel, poetry, and short story. From each genre of story, novel and short story have differences such formality of shape, and long story. Besides, the name of the short story is the small commercial fiction, true or imaginary, smaller than a novel is known as short story, usually consisting of between 500 and 15.000 words, which typically either sets up and resolves a single narrative point or depicts a mood or an atmosphere (Helicon. 9). Short stories are grouped as an easy story and no complexity in the beginning, concrete theme, some dialogs and ends with resolution. They are oral and short lived which have gossip, joke, fable, myth, legend.

Fable is one of the literary works that is well known in the world. Fable is a short prose fiction formulated to express and exemplify a useful truth, symbol, or

moral percept, often employing animals as representations of human characters traits (stableford. 137-138). In each fables whose actions teach a moral lesson or universal truth. Often the moral is stated at the end of the story.

In 1972 there was a fable that got New York Times best seller, where it remained for 38 week, under titled *Jonathan Livingston Seagull A Story*. In 1972 and 1973, the book topped the Publishers Weekly list of bestselling novels in the United States (Wikipedia). The story of Jonathan's life in *Jonathan Livingston Seagull a Story*, the author of this novelette was Richard Bach and he was a American writer. Bach is widely known as the author of some hugely popular 1970s best-sellers, including *Jonathan Livingston Seagull* (1970) and *Illusions: The Adventures of a Reluctant Messiah* (1977). Bach has authored numerous works of fiction and non-fiction, including *One* (1989) and *Out of My Mind* (1999). Most of Bach's books have been semi-autobiographical, using actual or fictionalized events from his life to illustrate his philosophy. Bach's books espouse his philosophy that our apparent physical limits and mortality are merely appearance. Bach is noted for his love of aviation and for his books related to flying in a metaphorical context. Bach is a pilot, has pursued flying as a hobby since the age of 17. *Jonathan Livingston Seagull a Story* , fable in novella it told about a seagull exactly a young seagull learn about life and flight. For most seagulls, life consist simply of eating and surviving. Flying is just a means of finding food. However, Jonathan Livingston Seagull is no ordinary

bird. For him, flying is life itself. Against the conventions of seagull society, he seeks to find a higher purpose and become the best at doing what he loves.

The reason why the researcher chooses *Jonathan Livingston Seagull a Story* as his subject is that this story is a good symbol as human being, who follow their dreams and make their own rules, a story that has inspired for people to get he or she goal of life. In Jonathan characters teaches that life is not only to feed, there are many things that more meaningful aspect in our life. God created the creatures perfectly, in character Jonathan good a metaphor as a human. knows about flying. Everyday he never give up to learns more and more . The researcher, as human beings, would be well served if we were willing to push against our own personal boundaries and discover what lies beyond. It is refreshing and insightful to learn more, grow more, open ourselves to truths we have not yet learned.

1.2 Statement of the Problem

1. How is Jonathan characterized in Richard Bach's *Jonathan Livingston Seagull a Story*?
2. How does Jonathan symbolize human characteristics?

1.3 Objective of the Study

1. To describe the characterization of Jonathan in Richard Bach's *Jonathan Livingston Seagull a Story*.

always manage to fit in all clear contradictions into a coherent whole (Carter 26-28).

New Criticism is a standard method in literary studies. It is also called as close reading. This theory useful for students in doing literary studies. Not only to reveal the meaning behind disoriented text on the poetry, but also to analyze prose fiction.

New Criticism is clearly characterized in principle and practice. Its concern is not with context-historical, biographical, intellectual and so on, and its interest is not in the 'misconceptions' of 'intention' or 'affect', but its concern is exclusively with the 'text in itself', with its language and organization. It does not seek a text's 'meaning', but how it 'speaks itself' (Selden Widdowson & Brooker 19). In the order word, new criticism is not focus on the context of historical, biographical, intellectual, and so on. It only focus on the text itself including its language and its organization.

"Close reading" is the only way we can know if a given author's intention or a given reader's interpretation actually represents the text's meaning is to carefully examine. It is because all the evidences provided by the language of the text itself including its images, symbols, metaphors, rhyme, meter, point of view, setting, characterization, plot, and so on (Tyson 137). In other word, closely reading to examine carefully is the way to understand the literary text meaning.

All in all, New Criticism is useful for students in doing literary studies including to analyze prose fiction. It focuses on the text itself and provide the evidences through the language of text itself including its images, symbols,

metaphors, rhyme, meter, point of view, setting, characterization, plot, and so on.

Therefore, in order to analyze Jonathan characterization and their relationship in Ricahrd Bach's novelette entitled *Jonathan Livingston Seagull*, this research will use New Criticism theory as supporting theory to analyze it concerning on their character and characterization. The following explanations of character and characterization are stated below:

2.1.1 Character

Character is the life of literature. It is the object of curiosity and attraction, liking and dislike, respect and blame (Bennet & Royle 60). A character may represent people or member of the ruling elite, another may represent the poor and the oppressed that are often at the mercy of the rich and powerful. It is because characteristic of characters are meant to represent certain categories of people in society. There are characters that act prominent roles. These are called major characters. The others are called minor character (Ade & Okunoye 40-41).

Characters in books have even become part of our everyday language. For example, the character 'oedipus' is used to be the symbol of a condition fundamental to psychoanalytic theory, whereby little boys want to kill their fathers and sleep with their mothers. The character 'Romeo' is being symbol of a certain kind of romantic young man like the hero of Shakespeare's *Romeo and Juliet* (c.1595). The protagonist character on Charles Dicken's *A Christmas Carol* (1843) refers to someone as a

All in all, characterization is the pattern adapted in the creation of characters in a work. It shows the characteristic of character, such as Jordan Baker in *The Great Gatsby* which is characterized as a liar and a cheat.

2.2 Structuralism

Structuralism is also described as anti humanism. It is because it opposes all forms of literary criticism in which the meaning is related to a human subject. One of structuralize who has particularly strong influence to the cultural theory is Ferdinand de Saussure. The whole of cultural theory is permeated by distinctions first drawn up by him (Carter 41-42).

One of Saussure important theory is his famous distinction between 'signifier' and 'signified'. For him, words do not refer directly to things, in other words, there is invisible connection between a word and the thing to which it refers. Words are signs with two aspects: the 'signifier' and the 'signified'. 'Signifier' is what is written or spoken. 'Signified' is what is thought when the word is written or uttered. Meaning is supposed not through the word's relation to something but in understanding it as part of a system of relationships, as part of a sign-system. The most common and easily clear illustration of the principle is in the system of traffic lights. Red, yellow and green have no intrinsic meanings but mean 'stop', 'get ready' and 'go' only in relation to each other in the context of a set of traffic lights (42-43).

The signified is considered to be the concept that exists within the mind that we want to communicate. This may be a set of experiences, impressions or perhaps feelings related to an object or situation. For example, 'dog' is signified to the mental representation of what a dog is. The letters D O G as the signifier, and when it is seen together, it is signified the concept of dog in written English. It is representative of concept (O'Neill 67).

All in all, structuralism opposes all forms of literary criticism in which the meaning is related to a human subject. So that, it also called as anti-humanism. Ferdinand de Saussure, one of famous structuralists who has term 'signified' and 'signifier'. 'Signifier' is what is written or spoken. 'Signified' is what is thought when the word is written or uttered.

2.2.1 Semiotic

Semiotics or semiology is the science of sign systems. It is related to structuralism, on the other hand structuralism also concerns itself with systems. It is such as kinship relations, which does not make use of signs (Carter 43).

As the study of sign systems, the basic aim of semiotic theory is to understand the structure of sign systems in relation to the way they convey meaning. Semiotics takes the view that signs can be organized within various media, to form texts that can convey some kind of meaning. Together, the signifier and the signified combine to become a sign. According to Saussure, a sign is what is experienced when someone

comes into interaction with a set of stimuli that can be connected to a mental concept (O'Neill 67).

The term 'semiotics' is often used in connotation with the theory of structuralism. The American philosopher C S Peirce drew up three useful distinctions between different types of sign (in Saussure's sense of the word).

1. The 'Iconic' is a sign which resembles its referent. For example, on road signs a picture of a ship near a port, or a car falling off a quayside. The word 'icon' is of course still used for images representing the Virgin Mary in the Russian Orthodox Church. Nowadays the word is most commonly used to refer to those little images identifying various functions on a computer.
2. The 'Indexical' is a sign associated with a referent. For example, a sign of smoke is indicated as a sign of fire, or sign of a flash as a warning about electricity.
3. The 'Symbolic' is a sign which has only an arbitrary relation to its referent. In this case, the words in a language is sign to its referent (Charter 43-44). All in all, Semiotics or semiology is the science of sign systems. Its aim is to understand the structure of sign systems in relation to the way they convey meaning. There are three useful distinctions between different types of sign (in Saussure's sense of the word) by an American philosopher C S Peirce, that is, the iconic, the indexical and the symbolic.

2.2.2 Symbolism

As explained above, in semiotic symbolic is one of three useful distinctions between types of sign in Saussure's sense of the word. The 'Symbolic' is a sign which has only an arbitrary relation to its referent. In this case, the words in a language is sign to its referent (Charter 44). A symbol is something that is itself and yet represents something else. So that, symbolism refers to anything that means more than what it is in literature. An image or object can be used to suggest complex or multiple meanings (Gillespie 187).

A symbol is an image that has both literal and figurative meaning, a concrete universal. If an image takes place repeatedly in a text, it probably has symbolic significance. Common symbols are usually easy to understand. For example, spring is usually a symbol of rebirth or youth, autumn is usually a symbol of death or dying, and a river is usually a symbol of life or of a journey. Thus, a symbol has properties similar to those of the abstract idea it stands for. For example, a river can symbolize life because both a river and life are fluid and forward moving; both have a source and an endpoint. In addition, a river literally nurtures life. It is because some life forms live in it and others drink from it. The context provided by the text also helps us figure out a symbol's meaning. Sometimes, the context provided by the text is all we have to go on. It is because some symbols are private, or meaningful only to the author, and therefore harder to figure out. We may suspect, for example, that the image of a purple felt hat has symbolic significance in a story because it recurs

Moral philosophical approach is moral/philosophical critics believing that the larger purpose of literature is to teach morality and to probe philosophical issues. This approach does not view literature merely as "art" isolated from all moral implications; it recognizes that literature can affect readers, whether subtly or directly, and that the message of a work--and not just the decorous vehicle for that message--is important (Aouda Aljohani and Thamer Al-Ghamdi: www.ksu.edu.sa/colleges/art/eng/461-Eng/Handouts.htm).

In addition, one should not understate the extent to which there has been some mutual influence between literature and philosophy. Just as some novelists have employed philosophical ideas in their novels, so some philosophers have used novels for philosophical purposes, including the use of fictional forms to express their philosophy (Horton 72).

Moreover, according to Martha Nussbaum in Bressler's book, literary form is not separable from philosophical content, but is, itself, a part of content an integral part, then of the search for and the statement of truth (Horton 73).

2.4 Review of Related Studies

In order to enlarge the knowledge about this research, the researcher reviewed the previous studies which have relation with this research in some aspects. Firstly is a reviewed of *The Influence of Jonathan's Character on Resolving His Personal Conflict in Richard Bach's Jonathan Livingston Seagull* by Krisharyanti, Wuri

(2010). In her thesis, she wrote about the influence of Jonathan's character on resolving his personal conflict. She is use a psychological approach to comprehend the pattern of human personality and behavior, and than combine some theories of character, characterization, theory of conflicts, conflict revolution, and managing conflict.

The second previous studies from Rahmat Pratama, Yosep (2009). Entitled *Perceptions of Achieving a Successful Life Revealed In Amy Tan's the Kitchen God's Wife and Richard Bach's Jonathan Livingston Seagull*. In his thesis , he analyzed the two novel with comparative study. He is use psychological approach, perception theory

In this study, it is focuses on the symbolism that is shown by Jonathan's character. The symbols shows as a human characteristic. The researcher will analyze it through symbolism theory of semiotic.

The story of *Jonathan Livingston Seagull* is delivered using third person point of view. A narrator is telling the story about Jonathan, so Jonathan's name is used many times, along with descriptions of what "he" is doing.

“.... A hundred feet in the sky he lowered his webbed feet (Bach. 3).”

“He narrowed his eyes in fierce concentration, held his breath, forced one ... single ... more ... inch ... of ... curve ... Then his feathers ruffled, he stalled and fell (Bach. 3).”

Jonathan in the story is the main character. He is described as a lonely seagull who does not care about the customs of the flock but rather follows his inner desire of gathering more knowledge and skills. He is a seagull who is passionate about flying and striving for perfection.

“But way off alone, out by himself beyond boat and shore, Jonathan Livingston Seagull was practicing (Bach. 3).”

A hundred feet in the sky he lowered his webbed feet, lifted his beak, and strained to hold a painful hard twisting curve through his wings. The curve meant that he would fly slowly, and now he slowed until the wind was a whisper in his face, until the ocean stood still beneath him (Bach. 3).

3.1.1 Strong spirit

Jonathan's passion to learn about low flying makes his parents dismay. His father says, "this flying business is all very well, but you can't eat a glide, you know. Don't you forget that the reason you fly is to eat (Bach 15)." Then, for the next few days Jonathan tries to behave like the other gulls, but then, he realizes that it is all so pointless. He thinks that deliberately dropping a hard-won anchovy to a hungry old gull chasing him, he can be spending all this time learning to fly.

Jonathan nodded obediently. For the next few days he tried to behave like the other gulls; he really tried, screeching and fighting with the flock around the piers and fishing boats, diving on scraps of fish and bread. But he couldn't make it work. It's all so pointless, he thought, deliberately dropping a hard-won anchovy to a hungry old gull chasing him. I could be spending all this time learning to fly. There's so much to learn! It wasn't long before Jonathan Gull was off by himself again, far out sea, hungry, happy, learning (Bach 5).

It shows that Jonathan's learning in perfection makes Jonathan have strong spirit. Jonathan had tried to behave like the other gulls but he found that it was all so pointless and he decided to spend his time to learn to fly instead. It shows that Jonathan's aware of what it is that attracts him and his decision to choose his choice to learn in flying instead of screeching and fighting with the flock to find and eat scraps of fish is a proof that his free will to perfect himself in learning more about flying makes him have strong spirit to achieve it. Jonathan is attracted to learn more in flying because he wants to know what he can and cannot do in the air. He uses his rationality to see what he can and cannot do in the air and perfect himself.

the pelicans, the albatross? Why don't you *eat*? Jon, you're bone and feathers!" "I don't mind being bone and feathers, Mum. I just want to know what I can do in the air and what I can't, that's all. I just want to know (Bach. 4)."

From the conversation above, it shows that Jonathan has a reason why he wants to perfect himself in flying that is because Jonathan has a reason why Jonathan wants to learn about flying. Jonathan think that life is not about finding food and eat. He wants to know what he can and what he can't do in the air. This is the relates to human being. When the people want to try something new for his or her life to more meaningful. The people wanting to know of what he can and he cannot do. It denotes the researcher that in perfection there is a reason as a manifestation of mind rationality that motivates someone to perfect himself.

Cronan says that all the superiorities observable in the human person are traceable to the possession of that one root power which is his specific difference: rationality. By this he completes the universe and perfects himself (Cronan. 57). Therefore, reason becomes the key in perfection. Jonathan's reason of wanting to know of what he can and he cannot do in the air becomes the realistic standard of perfection. There is a process of learning to know and accept of what man can and cannot do. Thus, perfection works in the frame of rationality.

From two thousand feet he tried again, rolling into his dive, beak straight down, wings full out and stable from the moment he passed fifty miles per

hour. It took tremendous strength, but it worked. In ten seconds he had blurred through ninety miles per hour. Jonathan had set a world speed record for seagulls! (Bach. 6).

His successful achievement of knowing how to fly at high speed and of setting a world speed record is followed by another problem that is how to do a pullout at that speed in its vertical dive. In other words how to fly at high speed and to control it. When he begins his pullout by changing the angle of his wings, he snaps into the same terrible uncontrolled disaster.

The instant he began his pullout, the instant he changed the angle of his wings, he snapped into that same terrible uncontrolled disaster, and at ninety miles per hour it hit him like dynamite. Jonathan Seagull exploded in midair and smashed down into a brick-hard sea (Bach. 6).

This failure in the beginning makes him want to end his learning in flying at high speed but his strong spirit coupled with his courage to never give up motivate and push him to get up to strive to find the way how to fly at high speed and under control.

His wings were ragged bars of lead, but the weight of failure was even heavier on his back. He wished, feebly, that the weight could be just enough to drag him gently down to the bottom, and end it all. My father was right. I must forget this foolishness. I must fly home to the Flock and be content as I am, as a poor limited seagull. But no, he thought. I am done with the way I was, I am done with everything I learned. I am a seagull like every other seagull, and I will fly like one. So he climbed painfully to a hundred feet and flapped his wings harder, pressing for shore (Bach. 7).

It is rationality which gives man intellectual operation to perfect himself (Cronan 61). Jonathan's rationality to know what he can and cannot do empowers him to make a reflection and evaluation of what he has done. It can be seen after his failure in doing his pullout in its vertical dive.

As he sank low in the water, a strange hollow voice sounded within him. There's no way around it. I am a seagull. I am limited by my nature. If I were meant to learn so much about flying, I'd have charts for brains. If I were meant to fly at speed, I'd have a falcon's short wings, and live on mice instead of fish (Bach 7).

Rationality empowers man to see what he can and cannot do and perfect himself like what Jonathan has showed. His rationality makes him be able to do an evaluation of what he has done in learning how to fly at high speed. This is to the human being, who is able to think critically of why he can do that and cannot do that, of how to face the problems or obstacles and then how to find different ways in order to solve it. It can be seen from Jonathan's evaluation saying that he is limited by his nature since he does not have charts for brains and does not have a falcon's short wings to fly at high speed. Because of his rationality, he finds the cause of why he cannot fly at high speed. It is because he does not have a falcon's short wings, but at the same time it also makes him find the way of what he can do, of what he should do in order to fly at high speed that is he should have a falcon's short wings.

There in the night, a hundred feet in the air, Jonathan Livingston Seagull—blinked. His pain, his resolutions, vanished. Short wings. A falcon's short wings! That's the answer! What a fool I've been! All I need is a tiny little

wing, all I need is to fold most of my wings and fly on just the tips alone!
Short wings! (Bach. 8).

It shows that learning in perfection makes him have innovative ability to find, to seek out, and to do different ways in order to solve the obstacles and to achieve what he wants. In the oxford advanced learner's dictionary, innovative means introducing or using new ideas, techniques, etc. Therefore, someone who has innovative ability is the one who has the ability to find out new ideas or techniques in doing things. In other words he has the ability to find different ways of doing things. Having innovative ability in achievement means he or she has the ability to find new techniques and use them in order to achieve his or her goal.

Learning in perfection to know what he can and cannot do empowers Jonathan to find a new technique how to fly at high speed that is to use short wings; to fold most of his wings and fly on just the tips alone. It is the proof that his learning in perfection makes Jonathan have innovative ability.

Having innovative ability is needed in achievement. It is also stated by McClelland. He says that individuals high in need for achievement should be more restless and avoid routine. They should be more innovative. They should be more likely to seek out information to find better ways of doing things (249). Therefore, innovative ability as the result of learning in perfection will help someone find new techniques to achieve what he or she wants like what Jonathan has showed.

The wind was a monster roar at his head. Seventy miles per hour, ninety, a hundred and twenty and faster still. The wing-strain now at a hundred and forty miles per hour wasn't nearly as hard as it had been before at seventy, and with the faintest twist of his wingtips he eased out of the dive and shot above the waves, a grey cannonball under the moon. He closed his eyes to slits against the wind and rejoiced. A hundred forty miles per hour! And under control! (Bach. 11)

Jonathan's innovative ability helps him learn and achieve how to fly at high speed and under control. Moreover, it also helps him find other findings in flying. He discovered the loop, the slow roll, the point roll, the inverted spin, the gull bunt, the pinwheel.

Jonathan's passion to perfect himself in flying becomes his goal of life. The reason why he wants to perfect himself in flying is because he wants to know what he can and cannot do in the air. This kind of thinking motivates him to learn more about flying. He begins with his curiosity about slow and low flying above the water.

He lowered his webbed feet, lifted his beak, and strained to hold a painful hard twisting curve through his wings. The curve meant that he would fly slowly, and now he slowed until the wind was a whisper in his face, until the ocean stood still beneath him. He narrowed his eyes in fierce concentration, held his breath, forced one single more inch of curve. Then his feathers ruffled, he stalled and fell (Bach 3).

Although he stalls and falls, but he does not give up to learn about slow and low flying. He still tries to make hundreds of low level glides, experimenting (Bach

4). Moreover, seagulls never falter, never stall. To stall in the air is for them disgrace and it is dishonor. Nevertheless, Jonathan is unashamed and stretches his wings again in that trembling hard curve slowing, slowing and stalling once more. Finally he can stay in the air longer, with less effort by flying at altitudes less than half his wingspan above the water.

When he flew at altitudes less than half his wingspan above the water he could stay in the air longer, with less effort. His glides ended not with the usual feet-down splash into the sea, but with a long flat wake as he touched the surface with his feet tightly streamlined against his body (Bach 4).

It shows that his reason to know what he can and cannot do in low flying motivates him to keep learning, experimenting and doing hundreds of low-level glides until finally he can know how to stay in the air longer with less effort. Therefore, his learning in perfection to know what he can and cannot do in the air makes him have great courage to never give up in learning about low flying. His courage to never give up has helped and given him a great contribution in his achievement of knowing how to stay in the air longer with less effort.

Therefore, the courage to never give up is important in achievement because it can support and strengthen one's motivation to face and to overcome difficult obstacles and or failures like what Jonathan has showed. Although he stalls and falls at the first learning, but he still tries hundreds of low-level glides until he finally can know how to fly longer in the air with less effort.

Learning in perfection means learning to perfect himself for the sake of the unlimited goodness of anything in which human's rationality and free will as the image of God is realized and attracted. His perfection meets its full completeness and actualization into existence through others in which he can share, learn, and communicate to find the good in every one of themselves.

At this stage, the writer finds that Jonathan's learning to perfect himself in flying makes him have a high desire to know and understand. The need to know and understand helps Jonathan reach a perfect speed in flying as his achievement in heaven.

When he arrives in heaven, his feathers glow brilliant white and his wings are smooth and perfect as sheets of polished silver. With his new wings, Jonathan is more eager to learn about perfect speed. He finds that why though it is much faster than his old level flight record but it is still a limit that will take great effort to crack. In heaven, he thinks that there should be no limits (Bach. 16).

When he is out with his instructor, Jonathan thinks that why there are few gulls in heaven (Bach. 18). Moreover, when the gulls that are not night flying stand together on the sand, Jonathan asks Chiang whether there is such place as heaven (Bach. 20).

All of those questions show that his learning to perfect himself in flying makes him have a high desire to know and understand about anything for the sake of satisfying his learning in flying. His question of why there are few gulls in heaven helps him know who he really is and he is pretty well a one-in-a-million bird that differs him with the flock believing eating is the only matter of life. It helps him know and understand that there is more to life than eating, or fighting, or power in the flock (Bach. 19).

“Where is everybody, Sullivan?” he asked silently, quite at home now with the easy telepathy that these gulls used instead of screams and gracks. “Why aren’t there more of us here? Why, where I came from there were...” “...thousands and thousands of gulls. I know.” Sullivan shook his head. “The only answer I can see, Jonathan, is that you are pretty well a one-in-a-million bird. Most of us came along ever so slowly (Bach. 23).

The high desire to know and understand gives him an understanding that what he has done so far with his decision to learn in perfection in flying is important to achieve what he wants since we choose our next world through what we learn in this perfection. Learn nothing, and the next world is the same as this one, all the same limitations and lead weights to overcome (Bach 24). It is true since someone who learns in perfection shows that he is aware of his ability in rationality and free will as the image of God that can empower him to improve and perfect himself to achieve what he or she wants.

Choosing the next world through what man learn in this perfection means that how man reaches what he or she wants is influenced by learning in using the intellectual operation of human mind: rationality as the image of God to know what it is that attracts him, to follow his free will, to respond and evaluate what he has done in order to solve obstacles and find a better ways in reaching what he or she wants.

It is also supported by Gestalt statement that learning is a cognitive phenomenon. The learner thinks about all of the ingredients necessary to solve a problem and puts them together (cognitively) first one way and then another until the problem is solved (Hergenhahn and Olson 261). Therefore, learning in perfection that is the unlimited goodness of anything in which human's rationality and free will as the image of God is realized and attracted will influence human's process learning in solving obstacles and in achieving what he or she wants.

In addition, the quality of what he or she wants is also influenced by his or her intellectual operation, rationality in valuing the life. Most of the flock on earth believes that life is the unknown and the unknowable, except that we are put into this world to eat, to stay alive as long as we possible can (Bach 35).

All in all , Jonathan is symbol as a human being. The people who follow their dreams and make their own rules. Jonathan learning perfection in flying is described man learn in perfection. It means that how man reaches what he or she wants is influenced by learning in using the intellectual operation of human mind, rationality as the image of God to know what it is that attracts him, to follow his free will, to

The answers of his high desire to know and understand help him know what he should do and then guide him to solve obstacles and achieve his goal. It is also supported by Maslow that states that desire to know and understand is related to the satisfaction of the basic needs. It is related to the ability to satisfy all human needs. In other words, knowing and understanding are thought to be tools used in solving problems and overcoming obstacles (Hergentan and Olson 480). His high desire to know and understand has helped him know and understand who he really is, what and how he should achieve a perfect speed as his achievement in heaven.

Then one day Jonathan, standing on the shore, closing his eyes, concentrating, all in a flash knew what Chiang had been telling him. “Why, that’s true! I am a perfect, unlimited gull!” He felt a great shock of joy. “Good!” said Chiang, and there was victory in his voice. Jonathan opened his eyes (Bach. 29). He stood alone with the Elder on a totally different seashore trees down to the water’s edge, twin yellow suns turning overhead.

3.2.6 Symbol of Instructor

Instructor is the important symbol, in the story it has relation with Jonathan. Instructor symbolizes kindness and love. Learning in perfection is directed to and for the sake of kindness and love. Perfection meets its full completeness and actualization in loving others to help them see their real goodness as the image of God and by this sharing of perfection within self and others in reciprocal will complete and perfect

From the quotation above, love to help each other is needed in achievement since in the process of achieving; of having a desire to overcome obstacles, to exercise power, to strive to do something difficult as well and as quickly as possible needs situations in which people have personal responsibility for the outcome and that give them feedback on how well they are doing (McClelland 595). In knowing how well they are doing it needs others to give them feedback and or comparison whether he or she is more capable of doing something. In other words, love to help each other will help and give them feedback in the process of achievement. This feedback can be in the form of anything. It can be a suggestion, a pressure, or a demonstration. Therefore, love to help others will help and guide others achieve what they want like what Jonathan has showed in loving to help his students learn in flying.

Love to help others see the goodness in every one of them has helped Kirk Maynard Gull to learn to fly. Maynard Gull cannot move his wings and asks Jonathan to help him fly. Jonathan who has learned about perfection realized that each of them has the powerful ability to perfect themselves; to make the unlimited goodness of anything. They are rationality and free will. The problem is whether they realize and want to use them or not to achieve what they want. Jonathan says to Maynard that he has the freedom to be himself, his true self, here and now.

“Maynard Gull, you have the freedom to be yourself, your true self, here and now, and nothing can stand in your way. It is the Law of the Great Gull, the Law that Is.”

“Are you saying I can fly?”

“I say you are free.” (Bach. 40)

Then, Maynard Gull spreads his wings, effortlessly, and lifts into the dark night air and says, “I can fly! Listen! I CAN FLY!” (Bach. 40). It shows that Maynard’s successful achievement to fly is because he has realized his true self as the image of God who has the powerful ability to perfect himself through rationality and free will to be what he wants. Because of Jonathan’s help, Maynard becomes to know his freedom. It becomes the proof that in achieving a goal it needs others as a medium to give them feedback and or comparison. Love to help each other will help and guide people achieve what they want.

All in all from the analysis above, there are connected with all symbol relates in Jonathan as human being. In fact, in order to discover himself, he must remove himself from eating (fixation) of the flock (society) thus he become an outcast because he need to let go the comfort zone to search for the heaven of his desire (perfection).

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