

CHAPTER I

INTRODUCTION

This chapter contains the background of the study, research question, purpose of the study, scope of the study, significance of the study, and previous related study.

1.1 Background of the Study

Stoic ethics are part of Stoicism. Stoicism is an issue that recently found after the tsunami in Japan in 2011. This issue arises because the attitude of the Japanese represented one of the Stoic's ethics *Apatheia*. The issue published in one of Indonesian newspapers, *Suara Pembaruan*, in March 19, 2011, entitled "Ketabahan Sebagai Kebajikan". According to the newspaper, the Stoic ethic is reflected by the Japanese through their attitude such as discipline while standing in line for foods, did not panic when a power outage took place after the tsunami, and did not do any thievery.

Stoicism is a moral philosophy, was found by Zeno of Citium. Stoicism is a philosophy of mind. The Stoic distinguishes the mind and the soul from the body, but they take the soul itself to be corporeal. They identified the soul with 'breath' (*pneuma*) that completely interpenetrates every part of the flesh, blood, bones, and sinews (Long, 2001: 282). Stoicism taught that a kindness will

achieve happiness. Happiness is obtained from the kindness that comes from the mind. Stoicism also taught people in facing the worst things in life.

According to Kare Anderson in *Forbes* site, Stoicism still matters today because of these five reasons. First, Stoicism was built for hard times. Stoicism was born in Athens just a few decades after the conquest of Alexander the Great and the fall of Greek. In that period, Stoicism offered a security and peace in a time of warfare and crisis, and did promise an unshaken happiness in this life. Second, Stoicism is made for globalization. Stoicism is the first Western philosophy to preach universal brotherhood. It unites races and religion. Third, if you are Christian, you are already part-Stoic. Stoicism is the foundation of Christian religion because many of the leaders in the early Christian church were former of Stoics. Besides, Stoicism was dominated by the Roman culture for centuries and Christianity became a part of the Roman's culture. Fourth, Stoicism is the unofficial philosophy of the military. Stockdale, a naval aviator of A4-E Skyhawk who had been a prisoner in Vietnam while the Skyhawk was shot down by Vietnam, used Stoicism while he was in prison. Stoicism saved his life while he had been in prison for seven years. He remembered the lesson of Stoic he was learn before and it helped him to face the grim reality of his situation, without giving in to desperation and depression. Stoicism is also taught in Naval Academy. Nancy Sherman in her book, *The Stoic Warrior*, argued:

“Stoicism is a driving force behind the military mindset, self-control, and inner strength. Many officers and students alike felt they had come home.”

Stoicism is very helpful for students in the military academy in facing any situation, for instance the situation faced by Stockdale. Fifth, Stoicism is a philosophy for a leadership. A leader has to be ready in facing problems and has to be capable making an important decision. The leader also has to control himself before control events. According to Marcus Aurelius the emperor, one of Stoic philosopher, a leader has found that a Stoic attitude earns them respect in the face of failure, and guards them against the arrogance in the face of success. Based on the results of interview with Obama, an American President, he said that as a leader, he has to routines himself in making the important decisions, he has to be ready in facing the day, and he could not be going to the day by distraction and trivia. It seems clear that Obama applies Stoic in his routines. The more the leader practices Stoic qualities in good times, the more likely that he will find them in himself when they are most needed.

Stoicism exists not only in the real life, but also in the story through a novel. According to Little, a novel is actual very interesting because it can portray the world living phenomena which is adopted from the writer's living experiences, the way, the description and dialogue and many thus explores basic human in depth (1981:68). By using the novel, the writer could convey the idea and imagination through the story, the phenomenon, the events, and also the issues in the writer's life (Sumardjo, 2004:82). Novel is contained of the story,

the dialogue, and the narration. Novel is specifically the inner self that determines thought, speech, and behavior. Through dialogue, action, and commentary, literature captures some of the interactions of character and circumstance (Robert, 1964: 54). Through the dialogue and narration, the novel can be analyzed. The analyzing of the novel can be the story, the characters, and the issues in the novel. One kind of issues that contains and can be analyzed in the novel is Stoicism.

Stoicism's analyze in a novel, has done by Ilona Adriana in 2012. She was a Japanese Literature student in Padjajaran University. She wrote a thesis about Stoicism entitled "*Konsep Etika Stoic Tokoh Ayakura Satoko dalam Novel Haru No Yuki Karya Mishima Yukio: Pendekatan Filsafat Moral*". She focuses on Stoicism and Error Reasoning. She analyzes the facts that indicating Stoicism ethic in the character of Ayakura Satoko. She describes the emotion as error reasoning in the character of Ayakura Satoko.

The writer only focuses on the three major of Stoic ethics and analysis the three main concepts of Stoic ethics by using a working table. The writer discusses Stoicism by analyzing a novel of Mitch Albom entitled *Have a Little Faith*. *Have a Little Faith* is a non-fiction novel by Mitch Albom. It is released on September 2009. A true story novel tells about the journey of life and religiosity. According to *Oprah* official website, this novel won best non-fiction book of 2009, and #1 New York Times bestseller.

Mitch Albom is an inspiring writer and an American international best-selling author. He is a journalist, screenwriter, playwright, radio and television broadcaster and musician. According to Mitch Albom official website, his books have collectively sold over 33 million copies worldwide; have been published in forty-one territories and in forty-two languages around the world; and have been made into Emmy Award-winning and critically-acclaimed television movies.

The great success of Mitch Albom and the theme of this book, makes the writer is interested to analyze the various possibilities for the Stoicism issue that occurred in the *Have a Little Faith*. The writer uses the *Have a Little Faith*, a novel by Mitch Albom as the source of the study, dealing with the narrations and dialogues from Mitch Albom's *Have a Little Faith*. The writer analyzes the issue of Stoicism by taking the theory of Stoicism.

1.2 Research Question

The research question in this study is:

How are Stoic ethics portrayed in *Have A Little Faith* the novel?

1.3 Purpose of the Study

The purpose of this study is to find out how Stoic ethics portrayed in the *Have A Little Faith* novel by Mitch Albom.

1.4 Scope of the Study

The writer will only focus on the narration and dialogues that indicating Stoic ethic in *Have A Little Faith* novel by Mitch Albom.

1.5 Significance of the Study

This study is hoped theoretically to give a contribution and enrich the understanding of Stoicism and the lesson about life. The accomplishment of this study is hoped to give a great contribution and be a valuable reference to student in English Department of State University of Jakarta.

1.6 Previous Related Study

There are two related studies that were published previously in Indonesia. First is a journal in *Suara Pembaruan* newspaper entitled “Ketabahan Sebagai Kebajikan”, which was reported about Stoic ethic of Japanese post-tsunami. The journal was written by a philosophy professor in Atma Jaya University, Alois Agus Nugroho, and published in *Suara Pembaruan* in March 19, 2011. It was reported about the Stoic of Japanese attitude and showed one of the Stoic attitudes, *Apatheia*. It reflects by the attitude such as discipline while standing in line for foods, did not panic when a power outage took place after the tsunami, and did not pillage the store around. In this study, the writer told that Stoic ethic is also shown in the novel and the movie in Japan. There are serial movie *Oshin* which was on Indonesia television TVRI in the early 1980; *Madadayo*, a movie

by Akira Kurosawa. A movie which is adapted by Yuki Mishio the novel entitled *Haru no Yuki*, in 2005; and last is *Nijushi no Hitomo* the movie. These movies show that Stoic is an ethic that has been taught to Japanese.

Second is Ilona Adriana in 2012. She wrote a thesis entitled “Konsep Etika *Stoic* Tokoh Ayakura Satoko dalam Novel *Haru No Yuki* Karya Mishima Yukio: Pendekatan Filsafat Moral”. On her thesis, she told that her thesis is related to the news from *Suara Pembaruan*. She focuses on Stoicism and Error Reasoning. She analyzes the facts that indicating Stoicism ethic in the character of Ayakura Satoko. She describes that emotion as error reasoning in the character of Ayakura Satoko.

According to the related studies above, and reminds that the scope of the issue only in Japan area, the writer is interested to study about Stoicism in the scope outside the Japan.

CHAPTER II

LITERATURE REVIEW

This chapter contains of the literature review that discuss from Stoicism, Stoic ethics, Philosophy, Hellenistic, Moral Philosophy, Literature, Novel, Non-fiction novel, *Have a Little Faith*, and theoretical framework.

2.1 Stoicism

Stoicism is a school of ethics and focuses on the mind as guidance in attitude. Stoicism teaches that people will achieve the happiness while their attitude is based on their mind or rational thought. People will be happy while they are not controlled by their feelings but their rational thought.

Stoicism is a part of moral philosophy Aristotle. It was born in Athens in the time of the reign of The Great Alexander, Hellenistic period, with Zeno of Citium as the founder (334-262 BC). Stoicism derives from *Stoa* (porch), a place where the philosophers gathered and met the students. Stoic is a name of the pupils who learned Stoicism in that school.

According to Brad Inwood in *The Cambridge Companion to Stoic*, Stoic tradition has three periods; Early Stoa, Middle Stoa, and New Stoa. First is Early

Stoa (300-150 BC). The Early Stoa was the birth of Stoicism. It found by Zeno of Citium. The period included the leadership of the greatest Stoic of them all, Chripsippus. Second is Middle Stoa (150-55 BC). The Middle Stoa (129-30 BC) was the era of Panaetius and Posidonus. Third was the New Stoa (30 BC-200 AD) with Seneca, Epictetus, and Marcus Aurelius as the philosophers.

The evolution of Stoicism started from Old Stoic, Middle Stoic, Late Stoic, Renaissance Neo-Stoicism, and Enlightenment. The Old Stoic ended on 206 BC and the philosopher was Chripsippus who were established Stoic completely. The Middle Stoic was a context of Stoic politics and started to shift to Roman. The philosopher was Poseidonos (51 BC) and Cicero (43 BC). Both are the official notable in the reign of Rome. The Late Stoic, in this period, Stoic was become more systematic by Epictetus (135 AD). The Renaissance Neo-Stoicism, Stoicism had lost in the period before because the dominant of Church as the highest possessor. In the Enlightenment, Stoic went back in the middle of 18 century. The philosopher incorporated in 'citizen of the world'. They are Diderot, Shiller, and Paine (Heater: 2002). The principal theory is still in mind and nature even the Stoic has revolved.

From the periods and evolutions of Stoic, it can be summarized that the Early Stoa is also the Old Stoa with Zeno and Chripsippuss as the philosopher. The Middle Stoa period is same to the Middle Stoa in the evolution with Panaetius, Posidonius, and Cicero as the philosopher. And last, the Late Stoa is

also same to the New Stoa with Seneca, Epictetus, and Marcus Aurelius as the philosopher.

The philosophers of Stoicism in the Hellenistic period were Zeno of Citium, Chrysippus, Posidonius, Panaetius, Cicero, Epictetus, Seneca, and Marcus Aurelius. Zeno was one of the passengers on the ship that drowned and ceased in Athens. He lost all of his belongings but he enjoyed it. He said that losing those belongings made his life easier:

“Possessions encouraged me to be not so burdened (Brennan, 2005: 11).”

He started his life without those lost possession and learned philosophy in Athens, a place where his ship was wrecked, then taught philosophy. He believed that happiness must come from a mind, not a satisfaction. He said that a wise man was not free to ignore the rights and obligations to others.

The happiness would come to people who served themselves to society and he did. He got his happiness by teaching people and serving himself to society. The other Stoics in this period were a Roman aristocrat and intellectual, Panaetius of Rhodes (185-110 BC), and his successor Posidonius of Apamea (130-50 BC). They took a greater interest in the writings of Plato and Aristotle (Brennan, 2005: 13)

Stoicism focuses on kindness. According to Cicero, a great Roman orator and statesman, kindness reflects happiness because happiness gives a real satisfaction. Kindness is the only thing that you need to achieve happiness. You will get happiness if you do good things in every condition. He added:

“Happiness still abides even when we are tortured heavily (Brennan, 2005: 16).”

Stoicism helps holding out while the worst things come. It reminds that people will get happiness even they face the worst thing in life. This doctrine had been practiced by Epictetus, a slave in Rome. As a slave, he suffered much torture from his employer. His legs were broken by his master and made him could not walk forever. Those trials of life made him strong. He did not complain while he got those bad things from his employer. His disregard attitude made him persist through the life. As a Stoic, he realized that nothing he could do because as a slave, he did not have anything to be strived for. As a Stoic, he had to follow nature which meant still continuing life although he was a paralytic, to keep the happiness with him. It caused he could not change the condition even he strived. To make him enjoying his condition, he stated that the lameness restricted body movement, but did not the way of thinking (Schoch: 2005). It showed that even he was a paralytic – his movement was restricted because of he lost his legs, he still got the happiness as long as he thought he would get the happiness.

Seneca was a chief adviser to the emperor Nero in a decade. Seneca was in no way the cause of Nero's corruption, and indeed at last became his victim, when the emperor accused him of conspiracy. He sought the relief he had so often advised. Nevertheless, he did assist Nero in some of his enormities, and certainly profited from his position as adviser to the emperor; if he moderated some of Nero's madness, he still is tainted with some of his crimes. It is rather sad that his immense intellectual and practical abilities brought him to the attention of the emperors he served (Brennan, 2005: 15). He stated that, He said that a Stoic will easily face every condition in their life.

Marcus Aurelius was a Roman emperor who brought Stoic to the emperor's sit. Marcus was influenced by Epictetus. Marcus was a good emperor and good man. He said that life was a movie. There were an actor and a director. We as the actor just followed what the director asked. The director was the nature. (Epiktet, *Handbuchlein der Ethik*, Bab 17, E. Neitzke Stuttgart, 1974: 25)

According to Zeno, Stoicism is a philosophy of mind. He taught Stoic at his school named Stoicism. He taught that the people will achieve the happiness if they act based on their rational thought which has in their mind. The Stoics distinguished the mind and the soul from the body, but they took the soul itself to be corporeal. They identified the soul with 'breath' (*pneuma*) that completely interpenetrates every part of the flesh, blood, bones, and sinews (Long, 2001: 282). According to Becker, Stoicism is a natural ethics which means a Stoic has to follow nature to get a right way in life:

Stoicism has long been identified with a discredited form of naturalistic ethics—one in which the supreme principle is “follow nature.” The ancient stoics apparently believed that nature was a teleological system—a vast goal-oriented entity. They apparently believed that within this vast entity, and with respect to its goal or end, humans had a discoverable role, both as a species and as individuals. And they apparently believed that following out one’s natural role, immunized so as to be able to live contentedly whatever one’s circumstances, was demonstrably the right way to conduct one’s life. (Becker, 2012: 10)

According to the principal of Stoic, world is the only existing reality. World is also known as Nature. The position is higher than everything. Nature arranged by principals with rational understanding. A human is a part of nature and has rationality from the nature. The rationality means everything that called God. For Stoic, every event has a reason why it happened. Human as a part of nature could not change it but has to accept it. If human tries to resist, it means that human are in are in the wrong side (Magee: 2012). Stoic training aims to make a good life under adversity, and to be able to handle sudden, massive changes in our circumstances. In every case where the pursuit of a good life conflicts with other normative propositions of practical reason, stoic ethics will find either that agents ought to salvage some form of a good life for themselves, or that the conflict is irresolvable by reason and that the choice is a matter of indifference. Thus in such conflicts it is always at least permissible for agents to opt to salvage a good life (Becker, 2012: 10).

Based on the discussion above, it can be summarized that to have a good life, a Stoic has to live in accordance with nature because nature has human as its

part. Human has rational understanding which is arranged by nature. As a part of nature, human have to follow nature sincerely without any resistant. Zeno illustrated how human have to do toward nature:

A dog tied on a horse chariot. The horse chariot then runs and the dog has to follow the chariot wherever it goes. If the dog is smart, it will follow the chariot wherever it goes with pleasure. However if the dog rebels and insists to not follow the chariot, the dog will be drawn by the chariot. It leads the dog to feel not happy because the dog is forced to follow the chariot. (Petrus: 87)

A Stoic can be seen from his attitude in life. The attitude of Stoic called as Stoic ethics. Stoic ethics guide people to keep their happiness even they were in the worst condition in their life such as lost of wealth, lost of loved people, lost of prestige, and many more. Stoic ethics have three main concepts: *Eph' hēmin* and *Ouk eph' hēmin*; *Oikeiōsis*; *Apatheia* and *Ataraxia*.

2.1.1 Eph' hēmin and Ouk eph' hēmin.

Eph' hēmin and *Ouk eph' hēmin*. *Eph' hēmin* means up to us and *Ouk eph' hēmin* means not up to us. These ways are to help people in self preservation. Epictetus stated in Long;

Of things, some are up to us, and some are not up to us. Up to us are opinion, impulse, desire, aversion and, in a word, all our actions. Not up to us are our body, possessions, reputations, offices and, in a word, all that are not our actions.

Epictetus statement explained the process of thinking in mind; *Eph' hēmin* or *up to us*; and *Ouk eph' hēmin* or *not up to us*. Epictetus added that those things have to be concerned by human to get the happiness. Humans determined themselves to be happy or not. Otherwise the things are *not up to us*, do not influence human happiness. Epictetus stated, only opinion, impulse, desire, and aversion are under human influences. Whereas, body, possessions, reputations, offices are beyond human control. A Stoic is the *Eph' hēmin* or *up to us* because the way of Stoic life is based on in mind. A Stoic will not be affected by material, family, friends, or position. A Stoic will accept those things with no excessive because a Stoic realized that those things can disappear. If a Stoic chose *Ouk eph' hēmin* or not up to us as his way of life, his happiness will be disturbed if he lost the material, family, friends, or position. One of Stoic philosopher had proved it. It was Zeno of Citium. He lost all of his belongings while his ship was sinking, but he enjoyed it. He said that possessions encouraged him to be not so burdened. He started his life without those lost possession and learned philosophy in Athens, a place where his ship sank, then taught philosophy. He believed that happiness must come from a mind, not a satisfaction. He said that a wise man is not free to ignore the rights and obligations to others. Then he added in Striker;

For while the wise man will do what accords with his nature in order to live in accordance with universal nature, the imperfect fool will do mostly the very same things, but only to achieve their respective result – health, wealth, fame, etc. Since the wise man is interested only in conformity with nature, the success or failure of his action in respect of their expected results will be indifferent to him – not in the sense that he does not try achieve them at all, but in the sense that the outcome of his actions, which must have been ordained by nature, will not affect his moral attitude, which is all he is ordained about. (1996: 294)

The happiness would come to people who served themselves to society and he did. He got his happiness by teaching people and serving himself to society. But it would not come to people who chose *not up to us* or *Ouk eph' hēmin* in their life.

2.1.2 Oikeiōsis

Oikeiōsis means self-preservation. A Stoic has to capable to preserve himself in any condition and situation, rationally not bodily. He has to think rationally while he was in the worst condition in his life even his rational thought could be right or wrong. Seneca stated that man is concerned about himself rationally. His concern is for himself that is taken to include a desire for his own perfection, it would seem to follow that the ultimate aim for man is perfect reason or a life guided by perfect reason (Striker, 1996: 287).

Zeno added that a Stoic has a freedom which is based on a realization and a self compliance. It means that a Stoic have to be ready following the nature with its good and bad. *Oikeiōsis* also means take as

belonging. It is a process of human to adjust to the nature. The adjustment is started from human's body, then the environment or the neighborhood, until the whole reality. It will make human blending to the nature until he finds his identity. Human will get the things according to his will if he accepts consciously and with compliant the thing which was destined.

The process of *Oikeiōsis*, to other is apparently supported by reasoning, which shows us that we are made to live in communities, and that the attitudes of care and respect should be extended to comprise not only our family and friends, but mankind in general. One example of *Oikeiōsis* is run away from danger might seem just as natural to hold out or defend oneself to other (Striker, 1996: 294).

With *oikeiōsis*, human did not feel the nature as the outside part of himself. Human who was blending with nature and find his identity through following nature, should have preserved himself from any kind of problem to achieve the happiness. Human who preserved himself rationally not bodily is a human that practiced a Stoic ethic, *oikeiōsis*, in his life.

2.1.3 Apatheia and Ataraxia

Apatheia means live without lust, meanwhile *Ataraxia* means live with serenity. Live without lust and any feeling such as willing, missing, fear, grief, and sad; and live rationally. A Stoic will achieve the *Ataraxia* if he had achieved the *Apatheia*. A Stoic life taught to live without lust. The

lust has to be dispensed because lust is not a good thing. Live without lust will relieve a Stoic from the irregularity. If a Stoic has achieved the *Apatheia* and *Ataraxia*, they will not feel any pain because feel good or bad will be the same feeling, and their life will feel peaceful.

The Stoic would focus on kindness and do many good things in their life. They will achieve the happiness after doing those things and will live with peace. This taught had practiced by Cicero, a great Roman orator and statements. He said that kindness was the only thing that you needed to achieve happiness. You will get happiness if you do good things in every condition. He added, happiness still stabled even was tortured heavily.

Stoicism helps holding out while the worst things come. It reminds that people still get happiness even they face the worst thing. This doctrine had practiced by Epictetus, a slave in Rome. As a slave, he suffered much tortured from his employer. His legs were broken by his master and made him could not walk forever. Those trials of life made him strong. He did not complain while he got those bad things from his employer. His disregard attitude made him persist through the life. As a Stoic, he realized that nothing he could do because as a slave, he did not have anything to be strived for. As a Stoic, he had to follow nature which meant still continuing life although he was a paralytic, to keep the happiness with him. It caused he could not change the condition even he strived. To make him enjoying his condition, he stated that the lameness restricted body movement, but

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A wise man knows how to handle unimportant things: he does not seek the reward of wealth, neither rejects nor mourns of his loss. In addition, the sage still receives sick and wounded, but still expect healthy, not for health, but for the sake of all the good things to do by healthy people." And he added that, "If you agreed to fate, the fate will guide you. But it would not if you do not accept it.

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rationality means everything that called God. For Stoic, every event has a reason why it happened. Human as a part of nature could not change it but has to accept it. If human tries to resist, it means that human are in are in the wrong side (Magee: 2012). Stoic training aims to make a good life under adversity, and to be able to handle sudden, massive changes in our circumstances. In every case where the pursuit of a good life conflicts with other normative propositions of practical reason, stoic ethics will find either that agents ought to salvage some form of a good life for themselves, or that the conflict is irresolvable by reason and that the choice is a matter of indifference. Thus in such conflicts it is always at least permissible for agents to opt to salvage a good life (Becker, 2012: 10).

As the discussion above, a Stoic will achieved the happiness if they capable to do those three concepts. A Stoic will be happy in a good or bad condition because a Stoic has trained to face any conditions in his life. As long as a Stoic follows nature and uses his mind to keep in *up to us*, happiness will always follow him. The Stoic philosophers have proved it all in their real life like Zeno of Citium who lost all his belongings and served himself to society and finally became a philosophy teacher and a founder of Stoicism; Epictetus, a slave who lost his legs because his employer broke his legs, made his mind as the powerful way to survive facing his life; Seneca; and Marcus Aurelius

All those explanation of Stoic ethics was also practiced by Stockdale and Barack Obama. Stockdale was a naval aviator of A4-E Skyhawk who had been a prisoner in Vietnam while the Skyhawk was shot down by Vietnam. He used Stoicism while he was in a prison. Stoicism saved his life while he had been in the prison for seven years. He remembered the lesson of Stoic he was learn before and it helped him to face the grim reality of his situation, without giving in to desperation and depression. A leader has to be ready in facing problems and has to capable in making the important decisions. The leader also has to control himself before control events. According to Emperor Marcus Aurelius, one of Stoic philosopher, a leader has found that a Stoic attitude earns them respect in the face of failure, and guards against arrogance in the face of success. Based on the results of an interview with Obama, an American President, he said that as a leader, he has to routines himself in making the important decisions, he has to be ready in facing the day, and he could not be going to the day by distraction and trivia. It seems clear that Obama applies Stoic in his routines. The more the leader practices Stoic qualities in the good times, the more that he will find them in himself when they are most needed.

2.2 Philosophy

Philosophy means questioning, questioning everything to find the truth. The questions could be radical, deep, or fundamental. Philosophy tries to achieve an authentic truth, and investigates the causes and principles of the ultimate of the existing things (Plato in Hendrik Rapar, 2010: 15). In line with Plato, Aristotle as his pupil defines philosophy as a science that tries to find out the principles and causes from the reality. Philosophy defines as a systematic, methodical and coherent science which is dealing with the depth facts and finding the depth principal in reality (Maran, 1997:77).

Philosophy derives from *philosophia* (a Greece word). *Philosophia* consist of *philos* and *sophia*. *Philos* means love or friend, and *sophia* means wise or knowledge. Based on the explanation above, the meaning of philosophy is love of wisdom, or friend of knowledge. Philosophy exists because of four things. First is astonishment. Astonishment underlies people to think about an astonished thing. They enjoy that astonished thing then think why it amazed them. That thought underlies a way of philosophize. Second is dissatisfaction. Dissatisfaction exists because people dissatisfied about the explanation gave from myth long time ago. It makes people try to find out the explanation that makes them satisfied. Third is curiosity. According to Sartre in Hendrik Rapar, human consciousness exists of human's curiosity (2010: 18). Curiosity makes people questioning everything is based on the astonishment and dissatisfaction. These make people

do an observation to satisfy their curiosity. Last is hesitation. Hesitation about clarity and truth that people knew makes people keep questioning. Essentially, people knew the answers of their questions, but they hesitate are the answers are appropriate or not. That hesitation makes people keep questioning and questioning until they get the appropriate answer, lead people to philosophize.

Philosophy has two group philosophies, Eastern and Western Philosophy. Eastern philosophy is a group of philosophies and religions originating in India, China, Japan, Southeast Asia, and Arabic countries. Western philosophy is a group of philosophy which consists of Greek, British, German, French, and American philosophy. There are four great periods in Western philosophy. There are Greek Philosophy, Hellenistic and Roman Philosophy, Medieval Philosophy, and Modern Philosophy. Greek Philosophy consists of Pre-Socratic, and Socratic or Classical period. It was the beginning of the birth of Western Philosophy. In pre-Socratic period, there are The Ionian School, the Pythagorean School, the Heraclitean School, the Pluralist, the Atomist, and the Sophist, whereas, in the Socratic period, there are the Socratic, the Platonist, and the Aristotelian. The Socratic period was also known as Classical period. It started from Socrates (469-399 BC), Plato (429-347 BC), and Aristotle (384-322 BC). Socrates was the first philosopher in this period. His stated that ethical truth was absolute. Then it continued by Plato who invented dualism of mind and body. Further is Aristotle who is thought about the relation of ethics and happiness.

Hellenistic is the period of The Great Alexander who is a pupil of Aristotle. In this time, many schools of philosophy were built. The philosophies were Stoicism, Epicureanism, Skepticism, and Neo-Platonism. Those are the prominent school of philosophy in Hellenistic period. The main basic of these philosophy schools is moral philosophy. In Medieval Philosophy, there are Augustinian philosophy and Scholasticism. And the last period is Modern Philosophy. In this period, there are Mechanism and Materialism, Idealism, Absolute Idealism, Evolutionary Philosophy, Analytic Philosophy, and Existential Philosophy. Here, the writer will focus on discussing about Hellenistic period.

2.3 Hellenistic

Hellenistic is the period of the reign of the Great Alexander. He built a great kingdom in Greece, and his reign beyond Greece which was started from Western India through Greece until Egypt. The centre of his reign is in the three great cities; Athens, Alexandria, and Antioch. During his reign, the Hellenistic culture was spread to his domain area and many schools were built which was focused on learning philosophy especially moral philosophy or ethic. Moral philosophy was the focus because Alexander the Great was the pupil of Aristotle and he learned much about moral philosophy from Aristotle. The schools in this time are Epicureanism, Stoicism, Skepticism, and Neo-Platonism.

Epicureanism (341-270 BC) was a school with Epicurus as the founder. It was known as “philosophers of the garden” because he met his followers in his garden. Epicurus stated that natural science is important only if it can be applied in making practical decisions, and in making calm fear of the god or death.

Stoicism (333-262 BC) was a school of ethics and focuses on the mind as guidance in attitude. Stoicism taught that people will be happy while their attitude is based on their mind or rational. People will be happy while they are not controlled by their feelings.

Skepticism was a school that dominated by Platonic Academy in 300 BC. The skeptics discovered that logic is a powerful critical device, capable of destroying any positive philosophical view. They assumed that humanity cannot attain knowledge or wisdom concerning reality and that the way to happiness therefore lies in a complete suspension of judgment.

Neo-Platonism (205-270 A.D.) was a school founded by Ammonius Saccus in 3rd century AD. It became one of the most influential philosophical and religious schools. It was also an important rival of Christianity. It taught that world was a process that came from God and would be back to God.

2.4 Moral Philosophy

Moral philosophy or ethic is a science of good and bad of human's life. Ethic which derives from *ethos* (a Greece word) means science about human habitual and intellection. Ethic affects human behavior. The function of ethic is to manage human behavior and to explore the reasons for the rational values and norms used as behavior. There are four kinds of moral philosophy: Hedonism (Aristippos) tells that kindness brings happiness, Eudemonism (Aristotle) tells that kindness gives happiness, Utilitarianism (Jeremy Bentham) tells that kindness is a useful thing, and Religiosisme tells kindness comes from the kind faith (Vardiansyah: 2012). Based on Aristotle, kindness gives happiness. People will get the happiness while they do any kindness in their life. One kind of moral philosophies that is going to explain completely is a moral philosophy by Aristotle, Eudemonism.

Eudemonism based on the word *eudemonia* which means happiness. Aristotle stated that happiness is the final destination and the best wishes of life of every human being. Happiness here does not mean living without rules and ethical. Happiness also has to be based on ratio and moral. Becker added, eudemonism has a species named Stoic ethics. It concerns in doing or getting a flourish in life:

Stoic ethics is a species of eudemonism. It's central, organizing concern is about what we ought to do or be to live well—to flourish. That is, we make it a lemma that all people ought to pursue a good life for themselves as a categorical commitment second to none. It does not follow from this that they ought to pursue any one particular version of the good life, or to cling tenaciously to the one they are pursuing. ((2012: 10)

Aristotle reminded that human beings have two primacies than others; intellect (mind) and morality (wisdom). Intellect improves the ratio itself. Morality guide people holding a rational choice. Aristotle argued that humans are morally good if they always hold rational choices in moral behavior and achieve excellence intellectual reasoning. Those ways are the basis of happiness. In the way to get happiness, people can learn from Stoic, a philosophy to get a happy life which is appropriate to the ethic and morality.

2.5 Literature

Literature has many definitions. People have their own ideas to define the meaning of literature. Some stated that literature is the art form that arises out of the human ability to create language. He was Terry Eagleton that defined the relationship between literature and language. He defined that literature transforms and intensifies ordinary language, deviates systematically from everyday speech. The definition has been agreed by Esther Lombardi on her site, she defined that literature represents a language or a people from their culture

and tradition. But, literature is more important than just a historical or cultural artifact. Literature introduces us to a new world of experience. We learn about books and literature, enjoy the comedies and the tragedies of poems, stories, and plays, and we may even grow and evolve through our literary journey with books.

From Esther Lombardi, Literature is a term used to describe written or spoken material. The word of "literature" is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination. Those works are poetry, drama, and fiction and nonfiction prose. Another definition added that literature has three major genres; drama, poetry, and prose. Otherwise, letters, diaries, reports, petitions, journals and essays as well as the traditional genres of novel, short story, poem and play can be included as literature. Literature began to be studied for issues and themes, and works were valued for their ideas and engagement with the world as much as for their aesthetic qualities. These standards are also applied to non-fiction, such as auto/biography and philosophy.

Literature is useful to look at some of the things that literature does in exploring ideas. Literature is the reflection of society, makes us think about ourselves and our society, allows us to enjoy language and beauty, it can be didactic, and it reflects on "the human condition". It both reflects ideology and changes ideology. It has social and political effects. Literature is the creation of another world, a world that we can only see through reading literature (Ryan in

Academy Foundation Site). We may discover meaning in literature by looking at what the author says and how he/she says it. We may interpret the author's message. In academic, this interpreting author's message of the text is often carried out through the use of literary theory, using a mythological, sociological, psychological, historical, or other approach.

2.6 Novel

A novel is created by an author or some authors which is based on the environmental or society where the author lives and even based on the author's life. The novel is very interesting because it can portray the world living phenomena adopted from the writer's living experiences, the way, the description and dialogue and many thus explores basic human in depth (Little, 1981:68). The novel is a literature with long stories that presents the characters and displays a series of events and setting. According to Sumardjo, the novel contains main story and also additional stories, a lot of characters, a lot of events, and also issues. (2004:82).

Novel is contained of the story, the dialogue, and the narration. Novel is specifically the inner self that determines though, speech, and behavior of the writer. The dialogue, action, and commentary, captures some of the interactions of character and circumstance (Robert, 1964: 54). Through the dialogue and narration, the novel can be analyzed. The analysis of dialogue and the narration through the words, phrases, clauses, or sentences.

2.7 Non-Fiction Novel

Novel has two types, fiction and non-fiction novel, and those are part of literature. The non-fiction novel has five kinds; a narrative non-fiction, an essay, a biography, an autobiography, and speech. Narrative Nonfiction is information based on fact that tells a story. Essay is a short literary composition, on a particular theme or subject which is usually in prose and generally analytic, speculative, or interpretative, that reflects the author's outlook or point. A Biography is a written account of another person's life. An Autobiography gives the history of a person's life, written or told by that person and written in Narrative form of their person's life. Speech is the power of speaking, oral communication, ability to express one's thoughts and emotions by speech, sounds, and gesture, and delivered in the form of an address or discourse. The non-fiction novel tells the real-life subject. It offers opinions or conjectures on facts and reality, and is distinguished from those fiction genres of literature like poetry and drama.

2.8 *Have a Little Faith*

Have a Little Faith is a story of the writer's life journey. This story has two main characters, Albert Lewis – an eighty-two-year-old rabbi, and Henry Covington – a former of drug user who serves himself in an old dilapidated church. This story began while Lewis asked Albom to do his eulogy in his

funeral. Albom agrees to do the eulogy if the Rabbi allows him to know him closer through following his activity at home, offices, and everywhere. Then he tried to know the rabbi and his life closer and deeper. By knowing them all, Albom learned more about trust, love and faith. He conveys an insightful eulogy about Lewis' life after Lewis died.

In the other hands, Albom also learned about faith from Henry Covington. Henry Covington serves himself in an old dilapidated church – a building with a gigantic hole in the roof without heat while the bills do not pay yet. He gives a physical and spiritual need to the homeless people stay and hungry people. He did those all with sincerity. Albom knew him by talking to him about his life. These two different stories of life with the same end – faith, give back Albom's faith to belief and rediscover Albom's need for faith.

2.9 Theoretical Framework

This study is conducted to find out how Stoic ethics are portrayed in a novel as one of prose fictions: *Have a Little Faith* by analyzing Stoic ethics proposed by Epictetus and Zeno in Hellenistic period. The selected narrations and dialogues in the novel portraying the concept of Stoic ethics was taken as the data to be analyzed and to be discussed in chapter 4.

CHAPTER III

METHODOLOGY

This chapter intends to provide the research method, the source of the data and the data, data collection procedures, and data analysis procedure.

3.1 Research Method

The research method of this study is descriptive analysis study. Descriptive analysis method is not merely describing facts about one issue, but analyzing it as well. Descriptive analysis method is chosen because it is the appropriate design in conducting this study that aims at analyzing Stoicism in *Have a Little Faith* (Ratna, 2004). This study is a qualitative one as all of the data is in the form of words. The approach is philosophy approach because Stoicism is a part of philosophy.

3.2 Source of the Data and the Data

Data source of this study is narration and dialogues in *Have a Little Faith* novel. The data are words and sentences taken from the narration and dialogue indicating of Stoicism in *Have a Little Faith* novel.

3.3 Research Procedure

There are two procedures in conducting this research: data collecting procedures and data analysis procedure. The data collection procedures include the activities of finding the novel, reading the novel and conducting library studies. The second procedure which is data analysis procedures includes the activities of classifying the data, analyzing the data, and drawing the conclusions based on the analysis.

3.3.1 Data Collecting Procedure

In collecting the data, there are several procedures which were used in this study, they are:

1. Finding the novel of *Have a Little Faith*,
2. Reading the novel thoroughly,
3. Identifying the word and sentences from narration and dialogues that indicating Stoicism issues in *Have a Little Faith* by Mitch Albom,

3.3.2 Data Analysis Procedure

The data were analyzed by following some steps such as:

1. Categorizing the identified words that indicating Stoic ethic to the table.

No.	Words / phrases / sentences	Stoic Ethic					Interpretation
		<i>Eph</i>	<i>Ouk</i>	<i>Oik</i>	<i>Ap</i>	<i>At</i>	
1.							
2.							

Oik: *Oikeiōsis*: self-preservation

Eph: *Eph' hēmin*: up to us (opinion, impulse, desire, and aversion)

Ouk: *Ouk eph' hēmin*: not up to us (our body, possessions, reputations, and offices)

Ap: *Apatheia*: live without lust

At: *Ataraxia*: live with serenity

2. Interpreting the result
3. Drawing the conclusion

CHAPTER IV

ANALYSIS

This chapter consists of the analysis of Stoic ethics in *Have a Little Faith* novel by Mitch Albom.

4.1 Data Description

The data in this study are the narrations and the dialogues indicating Stoic ethics in *Have a Little Faith* novel by Mitch Albom. This novel contains of 260 pages and 38 chapters. The data are going to be analyzed to find out how the novel *Have a Little Faith*, proposed by Mitch Albom as the author of the novel, show Stoic ethics.

4.2 *Eph' hēmin* and *Ouk eph' hēmin*

Eph' hēmin and *Ouk eph' hēmin*. *Eph' hēmin* means up to us and *Ouk eph' hēmin* means not up to us. These ways are to help people in self preservation. Epictetus stated that of things, some are up to us, and some are not up to us. Up to us are opinion, impulse, desire, aversion and, in a word, all our actions. Not up to us are our body, possessions, reputations, offices and, in a word, all that are not our actions. Epictetus statement explained the process of thinking in mind; *Eph' hēmin* or *up to us*; and *Ouk eph' hēmin* or *not up to us*.

Epictetus added that those things have to be concerned by human to get the happiness. Humans determined themselves to be happy or not. Otherwise the things are *not up to us*, will influence human happiness. Epictetus stated, only opinion, impulse, desire, and aversion are under human influences. Whereas, body, possessions, reputations, offices are beyond human control. A Stoic is the *Eph' hēmin* or *up to us* because the way of Stoic life is based on in mind. A Stoic will not be affected by material, family, friends, or position. A Stoic will accept those things with no excessive because a Stoic realized that those things can disappear. If a Stoic chose *Ouk eph' hēmin* or not up to us as his way of life, his happiness will be disturbed if he lost the material, family, friends, or position. One of Stoic philosopher had proved it. It was Zeno of Citium. He lost all of his belongings while his ship was sinking, but he enjoyed it. He said that possessions encouraged him to be not so burdened. He started his life without those lost possession and learned philosophy in Athens, a place where his ship sank, then taught philosophy. He believed that happiness must come from a mind, not a satisfaction. He said that a wise man is not free to ignore the rights and obligations to others. Then he added, for while the wise man will do what accords with his nature in order to live in accordance with universal nature, the imperfect fool will do mostly the very same things, but only to achieve their respective result – health, wealth, fame, etc. Since the wise man is interested only in conformity with nature, the success or failure of his action in respect of their expected results will be indifferent to him – not in the sense that he does not try

achieve them at all, but in the sense that the outcome of his actions, which must have been ordained by nature, will not affect his moral attitude, which is all he is ordained about. (Striker, 1996: 294)

The statement of Zeno above shows *Eph' hēmin* or *up to us*. The happiness would come to people who served themselves to society and he did. He got his happiness by teaching people and serving himself to society. The attitude of Zeno had practice by some characters in this novel. An example of *Eph' hēmin* or *up to us* is appeared from the narration below;

Now, the Reb didn't merely practice his rituals; carved his daily life from them. **If he wasn't praying, he was studying—a major part of his faith—or doing charity or visiting the sick.** It made for a more predictable life, perhaps even a dull one by American standards. After all, we are conditioned to reject the “same old routine”. We're supposed to keep things new, fresh. **The Reb wasn't into fresh. He never took up fads. He didn't do Pilates, he didn't golf (someone gave him a single club once; it sat in his garage for years).** (p. 44) no.31

The Reb kept doing his desire and everything he liked. He kept served himself to society and did good things. He was not impressed with any fancy things because he knew those things could disappear. He did the things that *eph' hēmin* or *up to us*, and had practiced the thing that Zeno had done. In line with the Reb, Henry Covington was doing the same thing, too. He served himself to society after doing many bad things in his past life. His practiced shows from the narration below;

A man named Freddie showed me **the private room with the wooden bed frame that he lived in on the church's third floor**. He said **Henry offered it to him when he was out on the streets**. A lady named Luanne noted that **Henry never charged for a funeral or a wedding**. **"The Lord will pay us back,"** he would say. (p.216)

Henry had done many good things to help people. He served himself to society. The things that he had promised to God if God saved him from the night he would be shot by the man who he stole from. He helped people without any exception. He did good things in his life then finally he achieved his happiness.

Marlene grabbed her son and ran—with only clothes they were wearing. At the police station, an officer called Henry, who spoke to Marlene over the phone. **He sounded so concerned and soothing that** she asked the police to take her to his church, **even though she'd never met him**. **Henry gave Marlene and her son a hot meal and a place to sleep** (p.217)

Henry had decided to serve himself to society. He achieved his happiness by doing those good things and helping people. He did his best decision to change and became a good person. His decision to do the thing that based on his desire shows *eph' hēmin* or *up to us*. His achievement after doing good thing shows from the narration below;

“Heavenly Father, please,” he melodized, looking up, “**I am a happy man. I have helped develop many things down on earth.** I’ve even developed Mitch here a little . . .” (p.226) no.118

Henry had done good things and based on *up to us* or his desire. He made his best decision for doing many good things. Another example of *eph’ hēmin* or *up to us* shows from the narration below;

I knew **he liked to sing**. Everyone in our congregation knew this. During sermons, any sentence could become an aria. During conversation, **he might belt out the nouns or the verbs. He was like his own little Broadway show.** (p. 8) no. 5

He represents the Rabbi, likes to do everything he wants. He likes singing and doing everything he wanted to do. Those things show *Eph’ hēmin*, he did his desire by doing those things to make him getting his happiness. Another thing that the Rabbi did also shown the *Eph’ hēmin* from the narration below;

I rang the doorbell. Even that felt strange. **I suppose I didn’t think a holy man had a doorbell.** ... but if I didn’t expect a doorbell, I surely wasn’t ready for the man who answered it. **He wore sandals with socks, long Bermuda shorts, and an untucked, short-sleeved, button-down shirt.** (p.9) no.7

The Rabbi did everything he liked. He had a doorbell which was not be expected by Mitch that a Rabbi had a doorbell at his house. He looked very

different and unexpected person while in house. He wore everything he liked and felt comfort and happy doing that.

However, the desire sometimes is in the wrong side. It shows from the narration below;

Man likes to run from God. It's a tradition. So perhaps I was only following tradition when, **as soon as I could walk, I started running from Albert Lewis.** (p.6) no.3

The attitude comes because up to him. In the beginning, he followed the tradition because he had no capability to run like other men and he felt dislike of it. Then he is capable to run like other men, he do it and like it. He did what he likes, and happiness comes to him. Another example of *Eph'* *hēmin* that from the wrong desire shows from the narration below;

About the time that, religiously, **I was becoming "a man," Henry was becoming a criminal.** **He began with stolen cars. He played lookout while his older brother jimmed the locks. He moved on to purse snatching, the shoplifting, particularly grocery stores; stealing pork chop trays and sausages, hiding them in his oversized pants and shirts.** (p.53) no.33

And it also shows from the narration below;

School was a lost cause. **When others his age were going to football games and proms, Henry was committing armed robbery. Young, old, white, black, didn't matter. He waved a gun and demanded their cash, their wallets, their jewels.** (p.53)

Henry chose to be that bad person. He did many bad things in life. However, those bad things he did were the things that came from his desire, *Eph' hēmin* or *up to us*. Even the things he had done were wrong, he was happy at that time because the things were his desire.

In contrast with *eph' hēmin* or *up to us*, *Ouk eph' hēmin* or *not up to us* is appeared from the narration below;

...and my father drops me off at Saturday morning services. “You should go,” he tells me. **I am seven, too young to ask the obvious question: why should I go and he shouldn't? Instead I do as I am told, entering the temple, walking down a long corridor, and turning toward the small sanctuary, where the children's services are held.** (p.5) no.2

The writer as ‘I’ has to do what he would not do. He was complaining while his father asked him to go. According to Stoic ethic, he would not achieve the happiness because he did the thing which is not to him or *Ouk eph' hēmin* because he did what his father said which came from *not up to us* or *Ouk eph' hēmin*.

The things that *not up to us* or *Ouk eph' hēmin* are appeared from the narration and dialogues below;

They began **when I was boy in a middle-class New Jersey suburb and was enrolled, by my parents, in the Reb's religious school three days a week.** I could have embraced that. Instead, **I went like a dragged prisoner.** Inside the station wagon (with the few other Jewish kids in our neighborhood) **I stared longingly out the window as we drove away, watching my Christian friends play kickball in the street. Why me?** I thought. During classes, the teachers gave out pretzel sticks, and **I would dreamily suck the salt off until the bell rang, setting me free.** (p.11)

The character 'I', told that he did not like to go to the religious school three times a week. He did it because his parents asked to do it. He did the thing that he did not like so he got envy to the kids who could freely play kickball to their friends and did not need to go to the religious school three times a week.

The happiness would not come to people that doing the things that based on his desire or *Ouk eph' hēmin*. The narration below shows it;

By age thirteen, again my parent's urging. **I had not only gone through the requisite training to be bar mitzvahed, I had actually learned to chant from the Torah, the holy scrolls that contain the first five books of the Old Testament. I even became a regular reader on Saturday mornings.** (p.11)

The character 'I', had to do the things that '*not up to him*' or *Ouk eph' hēmin*. He learned to chant from the Torah, the holy scrolls that contain many books of the Old Testament. He did it because his parents desire wanted him doing it, not his desire. So he did not get his happiness yet because he just did the thing that *not up to him*.

People who did the things that *not up to us* or *Ouk eph' hēmin*, would be easy to get bored or feel pain. The cause is they did not do the things that he wanted to do which is based on his desire. The narration below shows how people feel bored and pain while doing the things he did not want to do;

. . . and I am in my religious high school. The subject is the parting of the Red Sea. I yawn. What is left to learn about this? I've heard it a million times. I look across the room to a girl I like and contemplate how hard it would be to get her attention. (p.76)

And the narration below also shows;

Oh, great, I figure. This means translation, which is slow and painful. But as the story unfolds, I begin to pay attention. (p.76)

The character 'I', was doing the things that he did wanted to do. The previous narration tells that he did not like to study in a religious school. He kept doing those things because his parents asked him to school in the religious school. He did not do any struggle and did his parents wanted. As the result, he did not happy by doing this but got bored and felt pain while studying in that religious school.

4.2.1 *Oikeiōsis*

Oikeiōsis means self-preservation. A Stoic has to be capable to preserve himself in any condition and situation, rationally not bodily. He has to think rationally while he was in the worst condition in his life even his rational thought could be right or wrong. Seneca stated that man is concerned about himself rationally. His concern is for himself that is taken to include a desire for his own perfection, it would seem to follow that the ultimate aim for man is perfect reason or a life guided by perfect reason (Striker, 1996: 287).

Zeno added that a Stoic has a freedom which is based on a realization and a self compliance. It means that a Stoic have to be ready following the nature with its good and bad. *Oikeiōsis* also means take as belonging. It is a process of human to adjust to the nature. The adjustment is started from human's body, then the environment or the neighborhood, until the whole reality. It will make human blending to the nature until he finds his identity. Human will get the things according to his will if he accepts consciously and with compliant the thing which was destined. The process of *Oikeiōsis*, to other is apparently supported by reasoning, which shows us that we are made to live in communities, and that the attitudes of care and respect should be extended to comprise not only our family and friends, but mankind in general. One example of *Oikeiōsis* is run away from danger might seem just as natural to hold out or defend oneself to other (Striker, 1996: 294).

Oikeiōsis helps human did not feel the nature as the outside part of himself. Human who was blending with nature and find his identity through following nature, should have preserved himself from any kind of problem to achieve the happiness. Human who preserved himself rationally not bodily is a human that practiced a Stoic ethic, *oikeiōsis*, in his life.

The examples of the *oikeiōsis* are appeared in some dialogues in this novel. The dialogues below show the concept of Stoic ethic through one of the characters in the novel, Henry Covington, who was in the time when he would be killed by people in the cars;

“Will you save me, Jesus? He asked, trembling. “If I promise to give myself to you, will you save me tonight?” (p.2) no.1

Henry asked God to his safety. He promised if God saved him he would do good things by giving himself to God and serving himself to people. It shows *oikeiōsis*. He chose to preserve himself rationally by asking God without doing any violent. That was the best rational thought of Henry at that time.

According to *oikeiōsis*, human has to preserve himself rationally which is based on his rational thought not others rational thought. It because others' rational thought could influence his rational thought.

Below is the example of *oikeiōsis*, the way how Albert Lewis, a Rabbi, preserved himself rationally to prove that he was capable to be a Rabbi. He

did it because he wanted to do and be supported by Kadushin, a father of a child that he changed while holiday with him. Kadushin told Lewis that Lewis is capable to be a Rabbi. Therefore, he agreed to do the exam.;

... Albert Lewis's second try went better than the first. He excelled. He was ordained. (p. 38) no.26

Albert passed his second try. He excelled and was ordained. He preserved himself from the professor – who told he could not become a good and inspiring Rabbi at the first seminar – through pass his second try.

Albert Lewis was also did his self-preservation while a man mad at him while he convey his purpose to the man. Lewis came to the man because he got a call from a nurse at that hospital. The nurse said that a woman needed a Rabbi to pray her because he was dying. The man suddenly mad at him after heard his reason. He said that was impossible because her wife was in comma. After talking for a while, the Reb told to the man to recite a prayer to his wife. The Reb's attitude shows *oikeiōsis*, that explanation clearly shown from the narration below;

“We spoke for about an hour. At the end I said, ‘Do you mind if I recite a prayer for your wife?’ he said he would appreciate that. So I did.” (p.65) no.43

The Reb practiced *oikeiōsis* at that moment. He did self-preservation through his rational thought, not his action by being mad to that man, too.

In the other hand, Henry Covington did his self-preservation by doing many bad things in his life. He had lied, stolen, sold and used drugs. He did those bad things to preserve himself and his family from his unfortunate life;

... “I was nowhere near there,” **he made up lies about who was where, who did what. He made up one lie after another. He put himself at the scene, but not as a participant.** He thought he was being smart. (p.54) no.35

He did lie to preserve himself from the police interrogation from those bad things he had done. He felt he was being smart because of his succeed lying to the police. In the other case, he did a self- preservation to keep his life. In his worst condition of life, did not have money and home. He chose to be a drugs seller to keep his life. His decision at that time was his best rational thought even his decision was wrong. This case can be shown from the narration below;

At one point, in the mid-1980s, **Henry was making tens of thousands of dollars per month. He sold drugs at fancy parties, often to “respectable” types like judges, lawyers, even an off-duty cop. Henry smirked at their weakness and his momentary power.** (p.73) no.46

Henry has much money by selling drugs. He became a seller for those “respectable” buyers; judges, lawyers, even an off-duty cop. He did the things he wanted to save his family life through doing many bad things. He did *oikeiōsis* even his way in wrong side.

At the time while he also is a part of drugs user, he could not sell those drugs to his buyers anymore because he needed the drugs, too. So he did everything for his pleasure to keep the drugs to him. Again, he did everything to preserve himself from the buyers, rationally, even his decision was wrong;

Like the time he took a cigarette and burned holes into his arm, so he could tell his dealers he'd been tortured and the drug stole. Or the time he had a friend shoot him in the leg with a .25 automatic, so he could tell his dealers he'd been robbed. They still came to the hospital, demanding to see the wound. (p.74) no.47

He did lie to maintain himself from the buyers because Henry was a drugs provider. He lied because he also needed those drugs. Those things he had done were *oikeiōsis* even he chose to do many bad things. Soon, he lost his money because he did not sell drugs anymore. He used drugs for himself so there was no income to him. He did bad things again, to keep himself using drugs. He did a robbery to old people and took the fancy things from them.

And then a siren sounded. Light flashed. Henry shouted at his nephew to keep driving. **He rolled down the windows and out it all went. The jewelry. The money. Even their guns. (p.74) no.49**

He threw that stuff to preserve himself from police. It was his rational thought at that time to preserve himself from the police. He did not want to be imprisoned again. After the incident, he felt something that is hard to be explained. He realized if he still using drugs, he would die;

Now, on Easter morning, he suddenly had to have something else. It was hard to explain. Even his wife didn't understand it. **An acquaintance came by with heroin. Henry's eyes desired it. His body craved it. But if he took it, it would kill him. He knew it. He was certain. He had promised his life to God in the darkness behind those trash cans, and here, hours later, was his first test.**
(p.95) no.59

He thought that he had to stop using drugs. His rational thought told if he took it, it would kill him. He knew it certainly. So he tried to not take the drugs. Then he did the things that he thought capable to stop him using drugs;

Then Henry went into the bathroom, got on his knees, and began to pray. After he finished, he guzzled a bottle of NyQuil. The next day, he guzzled another. And the next day, he guzzled another—all in an attempt to numb himself through a self-imposed detox. It was three days before he could put a morsel of food in his mouth. Three days before he could even lift up out of bed. Three days. And then he opened his eyes. (p.95) no.60

After doing his best effort stopping used drugs, he finally did it. He succeeded. He decided the best thing in life by doing any way to stop from

using drugs. He chose to stop using drugs rationally because he realized if he kept using drugs, he would die and he would not it happen to him.

In every case where the pursuit of a good life conflicts with other normative propositions of practical reason, the Stoics will find either that they ought to salvage some form of a good life for themselves, or that the conflict is irresolvable by reason and that the choice is a matter of indifference. Thus in such conflicts it is always at least permissible to choose to salvage a good life (Becker, 2012: 10). The dialogue below shows how to achieve the beautiful world, as *Oikeiosis* concept, chose wisely to achieve the happiness;

“Because one thing God gave us—and I’m afraid it’s at times a little too much—is free will. **Freedom to choose. I believe he gave us everything needed to build a beautiful world, if we choose wisely.**
(p.197)

The dialogue above shows, if people chose wisely that based on his rational thought, they would achieve their happiness or beautiful world in their life. The concept of *oikeiosis* taught it to the Stoic to be wise in deciding everything.

4.2.2 *Apatheia* and *Ataraxia*

Apatheia means live without lust, and *Ataraxia* means live with serenity. Live without lust and any feeling such as willing, missing, fear, grief, and sad; and live rationally. A Stoic will achieve the *Ataraxia* if he had achieved the *Apatheia*. A Stoic's life taught to live without lust. The lust has to be dispensed because lust is not a good thing. Live without lust will relieve a Stoic from the irregularity. If a Stoic has achieved the *Apatheia* and *Ataraxia*, they will not feel any pain because feel good or bad will be the same feeling, and their life will feel peaceful. An example of *Apatheia* and *Ataraxia* is appeared in a narration in this novel (p.41):

“Will you do my eulogy?” ... , but **he kept smiling as if it were the most normal question in the world**, until I blurted out something about needing time to think about it. (p.7) no.4

Within this narration, the ethic of *Apatheia* and *Ataraxia* show from the question that comes from the Rabbi. He asked the writer, Mitch, to give a eulogy in his funeral. The rabbi asked Mitch without any feeling of fear or sad. Instead, he felt nothing while asking about his mortality to Mitch. He lived without any feeling that could make him feel far from the happiness.

A Stoic focuses on kindness and does many good things in their life. They will achieve the happiness after doing those things and will live with peace. This taught had practiced by Cicero, a great Roman orator and

statements. He said that kindness was the only thing that human needed to achieve happiness, and then human would get the happiness if human did good things in every condition, and happiness still stabled even was tortured heavily. Seneca added that a Stoic would easily face every condition in their life, a wise man knew how to handle unimportant things: he did not seek the reward of wealth, neither rejected nor mourns of his loss. In addition, the sage still received sick and wounded, but still expect healthy, not for health, but for the sake of all the good things to do by healthy people. He added, if people agreed to fate, the fate will guide them. But it would not if they do not accept it.”

A Stoic would achieve the *Apatheia* and *Atarexia* after doing many good things in life. The example of *Apatheia* and *Atarexia* is shown from the narration below;

Now, the Reb didn't merely practice his rituals; carved his daily life from them. **If he wasn't praying, he was studying—a major part of his faith—or doing charity or visiting the sick.** It made for a more predictable life, perhaps even a dull one by American standards. After all, we are conditioned to reject the “same old routine”. We're supposed to keep things new, fresh. **The Reb wasn't into fresh. He never took up fads. He didn't do Pilates, he didn't golf (someone gave him a single club once; it sat in his garage for years).** (p. 44) no.31

The Reb kept doing his desire that was good things. He did everything he liked. He kept served himself to people and did good things. He was not

impressed with any fancy things because he knew those things could disappear. He had achieved his happiness by doing good things and not effecting by fancy things that could bother his achievement, happiness.

Another example of *Apatheia* and *Ataraxia* is appeared from the narration below;

He had stripped up something in me that had been dormant for a long time. **He was always celebrating what he called “our beautiful faith.”** When others said such things, I felt uneasy, not wanting to be lumped in with any group that closely. **But seeing him so—what’s the word?—joyous, I guess, at his age, was appealing.** Maybe the faith didn’t mean that much to me, but it did to him, **you could see how it put him at peace.** (p.57) no.36

The narration above shows that the Reb had achieved his happiness through doing everything that based on his desire. His life was fully with joy through helping people and making people happy by his doing.

In another narration, the Reb asked people to do many good things too. He liked to help people. The narration below shows it;

The Reb seemed to embody a magnetic repulsion between faith and wealth. If congregants tried to give him things for free, **he suggested they contribute to charity instead. He hated to fund-raise, because he never felt a clergyman should ask people for money.** He once said in a sermon that the only time he ever wished he was a millionaire was when he thought about **how many families he could save from financial sorrow.** (p.116) no.72

He became a Rabbi not for money. He became a Rabbi because his desire to be a Rabbi. He asked people who gave him money to spend that money to charity. He thought that the money will be more needed for people in charity than him. It shows that the Reb was not interested to the thing that could bother his happiness. He had found his happiness through serving himself to people, not getting their money. Then, the narration below shows that the Reb has achieved his happiness through helping people. He had achieved the *Apatheia* and *Ataraxia*;

He truly was happiest when he could help someone. (p.196)

The Reb achieved his happiness after helping people. He knew he would achieve his happiness after he did many good things. His life was only for doing good things through helping people because he lived without lust. Within the narration below, the Reb told the reason he became a Rabbi;

It is summer and we are sitting in his office. I ask him why he thinks he became a rabbi.

He counts on his fingers.

“Number one, I always **liked people.**

“Number two, **I love gentleness.**

“Number three, I have patience.

“Number four, **I love teaching.**

“Number five, I am determined in my faith.

“Number six, it connects me to my past.

“Number seven—and lastly—it allows me **to fulfill the message of our tradition: to live good, to do good, and to be blessed.**” (p.234)

no.119

The Reb told Mitch about the reason he became a Rabbi. Every reason he told was the thing he wanted to do. He became a Rabbi because the reason that came up from his desire. Therefore, he got his happiness of life by becoming a Rabbi. He had practiced Stoic ethics *Apatheia* and *Ataraxia*;

*I like to think the Lord so enjoyed hearing **one of his children joyous—joyous enough to sing in a hospital—that he chose that moment, you in mid-hum, to bring you to him.** (p.241) no.120*

The Reb has achieved his happiness and lives with serenity after he did everything he liked. He could sing even he knew his time will end. But he enjoyed everything until the time came.

Stoic ethics help holding out while the worst things come. It reminds that people still get happiness even they face the worst thing. This doctrine had practiced by Epictetus. His legs were broken by his master and made him could not walk forever. As a Stoic, he realized that nothing he could do because as a slave, he did not have anything to be strived for.

He had to follow nature which meant still continuing life although he was a paralytic, to keep the happiness with him. It caused he could not change the condition even he strived. To make him enjoying his condition, he stated that the lameness restricted body movement, but did not the way of thinking (Schoch: 2005). It showed that even he was a paralytic – his movement was restricted because of he lost his legs, he still got the happiness as long as he

thought he would get the happiness. The doctrine of Epictetus about achieving happiness is shown from the dialogues below;

“My friends, if we tend to the things that are important in life, if we are right with those we love and behave in line with our faith, our lives will not be cursed with the aching throb of unfulfilled business. Our words will always be sincere, our embraces will be tight. We will never wallow in the agony of ‘I could have, I should have.’ We can sleep in a storm. (p.93)

The dialogues above show that life will not be cursed by any pain if people are still in line with their faith. They will face any condition of their life and will not be bothered even the worst thing came.

In the other hand, Henry Covington has to do many things to achieve his *Apatheia* and *Ataraxia*. He had lived in his worse condition from his childhood until his adolescence. His mother had been imprisoned when he was ten, and his father was death because of tuberculosis and heart disease when he was seventeen. His brother sold drugs and was a murder. Henry was common with all those things and started to do those bad things because he lived in a bad family background. He had been imprisoned for the things he never done. However, it did not stop him to stay away from those bad things. He followed his brother to sell drugs and became a drugs consumer. He did lie to save himself from the buyers who would buy his drugs. He did any robbery to keep him consuming drugs. He did those bad things every time. One time, a thing was stopping him doing those bad things. The thing made him change to

be a good man. He did many good things and achieved his happiness. The dialogues below show the changes of Henry to get his happiness;

“Actually, I was in prison.”

Really? I said, acting casual. What for?

“Whoa, I did a lot of things. Drugs, stealing cars. I went to prison for manslaughter. Something I wasn’t even involved in.”

And how did you get from that to this?

“Well . . . **one night I thought I was going to be killed by some guys I stole from. So I made God a promise. If I lived to the morning, I would give myself to Him.**” (p.120) no. 75

Henry tells his story of life. He promised to God to give himself to God if he was saved from those guys. After that the night, he did many good things in his life because he was saved by God. Therefore he gave himself to God by serving himself to people. The narration below shows the good things that Henry did to keep his happiness;

Before the weather turned cold, **Henry occasionally cooked on a grill by the side of the church; chicken, shrimp, whatever he could get donated. He gave it out to whoever was hungry.** He even preached sometimes on a low crumbling concrete wall across the street. (p.152) no. 83

And narration below;

A man named Freddie showed me **the private room with the wooden bed frame that he lived in on the church’s third floor.** He said **Henry offered it to him when he was out on the streets.** A lady named Luanne noted that **Henry never charged for a funeral or a wedding.** “The Lord will pay us back,” he would say. (p.216)

Henry has changed. He did many good things by serving himself to people. He helped people without any exception. He helped homeless people and gave him home in the church he preached. His life was not concerned for money anymore. His happiness by helping people also shows from the narration below;

“Heavenly Father, please,” he melodized, looking up, “**I am a happy man. I have helped develop many things down on earth.** I’ve even developed Mitch here a little . . .” (p.226)

Henry had achieved his happiness by helping people. He did his best decision to change and became a good person. He had done Stoic ethics, *Apatheia* and *Ataraxia*, and he achieved his happiness. The narration below is the changing of Henry from a bad person to be a good person;

The Henry that “was” knew the ugly walls of a prison.
The Henry that “is” knew the welcoming doors of a church.
The Henry that “was” rode the streets looking for trouble.
The Henry that “is” rode the streets with food on his car hood.
The Henry that “was” might have looked at someone like me and said, “enemy.”
The Henry that “is” looked at someone like me, opened his arms, and said, “friend.” (p.258)

The narration above shows that human can change from the bad person to a good person. The changing to the good person shows that a good people by doing good things will achieve the happiness. The happiness that

will not disappear because that happiness is achieved by doing good things that all come from rational thought.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter aimed at providing the conclusion and suggestion. In this chapter, the writer concluded her research and suggested some related theories which can be used to conduct another study in this topic.

5.1 Conclusion

The data that used to be analyzed in chapter 4 are taken from the narrations and dialogues in novel *Have a Little Faith* that have been analyzed in the table of Stoic ethics. The table contains the concept of Stoic ethics—*Eph' hēmin* and *Ouk eph' hēmin*, *Oikeiōsis*, and *Apatheia* and *Ataraxia*—portrayed in this novel used by Mitch Albom. Based on the discussion on the previous chapter, *Have a Little Faith* novel shows *Eph' hēmin* more frequently than other Stoic ethics through the characters.

Eph' hēmin is a foundation of a Stoic in enjoying life. *Eph' hēmin* guides a Stoic to decide the things he has to do and the things he has to be lived. *Eph' hēmin* is based on the desire of the Stoic. The Stoic will do many things that are based on his desire. However, *Eph' hēmin* can be in the wrong desire, the desire to do many bad

things and to impose people, that can make him happy at that time. In this situation, a Stoic who has done bad things has to be responsible for the things he had done. He has to preserve himself. He has to do many good things and use his rational thought wisely to avoid the same mistake he had done. This attitude is known as *Oikeiōsis*. This ethic is also appeared from the characters through the dialogues and narrations.

The other ethics are also appeared through the characters in the novel. The characters who have applied Stoic ethics in their life will enjoy their joy of life. They who have applied *Eph' hēmin* and *Oikeiōsis* in their life would achieve another Stoic ethics; *Apatheia* and *Ataraxia*. They achieved the happiness of life because they lived for doing many good things like serving themselves to society and helping people who needed help without any exception.

These Stoic ethics are applied by the two main characters in the novel, Albert Lewis and Henry Covington. Both of them have achieved the happiness of life and the serenity of life in their life through doing many good things and not depending to the things that can bother their feeling; *Ouk eph' hēmin*. They are not interested to those fancy things because they realize those things can bother their feeling. Therefore, they decided to be interested to serve themselves in society and help people without any exception and any expectation. Those are that made them enjoying their life.

5.2 Suggestion

After conducting this study, the writer suggested to explore other theories in Hellenistic period that can be used by the next English Department students who are interested in studying philosophical approach, especially moral philosophy. The other theories from the Hellenistic period – Epicureanism, Scepticism, and Neo-Platonism – can be used to be conducted in the next research.

English Department students who are interested in Stoic ethics can conduct a similar study. Stoic ethics are not only found in the prose but also in an important people like Barack Obama. Hopefully, other researchers will be able to analyze different Stoic ethics in another scope.

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