

## THE EFFECT OF POWER ORIENTATION TOWARD MORAL DEVELOPMENT IN THE FILM *THE BOY IN THE STRIPED PAJAMAS* BY MARK HERMAN

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Abstract	Article Information
<p><i>This research discussed the effect of power orientation toward moral development. This research used The Boy in the Striped Pajamas as the object of study. There are two objectives of this research; 1) to find the forms of power orientation and, 2) to describe the effect of power orientation toward moral development. This research used literary sociology with a focus on power orientation by French and Raven as well as moral development by Kohlberg. Based on the research findings, the researcher identified 5 forms of power orientation, namely: coercive power, legitimate power, expert power, referent power, and finally reward power. Then, through The Effect of Power Orientation toward Moral Development. Bruno grew up in a Nazi environment where power orientation was very dominant, and his father, as the officer in charge of the camp, considered Jews to be the enemy. Bruno did not accept this view. His friendship with Shmuel, the boy in the camp who wears striped pajamas, demonstrates a moral development separate from the influence of Nazi power. It shows that moral development can continue to grow in openness and empathy despite the pressure of a repressive power structure.</i></p> <p><b>Keywords:</b> Power Orientation, Moral Development, Sociology of Literature, film</p>	<p><i>Received:</i> 12/02/2025</p> <p><i>Revised:</i> 22/02/2025</p> <p><i>Accepted:</i> 25/02/2025</p>

### INTRODUCTION

Power orientation is the understanding perspective of individuals, groups, or organizations. It refers to the use, distribution, and legitimacy of power. It includes the ways in which power is acquired, maintained, and used to influence or control others, as well as the values and principles that underlie power-related attitudes and actions. The orientation of

power can affect social interaction, decision making, and the dynamics of leadership. In addition, power is the force that makes things happen in an intended way. According to Noordin (2011:02), "Power is defined as the ability to get someone to do something you want done or the ability to make things happen. in the way you want them to". It is a complex concept that encompasses a wide range of behaviors and perceptions related to power.

Moral development is the process by which individuals develop the ability to understand, feel, and act on the basis of ethical principles and values that determine what is right and wrong. According to Ibda (2023:62), "Moral development is concern with rules and regulations about what an individual should do in interacting with others". It involves changes in the way people think, feel, and behave about moral issues as they grow and experience life. Aspects of moral development include Cognitive: How an individual thinks about moral issues, including the ability to think abstractly and consider different perspectives, such as human reasoning.

The researcher chooses this film as a research object because it presents a profound theme of humanism, depicting the friendship between a German child and a Jewish child in the midst of the Holocaust. According to Kathryn (2009:01), "Depicting one of humanity's greatest modern tragedies from the perspective of an 8-year-old, *The Boy in Striped* attests to the heartache and abuse that occurred under the Nazi regime, in war-torn Europe, and the events of the Holocaust". This theme is relevant to examine moral and ethical issues, as well as the impact of war on humanity. Through the main character, Bruno, one can analyze his moral development as he befriends Shmuel, a Jewish child in a concentration camp. This research can apply the theory of moral development as proposed by Lawrence Kohlberg. This film provides a lesson on the history of the Holocaust through the lens of film, which can emphasize the importance of studying history.

*The Boy in the Striped Pajamas* by Mark Herman is a powerful example of a literary work that depicts the relationship between power orientation and moral development. For the power orientation in the story, the authoritarian forces represented by the Nazis are very clear. Bruno's father was a Nazi officer who ran concentration camps, which shows a cruel and inhumane form of power and how force can be used to oppress. And in terms of moral development, through Bruno's character, it explores the moral development of a child who is not tainted by hateful ideology.

## **LITERATURE REVIEW**

The researcher used the Sociology of literature approach. And used French and Raven's theory to analyze power orientation. The researcher used Kohlberg's theory of moral development to find out the effect of power orientation. The relationship between power orientation theory and moral development theory is used to answer the research questions about the effect of power orientation and how the effect of power.

## **French & Raven's Theory of Power Orientation**

Power and leadership are closely related. Both involve the ability to influence and direct the behavior of others. Effective leaders often rely on various forms of power to do this. This concept was introduced by social psychologists named John R.P. French and Bertram H. Raven (1959), who conducted research on power. According to Yudiatmaja in Thoha (2013:32), "French and Raven, They divide the sources of power into five, namely: Expert power, legitimacy power, reference power, appreciation power, coercive power." They found that power can be divided into five separate and distinct forms. This concept is then often used in communication throughout organizations. French and Raven point out that power comes not only from formal position, but also from personal influence and expertise. An effective leader usually combines several of these types of power to build strong and sustainable influence.

### **1. Legitimate power**

Derived from a formal title or position in a structure. A person has power because it is legitimately recognized by an organization or social norm. Example: A manager has the authority to give instructions to his subordinates because of his position.

### **2. Reward Power**

Derived from one's ability to provide rewards or recognition. Others comply because they expect benefits, such as promotions, praise, bonuses, or preferential treatment. Example: A teacher who rewards outstanding students.

### **3. Coercive Power**

Stems from the ability to punish or deliver negative consequences. This power induces compliance due to fear of punishment. Example: A boss who threatens to demote an undisciplined employee.

### **4. Expert Power**

Stems from the specialized knowledge, skills or expertise that a person possesses. Others follow because they respect the ability and believe in the competence. Example: A doctor who is respected for his expertise in the medical field.

### **5. Referent Power**

Derived from a person's charisma, personality or personal influence. Others comply because they admire, respect, or want to emulate the individual. Example: Celebrities or charismatic leaders who are idolized by many.

## **Kholberg's Theory of Moral Development**

Moral development according to L. Kohlberg is a complex process that occurs as individuals age. Developing morality according to Kohlberg has benefits, such as a more complex understanding of morals and increased self-awareness and empathy. His theory divides into six successive stages. According to Febrina (2022:05), "Moral development conceptualized by Kohlberg consisting of six consecutive stages, with reasoning becoming more complex and abstract with respect to understanding the principle of universal justice as the progress of the individual." Below is the explanation of those stages of moral development. The stage of moral development according to L. Kohlberg consists of six levels which are divided into three main levels, namely Preconventional, Conventional, and Postconventional. Each level has two stages, each of which explains how individuals understand morality.

### **1. LEVEL 1: Pre-conventional Level**

Stage 1: Punishment and Compliance Orientation. Actions are considered right if they avoid punishment. Focus on immediate consequences.

Example: "I don't steal because I'll get scolded or put in jail."

Stage 2: Reciprocal or Instrumental Orientation. Actions are considered right if they are self-beneficial or there is an exchange. The principle is like "I help you, you help me."  
Example: "I help him so that he will help me."

### **2. LEVEL 2 : Conventional Level**

Stage 3: Good Boy Orientation or Interpersonal Conformity. Act right in order to be liked and accepted by others. Focus on goodwill, social expectations, and relationships.

Example: "I don't lie because I want others to believe me."

Stage 4: Law and Order Orientation. Actions are right if they are within the rules or laws. Focus on maintaining social order.

Example: "I don't steal because it's against the law."

### **3. LEVEL 3 : Post-conventional Level**

Stage 5: Social Contract Orientation. Realizes that laws are made for the common good, but can be reconsidered if they are unjust. Focuses on values of justice and human rights.

Example: "This rule is unfair to minorities, so it needs to be changed."

Stage 6: Universal Ethical Principles. Act on personal moral principles that are universal and deep, such as justice, equality and human dignity. Follow your conscience, even if it goes against the law.

Example: “I help people who are wronged even if it is against the law, because it is the right thing to do.”

## **RESEARCH METHODOLOGY**

This research is a descriptive qualitative type of research. The object of this research is a film, so the researcher analyzes to the problems or phenomena described in the film. In relation to the problem statement itself, it is possible to unveil the findings by studying the object of research as well as descriptively as seen explaining the topic that is discussed.

The object of study is the film *The Boy in the Striped Pajamas*. The type in this research is the image, the text that shows the way to solve the problem. The types of data sources are divided into primary data sources (the film *The Boy in the Striped Pajamas* itself) and secondary data sources (all the reports that the researcher finds in the library or virtual source that support the primary data).

## **FINDINGS AND DISCUSSIONS**

To answer the first research question, the researcher found 5 forms of Power Orientation, the researcher found 35 data from this film. These data consist of forms of Power Orientation. In the second research question, the researcher discussed the research findings in detail through descriptive analysis using French and Raven's theory toward Kohlberg's theory. In addition, the researcher also mentions the researcher's arguments to strengthen the analysis and interpretation in this study.

### **Forms of Power Orientation**

#### **1. Coercive Power**

There are 18 excerpts in Coercive Power. Demonstrated in the film *The Boy in the Striped Pajamas* by the Nazi characters' use of force and threats to subdue others, particularly the prisoners in the concentration camps. Coercive power is the ability of an individual or organization to punish others for disobeying orders and regulations.



**Figure 4.1 Screenplay (00:03:00 – 00:03:21)**

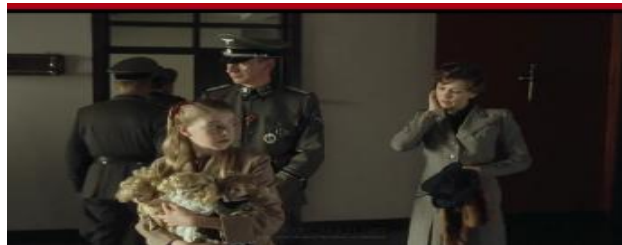
Soldier 1 : Move!!

Soldier 2 : Move it!! Move!! Move!! Now!!

In the excerpt, it is shown that the Jews were herded into trucks to be sent to concentration camps, full of coercive and threats from Nazi soldiers. They all did not realize that their lives would soon end miserably in the refugee camp. The Nazi soldiers used threats and physical violence to herd the Jews onto the trucks. This is a form of coercive that shows that obedience and conformity are enforced by force and intimidation. The Jews were forced to board the trucks under the threat of guns and violence, showing that they had no decisions but to obey. Nazi soldiers were at the top of the power hierarchy and used coercive force to assert their dominance over the Jewish people. This Nazi rule was exercised through the constant threat of violence, reinforcing an unjust and oppressive power structure.

## **2. Legitimate Power**

In Legitimate Power, there are 7 excerpts. definition is a type of power that is recognized and accepted by others as legitimate and worthy. This power comes from a formal position or status granted by an organization, institution, or society. Legitimate power is often associated with official authority granted through hierarchical structures or applicable rules. Legitimate power is demonstrated through formal positions, the use of symbols of power, firm orders, strict control, and formal language.



**Figure 4.19 Screenplay (00:12:30 – 00:12:50)**

Ralf : I have some business to take care of. I'll see you shortly.

In the excerpt, Ralf, who has just arrived at his new home, must immediately call a meeting to discuss his new assignment. By calling an immediate meeting, Ralf asserts his authority in front of both his Nazi subordinates and his family. This shows that his legitimate power is recognized not only in the military and administrative context, but also in his family dynamic. His family saw that Ralf's duties as a commander had a higher authority and importance in their daily lives. also describes how Ralf's legitimate powers affected his family's life. His family had to adjust to the demands and priorities set by Ralf's authority. This shows that the legitimate power of a person in a high position can have a significant impact on the dynamics and daily life of his family.

## **3. Expert Power**

In Expert Power, there are 2 excerpts. Definition that is based on a person's specific knowledge and skills. This means that this power comes from a person's ability to provide information, advice, or knowledge that is very useful and relevant in a particular context.



**Figure 4.26 Screenplay (00:44:54 – 00: 45:09)**

Herr Liszt : Continue, Gretel.

Gretel : "The aim of the Jew is to become the ruler of humanity.  
"The Jew is not creative, but destructive. "He is the enemy of culture. "Thousands of Germans have been made poor by the Jew."

In the excerpt, Herr Liszt, as the private tutor hired to educate Bruno and Gretel, had specialized knowledge in the field of Nazi education and ideology. His expertise in this area gives him considerable authority and influence in the process of educating the children. Herr Liszt chose a curriculum heavily influenced by Nazi propaganda, focusing on history and geography that reinforced the regime's ideology. This trust allows him to wield his expert power effectively, as the children are more likely to accept his teachings without question due to his perceived authority in the subject matter.

#### **4. Referent Power**

In Referent Power, there are 3 excerpts. Referent power is power that is based on a person's personal attractiveness or charisma. This means that this power comes from a person's ability to influence others through the trust, respect, or sympathy they possess.



**Figure 4.28 Screenplay (01:15:12 – 01:15:27)**

Bruno : I wish I could've helped you find your dad.  
I really want to make up  
for letting you down like I did.  
That would have done it, wouldn't it?  
Helping you find your dad? Would've been great.  
Like a secret mission.

The excerpt shows that Bruno is truly sorry for his past actions that hurt Shmuel's heart. This is his apology before he leaves. He helps Shmuel find his father. Referent power is evident in the friendly relationship between Bruno and Shmuel. Bruno, who feels lonely in his new home, finds a friend in Shmuel. This relationship is based on the mutual respect and admiration that develops between them. Because of Shmuel's influence: Although Shmuel was in a very unfortunate situation as a prisoner in a concentration camp, he influenced Bruno with his kindness and honesty.

## 5. Reward Power

There are 5 excerpts in Reward Power. Reward power is power based on the ability to give rewards or gifts to others. This means that this power comes from a person's ability to give something that others want, such as promotions, bonuses, or other awards.



**Figure 4.31 Screenplay (00:04:09 – 00:04:19)**

Elsa : Hello, sweetheart.  
Bruno : Mum, what's going on?  
Elsa : We're celebrating.  
Bruno : Celebrating?  
Elsa : Your father's been given a promotion.  
Gretel : That means a better job.  
Bruno : I know what promotion is.  
Elsa : So we're having a little party to celebrate.

The excerpt shows that Ralf's promotion was a form of recognition by the Nazi authorities, who recognized his achievements and contributions. This shows reward power



in action, increasing Ralf's status and power. The award Ralf received brought pride and motivation to his family, showing how reward power can influence family dynamics and increase respect and pride for authority figures in the family. With promotion comes consequences in the form of additional expectations and responsibilities. Reward power not only provides benefits, but also brings new challenges for Ralf in the future.

### **Effect of Power Orientation toward Moral Development**

In this section, the researcher discusses the second research question: how does the effect of power orientation toward moral development in the film *The Boy in the Striped Pajamas* by Mark Herman. The power orientation consists of 5 forms: coercive power, legitimate power, referent power, expert power, and reward power. The moral development divides human morality into 3 main levels, each consisting of 2 stages:

Pre-Conventional	Stage 1: Punishment and Obedience
	Stage 2: Personal Interest
Conventional	Stage 3: Social Agreement
	Stage 4: Law and Order
Post-Conventional	Stage 5: Social Contract
	Stage 6: Universal Ethics

#### **1. Coercive Power toward Pre-Conventional, Conventional, Post- Conventional**

At the Pre-Conventional and Conventional levels, coercive power tends to reinforce compliance based on fear and social pressure. At the Post-Conventional level, the effects of coercive power diminish, but it can hinder moral development unless the individual has a strong commitment to universal ethical principles.

##### **a. The Effect of Coercive Power toward Pre-Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Coercive Power toward Pre-Conventional.

##### **Effect of Coercive Power toward Pre Conventional**

##### **Stage 2 : Personal Interest**



**(screenplay 00:34:26 – 00:34:48)**

Bruno	: It's not fair, me being stuck over here on my own, while you're over there, playing with friends all day.
Shmuel	: Playing?
Bruno	: Well, that number. Isn't it a part of a game or something?
Shmuel	: It's just my number.

Everyone gets given a different number.  
Bruno : Right. Then what happens?

Effect: His moral perspective is still very simple, based on what he sees and understands as a child. Focus on direct perception and consequences: Bruno has not yet understood social rules or larger moral principles, such as the concept of justice or human rights. In his mind, the camp is a mysterious place, but he does not view it as something moral or immoral. Coercive power may also influence, where individuals begin to understand morality in terms of personal interests and benefits. Bruno's perception of life being unfair because Shmuel "can play" might reflect an early sense of individualism, where Bruno compares his situation to Shmuel's without fully grasping the underlying coercive forces. The presence of coercive power complicates Bruno's understanding, as he might struggle to reconcile the apparent freedom of Shmuel with the harsh reality of his imprisonment.

#### **b. The Effect of Coercive Power toward Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Coercive Power toward Conventional.

#### **Effect of Coercive Power toward Conventional**

##### **Stage 3 : Social Agreement**



**(screenplay 01:09:27 – 01:09:40)**

Bruno : I don't understand. I saw a film about the camp and they lived so nice! I don't know why I did it. Gretel and everyone were saying all these things... and that soldier...is so scary! I have been coming here for days, but you were never here. I thought maybe we weren't friend anymore... Shmuel, I'm really sorry for what I did. We are still friends, are we? (Shmuel shakes hands with Bruno and they make up.)

Effect: Bruno accepts the propaganda narrative presented in the film because he wants to trust the adults around him (including his father) and behave according to the expectations of his social environment. At this stage, Bruno's morality is not based on critical judgment or universal ethical principles, but rather on the desire to please the people around him and to trust the authorities. Bruno believes that the

concentration camp is a "good" place because he has been influenced by the propaganda created by the authorities. Coercive power hinders Bruno's ability to critically evaluate the truth because the authority's narrative is considered the absolute truth.

**c. The Effect of Coercive Power toward Post Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Coercive Power toward Post Conventional.

**Effect of Coercive Power toward Post Conventional**

**Stage 5: Social Contract**



**(screenplay 01:13:23 – 01:13:41)**

Ralf : I'm afraid, Bruno, in life, we often have to do things we don't want to do.

The important thing is your mother does not feel that this is an appropriate place for you to be spending your childhood, and the more I think about it, the more I realise she's very probably right.

Bruno : But, Dad...

Ralf : No!

Effect: Individuals at the Post-Conventional level may resist coercive power when it conflicts with their moral beliefs. They may place ethical principles above compliance with authority or social expectations. Ralf's decision to finally agree with his wife, Elsa, to move the family indicates a response to coercive pressures within the family. Elsa's strong emotional appeal and the moral implications of staying in a place she perceives as "hell" for her and the children create a significant moral dilemma for Ralf. This scenario suggests that he may be experiencing the tension between his role as a concentration camp commander (where the coercive power of

the state is strong) and his role as a husband and father (where moral and emotional considerations come into play).

## **2. Legitimate Power toward Pre-Conventional, Conventional, Post- Conventional**

At the pre-conventional level, legitimate power reinforces compliance but is more pragmatic in nature. Legitimate power is most effective at the Conventional level, where individuals view authority as the guardian of social order. At the Post-Conventional level, Legitimate Power begins to lose its influence because individuals act on the basis of higher moral principles, not merely compliance with formal authority.

### **a. The Effect of Legitimate Power toward Pre-Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Legitimate Power toward Pre Conventional.

#### **Effect of Legitimate Power toward Pre-Conventional**

##### **Stage 1: Punishment and Obedience**



**(screenplay 00:23:22 – 00:23:50)**

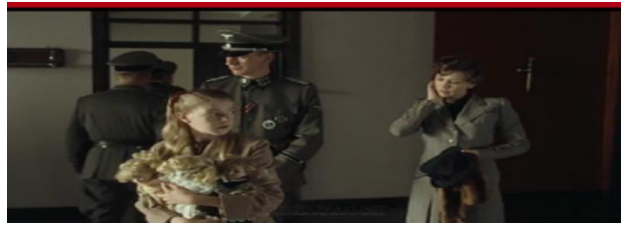
Gretel	: What do you want a tyre for, anyway?
Bruno	: I want to make a swing.
Lieutenant Kotler	: A swing? That does sound exciting. You! Here, now. Move!!!. Take this boy to the outhouse in the back garden. There are some tyres in there. He will select one. You will carry it where he asks.

Effect: Kotler held a legitimate position in the Nazi hierarchy as a lieutenant, so his actions in commanding Pavel were considered "reasonable" within the context of that social order. The Effect: Legitimate power creates a "justification" for Kotler's orders, even though those orders are oppressive and immoral. Pavel obeyed Kotler's orders because he wanted to avoid negative consequences.

### **b. The Effect of Legitimate Power toward Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of Form in Legitimate Power toward Conventional.

### **Effect of Legitimate Power toward Conventional Stage 4 : Law and Order**



**(screenplay 00:12:30 – 00:12:50)**

Ralf : I have some business to take care of.  
I'll see you shortly.

Effect: Individuals operating at the Conventional level are likely to follow the directives of those in positions of legitimate power because they feel it is their duty to do so. They believe that obedience to authority is essential for the greater good, often placing societal rules above personal moral beliefs. Ralf's family, recognizing his legitimate power, likely adjusts their behavior and expectations to fit his role as commander. This illustrates how legitimate power can shape the moral reasoning of others, forcing them to conform to societal expectations and hierarchy.

### **c. The Effect of Legitimate Power toward Post Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Legitimate Power toward Post Conventional.

### **Effect of Legitimate Power toward Post Conventional Stage 6: Universal Ethics**



**(screenplay 00:55:14 - 00:56:35)**

Bruno : Can I ask you something about the farm?  
Gretel : Bruno, you don't think it is a farm, do you?  
It's a camp, what's called a work camp, for Jews.  
Bruno : Just Jews, because they are the best workers?

Gretel :They are not in because they are good, silly,  
they are good at anything. They are in  
because they are evil. They are the enemy,  
Bruno : The enemy? But I thought we were fighting...  
Gretel : evil dangerous vermin. That's the reason  
why we lost the Great War. Haven't you been  
listening to anything Herr Liszt has been telling us?  
Bruno : No. Not really.

Effect: Gretel's inability to question Nazi ideology shows that she has not developed the capacity for abstract moral reasoning based on universal ethical principles. The legitimate power of the authorities ensures that she adheres to the imposed beliefs without attempting to understand their broader moral implications. The influence of legitimate power at this stage can hinder an individual's progress to a higher stage of moral development. Gretel's acceptance of Nazi ideology suggests that he was stuck at a level where he conformed to the views imposed by authority, rather than critically evaluating them through a post-conventional morality.

### **3. Expert Power toward Pre-Conventional, Conventional, Post- Conventional**

Power derived from knowledge, expertise, or skills acknowledged by others. In pre-conventional, compliance based on direct benefits). In the Conventional, compliance because expertise is considered legitimate according to social norms or recognized roles. In the Post-Conventional, Selective recognition based on whether expertise supports universal ethical principles.

#### **a. The Effect of Expert Power toward Pre-Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Expert Power toward Pre- Conventional.

#### **Effect of Expert Power toward Pre-Conventional**

##### **Stage 1 : Punishment and Obedience**



**(screenplay 00:44:54 – 00: 45:09)**

Herr Liszt : Continue, Gretel.

Gretel : "The aim of the Jew is to become the ruler of humanity. "The Jew is not creative, but destructive. "He is the enemy of culture. "Thousands of Germans have been made poor by the Jew."

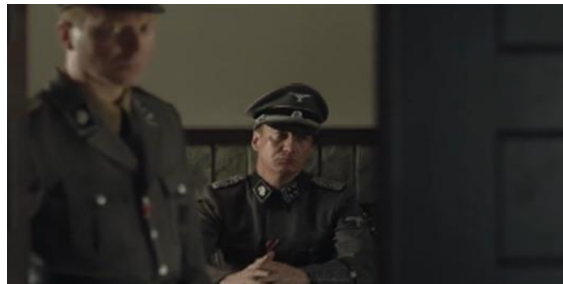
Effect: Bruno and Gretel are likely to accept Herr Liszt's teachings without question because they are motivated by a desire to obey an authority figure and avoid punishment. Herr Liszt's expert power ensures that they see his teaching as authoritative and not to be questioned. At the pre-conventional level, children like Bruno and Gretel are more likely to accept Herr Liszt's authority because of his expert status. As a result, their understanding of right and wrong is shaped by the lessons and ideologies.

#### **b. The Effect of Expert Power toward Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Expert Power toward Conventional.

#### **Effect of Expert Power toward Conventional**

##### **Stage 3 : Social Agreement**



(screenplay 00:12:35 – 00:12:50)

Ralf : I have some business to take care of. I'll see you shortly.

Effect: Ralf's subordinates, and perhaps even his family, may see his expertise and authority as something to be supported and followed because it helps them maintain their roles and relationships within the Nazi hierarchy. They may see compliance with his decisions as a way to be "good" in the eyes of their peers and superiors. Those around Ralf, including his subordinates, may conform to his decisions and actions because they want to be seen as loyal and obedient. They may also internalize the idea that following Ralf's expert guidance is the "right" thing to do in order to maintain their relationships within the military hierarchy.

#### **c. The Effect of Expert Power toward Post Conventional**



In this section, there are no cases in the film where a character with expertise or knowledge uses his or her power to challenge the system or support a moral development that goes beyond laws or norms. Characters like Elsa or Ralf's mother may show signs of post-conventional moral reasoning, but they do not do so because of expert power. Instead, they act on the basis of empathy or personal judgment. At this stage, a person acts on the basis of universal moral principles (Stage 5: Social Contract) or ethical values that transcend laws and norms. (Stage 6: Universal Ethical Principles). There are no characters in this film who use expert power to promote or advocate values such as justice, equality, or human rights.

#### **4. Referent Power toward Pre-Conventional, Conventional, Post- Conventional**

Referent power is power derived from interpersonal relationships, respect, or admiration one person has for another. At the Pre-Conventional level, referent power is used for direct benefit or to avoid emotional loss. In the Conventional stage, referent power plays an important role in establishing and maintaining harmonious social relationships and supporting societal norms. In the Post-Conventional stage, referent power is critically respected only when it supports universal moral principles.

##### **a. The Effect of Referent Power toward Pre-Conventional**

In this section, the absence of referent power in the pre-conventional stage in the film. There are no scenes or situations in the film where an emotional connection or pure respect for someone becomes the main reason for moral actions in the pre-conventional stage: When Bruno helps Shmuel or talks to him, these actions are more related to curiosity and the need for a friend, leaning more toward conventional or individual references.

##### **b. The Effect of Referent Power toward Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Referent Power toward Conventional.

##### **Effect of Referent Power toward Conventional**

##### **Stage 3: Social Agreement**



(screenplay 01:15:12 – 01:15:27)

Bruno : I wish I could've helped you find your dad. I really want to make up for letting you down like I did. That would have done it, wouldn't it? Helping you find your dad? Would've been great. Like a secret mission.

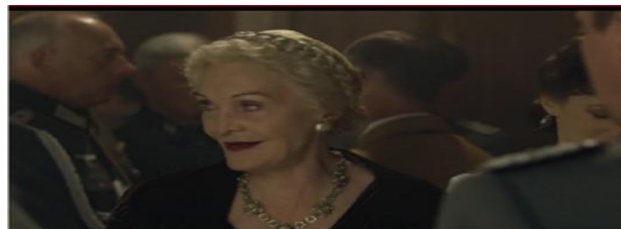
Effect: Bruno uses referent power in his friendship with Shmuel. He offers his help as an expression of their emotional bond. Bruno's friendship and sense of responsibility are the main drivers of his actions. Bruno is motivated by his desire to maintain a good relationship with Shmuel and by his guilt over his past actions.

**c. The Effect of Referent Power toward Post Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Referent Power toward Post Conventional.

**Effect of Referent Power toward Post Conventional**

**Stage 6: Universal Ethics**



**(screenplay 00:07:36 – 00:08:08)**

Grandmother : Oh, dear. I sometimes wonder if this is all down to me, making you those costumes for your little plays when you were tiny. You used to adore all that dressing up.

Grandfather : Nathalie...

Grandmother : Does it still make you feel special, Ralf dear? The uniform and what it stands for?

Ralf : Mother, it's a party. Let's not spoil things.

Grandmother : Me, spoil things?

Ralf : You should be careful. Airing your views so publicly could land you in trouble. You know that.

Effect: Ralf's mother tries to influence her child through emotional connection and her status as a mother. The suggestion was not forceful, but emphasized the morality and justice expected of a child who respects his mother. His actions reflect a belief in universal moral principles that transcend legal or social norms.

**5. Reward Power toward Pre-Conventional, Conventional, Post- Conventional**

Reward Power is the power derived from one's ability to reward or benefit another. In the Pre-Conventional stage, reward power is very effective because individuals prioritize direct benefits. In the Conventional stage, reward power supports social norms and interpersonal relationships, but individuals begin to pay attention to the social context. In the Post-Conventional stage, reward power is less effective unless rewards are consistent with universal moral principles.

**a. The Effect of Reward Power toward Pre-Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Reward Power toward Pre-Conventional.

**Effect of Reward Power toward Pre Conventional  
Stage 1 : Punishment and Obedience**



**(screenplay 00:16:42 – 00:17:12)**

Elsa : We're celebrating.  
Bruno : Celebrating?  
Elsa : Your father's been given a promotion.  
Gretel : That means a better job.  
Bruno : I know what promotion is.  
Elsa : So we're having a little party to celebrate.

Effect: The reward of promotion reinforces the moral reasoning that following orders and contributing to the Nazi cause is the "right" thing to do because it leads to positive outcomes. At this stage, the reward Ralf receives for his promotion can reinforce the idea that following orders and achieving goals within the Nazi regime is the "right" thing to do because it leads to positive outcomes such as promotion and increased status. The reward serves as a strong motivator for obedience because individuals in this stage are primarily concerned with avoiding punishment and obtaining rewards.

**b. The Effect of Reward Power toward Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Reward Power toward Conventional.

**Effect of Reward Power toward Conventional**

### **Stage 3: Social Agreement**



**(screenplay 00:07:05 – 00:07:20)**

Invited guests : Heil Hitler!

Effect: The recognition and congratulations Ralf receives reinforce his desire to be seen as successful and respected within the social hierarchy of the Nazi regime. The approval of his superiors and peers is a powerful motivator, leading Ralf to internalize the values and norms of the regime. His promotion serves as a validation of his actions and behavior, encouraging him to continue to conform to the expectations of those around him. The congratulations and recognition from his peers and superiors reinforce Ralf's desire to be seen as a "good" and successful member of the Nazi regime. The power of reward used by the authorities validates his actions and encourages him to continue fulfilling his role in a way that meets the expectations of those around him. The social approval he receives is a powerful motivator, pushing him to align his actions with the values of the regime.

#### **c. The Effect of Reward Power toward Post Conventional**

In this part, the researcher found and analyzed some excerpts about The Effect of form in Reward Power toward Conventional.

#### **Effect of Reward Power toward Post Conventional**

##### **Stage 5: Social Contract**



**(screenplay 01:11:09 – 01:11:39)**

Ralf : You can't behave like this!  
Elsa : You are questioning my behavior?

Ralf : It can't continue!

Elsa : I know. I can't stand this anymore, Ralf. I can't stay here and be a part of this.

Ralf : Don't you think there will be questions? What does it say about my ability to carry out my work if I cannot control my own family?

Elsa : Work? Is that what you call it?

Ralf : Pull your self together, woman.

Elsa : Right. Just ignore it. Ignore the fact that the man I married is a monster. Even your own mother couldn't love you!

Effect: She recognizes that the rewards and benefits associated with Ralf's position do not justify the inhumane actions in which he is involved. Elsa values the rights and dignity of the Jewish people and sees the actions taken against them as unjust, regardless of the social and legal structures that support those actions.

## CONCLUSION

Based on the research findings, the researcher concluded that various forms of power orientation, such as coercive power, legitimate power, expert power, referent power and reward power, are portrayed through the relationships and interactions between characters. The most prominent and dominant, however, is legitimate power, because the entire order in the film from the household to the concentration camps runs on the basis of an official system of power recognized by the state.

To describe the effect of power orientation according to French and Raven toward moral development in the film, power orientation plays an important role in shaping the moral development of the characters. Of the various forms of power. coercive power, legitimate power, expert power, referent power, and reward power, legitimate power is the most prominent in the conventional stage of moral development, according to Kohlberg's theory. As a child, Bruno obeyed his father's authority, but through his relationship with Shmuel, he began to question systemic morality, demonstrating a transition from complete obedience to critical moral thinking.

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