

CHAPTER II

REVIEW OF THE RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.1 Moral Philosophical Approach

Moral philosophy is the attempt to achieve a systematic understanding of the nature of morality and what it requires of us in Socrates's words, of "how we ought to live," and why. It would be helpful if we could begin with a simple, uncontroversial definition of what morality is, but that turns out to be impossible. There are many rival theories, each expounding a different conception of what it means to live morally, and any definition that goes beyond Socrates's simple formulation is bound to offend one or another of them (Rachels, 1998).

The moral philosophical approach is used when a person wants to analyze about the moral values, moral messages and life philosophy of the literary works. In this research, the writer uses moral philosophical approach by Dietrich Von Hidebrand to analyzing the data.

2.1.1 Moral

Morals or morality is from the Latin word *Moralitas* "manner, character, proper behavior" is said to have three principal meaning. So there is some matter of difficulty right out of the gate. There should be principles or rules of right

conduct or the distinction between right or wrong. It's only right. Morality means a code of conduct which deals in right or wrong. Since they are created by society and philosophy, they are not even constant. Moral are not absolute and change over time and are subject to the group you are interest in defending (Austerlitz, 2009).

Morality involves what we ought to do, right and wrong, good and bad, values, justice, and virtues. Morality is taken to be important; moral actions are often taken to merit praise and rewards, and immoral actions are often taken to merit blame and punishment (Gray, 2010).

Moral philosophy is the area of philosophy concerned with theories of ethics. It is divided into three, they are:

1. Meta-ethics – Research concerning the nature of morality. It tries to answer question, such as: What does “good,” “right,” or “justice” mean? What makes something good or right? Is moral realism true? Is morality irreducible, cognitive, or overriding? Do intrinsic values exist?
2. Normative theory – How do we decide if something is right or wrong?
3. Applied ethics – Is x right or wrong? (e.g. Is capital punishment right or wrong?) (Gray, 2010)

According to Jeremy Bentham, morality is the art of maximizing happiness: it gives the code of laws by which that conduct is suggested whose result will, the whole of human existence being taken into account, leave the greatest quantity of felicity (Hazlitt, 1957).

According to (Sternberg, 1994) cited in (Muntamah, 2012), morality refers to concern with what is good or right in people's relationship each other. A key to understand morality is to be specific about definition of good or bad and right or wrong, since the terms can be used in several different ways. Social relationship can be judged by standard such as efficiency or showing careful when makes judgments and decisions.

According to (Sigelman, 1995) cited in (Amin, 2013), the term moral implies an ability they are (1) to distinguish right from wrong, (2) to act on this distinction, and (3) to experience pride when one does the right thing and guilt or shame when one does not.

Carol K. Sigelman, also stated that there are three basic components of morality. They are:

1. An affective or emotional component

An affective component contains the feeling of hurting and concerning for other feelings that surround right or wrong actions and that motivate thoughts and actions or behaviors.

2. A cognitive component

A cognitive component focuses on the way we conceptualize right and wrong and make decisions about how to behave.

3. A behavioral component

A behavioral component reflects how we actually behave when for example we do or have something that we know is bad or wrong, or help a needy person.

2.1.2 Values

Values are generally regarded as the moral standards of human behaviors in the society. It is a kind of quality of humans, which is applied to human activities. It is transmitted to a circumstantial factor which depends upon the judgment of the fact. The word 'value' is derived from the Latin word 'valeo' which originally meant strength and also health, and then by natural transition, it came to mean being effective and adequate. In French the term 'valeur' means excellence. Value is a mixture of three concepts such as Idea, Quality and Supervening. Values can be defined as the principles that guide people's lives, and have varying significance. Values are the essence of our personality, and affect us to make decisions, trust people, and arrange our time and energy in our social life. Values may be treated as keys to solving many world problems (Sharma, 2015).

The terms value and valuation and their cognates and compounds are used in a confused and confusing but widespread way in our contemporary culture, not only in economics and philosophy but also and especially in other social sciences and humanities. Their meaning was once relatively clear and their use limited. Value meant the worth of a thing, and valuation meant an estimate of its worth (Borchert, 2006).

The uses of value and valuation are various and conflicting even among philosophers, but they may perhaps be sorted out as follows:

1. Value (in the singular) is sometimes used as an abstract noun (a) in a narrower sense to cover only that to which such terms as good, desirable, or worthwhile are properly applied and (b) in a wider sense to cover, in addition, all kinds of

rightness, obligation, virtue, beauty, truth, and holiness. The term can be limited to what might be said to be on the plus side of the zero line; then what is on the minus side (bad, wrong, and so forth) is called disvalue. Value is also used like temperature to cover the whole range of a scale – plus, minus, or indifferent; what is on the plus side is then called positive value and what is on the minus side, negative value (Borchert, 2006).

2. Value as a more concrete noun – for example, when we speak of “a value” or of “values”—is often used (a) to refer to what is valued, judged to have value, thought to be good, or desired. The expressions “his values,” “her value system,” and “American values” refer to what a man, a woman, and Americans value or think to be good. Such phrases are also used to refer to what people think is right or obligatory and even to whatever they believe to be true. But the term value is also used to mean (b) what has value or is valuable, or good, as opposed to what is regarded as good or valuable. Then values means “things that have value”, “things that are good”, or “goods” and, for some users, also things that are right, obligatory, beautiful, or even true (Borchert, 2006).
3. Value is also used as a verb in such expressions as “to value”, “valuing”, and “valued”. Valuing is generally synonymous with valuation or evaluation when these are used actively to mean the act of evaluating and not passively to mean the result of such an act. But sometimes valuation and evaluation are used to designate only a certain kind of valuing, namely, one that includes reflection and comparison. In either case valuation may be, and is, used in wider or

narrower senses corresponding to the wider and narrower uses of value (Borchert, 2006).

2.1.3 Moral Values

The most obvious for the linguistic approach that tries to define morality by the linguistic expressions typically used in moral contexts, such as the expressions “good”, “right”, “ought”. “Good” does not only mean morally good but also instrumentally good (“a good knife”), aesthetic goodness (“a good performance of the Ninth Symphony”) or prudential goodness (“a two week’s holiday would be good for you”). “Right” can also refer to technical or aesthetic rightness. “Ought”, though characteristic of moral context, is also used in the sphere of social convention, of aesthetics and in legal contexts (Birnbacher, 2013).

A psychological approach does not fare better, though for different reasons. Moral emotions like indignation or guilt are specifically moral, but they are specifically “moral” only by their intentional content, i. e. by the positive or negative moral judgments which go into them. In all their other components they are indistinguishable from their non-moral analogues, such as anger, non-moral shame or embarrassment. As far as their phenomenal content, their affective tone and their behavioral expression are concerned, they are identical. Moral emotions, like moral language, do not explain what is particular about morality, they presuppose it (Birnbacher, 2013).

Can we characterize the specific nature of moral values by their social functions? Among the most important social functions of morality are the following:

1. Individual orientation. Moral values have the function of orienting the individual in his everyday behavior by providing a normative frame of reference.
2. Social trust. Moral values set limits to the potential trespasses of others and reduce fear of aggression, deception and violations of self-respect.
3. Easing social co-operation. Moral values make room for long-term social co-operation by creating a climate of mutual trust in which every party is confident that promises and contracts will be respected.
4. Peaceful conflict resolution. Moral values provide possibilities of resolving conflicts of interests and norms in accordance with shared social rules instead of the use of force (Birnbacher, 2013).

Again, these functions are not the exclusive prerogative of morality. All these roles are taken by other social normative systems as well, such as the law and the norms of etiquette. We have come to an impasse. Only the direct way seems to be open (Birnbacher, 2013).

According to Hildebrand (Hildebrand & Ph, 1950), there is Fundamental Moral Attitudes which refers to moral values. It contains of Reverence, Faithfulness, Awareness of Responsibility, Veracity and Goodness.

1. Reverence.

Moral values are the highest among all natural values. Goodness, purity, truthfulness, humility of man rank higher than genius, brilliancy, exuberant vitality, than the beauty of nature or of art, than the stability and power of a state. What is realized and what shines forth in an act of real forgiveness, in a noble and generous renunciation; in a burning and selfless love, is more significant and more noble, more important and more eternal than all cultural values. Positive moral values are the focus of the world, negative moral values, the greatest evil, worse than suffering, sickness, death, or the disintegration of a flourishing culture.

The fundamental attitude of reverence is the basis for all moral conduct toward our fellowmen and toward ourselves. The basic attitude of reverence is the presupposition for every true love, above all, the love of neighbor, because it alone opens our eyes to the value of men as spiritual persons, and because, without this awareness, no love is possible. Reverence for the beloved one is also an essential element of every love. To give attention to the specific meaning and value of his individuality, to display consideration toward him, instead of forcing our wishes on him, is part of reverence.

Wherever we look, we see reverence to be the basis and at the same time an essential element of moral life and moral values. Without a fundamental attitude of reverence, no true love, no justice, no kindness, no self-development, no

purity, no truthfulness, are possible; above all, without reverence, the dimension of depth is completely excluded.

2. Faithfulness.

Among the attitudes of man which are basic for his whole moral life, faithfulness is ranked next to reverence. One can speak of faithfulness in a narrow sense and in a large one. We have the narrow sense in mind when we speak of fidelity toward men, such as fidelity to a friend, marital fidelity, fidelity to one's country or to oneself.

The fundamental attitude of fidelity is also the presupposition for reliability in every moral trial. How can he keep a promise or stand the test in a battle of ideas, who lives only in the present moment, in whom the past, present and future do not form any significant unity? How can one rely upon such an inconstant person? The faithful man alone can inspire that confidence which forms the basis of any community. He alone possesses the high moral value of stability, reliability and trust worthiness.

Fidelity is opposed to mere bourgeois loyalty, or to a pure clinging to habit. It would be an error to believe that fidelity is the mere result of a lazy temperament, and inconstancy the result of a spontaneous and vivacious one. No, this virtue is a free, meaningful response to the world of truth and of values, to the unchangeable and intrinsic importance, to the real demands, of that world. Without this basic attitude of fidelity, no culture, no progress in knowledge, no community, above all no moral personality, no moral growth, no substantial,

inwardly unified spiritual life, no true love, are possible. This basic significance of fidelity, in the larger sense, must penetrate to the heart of every relationship, if it is not to be judged, "ab ovo," as a failure.

3. Awareness of Responsibility.

When we call someone a "morally conscious" man, and another man a "morally unconscious" one, we have in mind a difference which is decisive from the ethical point of view. The unconscious man drifts through life; of course, he grasps certain values, and responds to them, but this process goes on in a manner that is deprived of an ultimate awakedness and of an explicit character. His grasp of values remains more or less accidental. Above all, his life, on the whole, is not consciously and expressly lived under the awful sword of good and evil.

Reverence and that true fidelity, which we have called constancy, are closely related to this moral awakedness. Moreover, they can only fully unfold themselves in a morally conscious man. This moral awakedness is also the soul of the fundamental moral attitude which we have called "awareness of responsibility." Only the man with this consciousness of responsibility can justly appreciate the impact of the demands of the world of values.

Awareness of responsibility is an indispensable presupposition for any true moral life. By means of this basic attitude of awakedness, everything in a man assumes its full importance, its true depth. But one should not confuse this awareness of responsibility with a feeling of moral self-importance or over-estimation of one's own role in the world. The responsible man must be

completely inspired by the world of values and their demands; he must reverently harken to that which is objectively right, good and beautiful; he must be inwardly free to follow always and everywhere the call of values.

Awareness of responsibility is a basic attitude for a religious concept of the world. The responsible man knows that he is not ruled only by an impersonal world of values, but a personal Judge, who is, at the same time the Sum of all values, and to whom he will have some day to render an account. Consequently, this attitude, like reverence, is a basis for all religion. Its significance, like that of reverence, constancy, or fidelity, extends to every domain of life, and is needed for all true knowledge, for all community life, for all artistic accomplishment, but above all for moral life, for a genuine moral personality, for the proper relationship of creatures to the Creator. Thus one of the main aims of all education and personality formation must be to lead to a fuller awareness of our responsibility.

4. Veracity.

Truthfulness is another of the basic presuppositions for a person's moral life. An untruthful or mendacious person not only embodies a great moral disvalue, as does the avaricious or intemperate man, but he is crippled in his whole personality; the whole of his moral life; everything in him which is morally positive is threatened by his untruthfulness, and even becomes doubtful. His position toward the world of values as a whole is affected at its very core.

The untruthful person does not fulfill the fundamental obligation to recognize everything that exists in its reality, not to interpret black as white, and not to deny a fact. He behaves toward being as if it did not exist. One must distinguish three different kinds of untruthfulness. First of all, in the artful liar who sees nothing wrong in affirming the contrary of what is true when it is expedient for his aims. The second type is that of the man who lies to himself and consequently to others. In the third type of untruthfulness, the break with truth is still less reprehensible, but goes perhaps still deeper, and is reflected even more in the very being of its perpetrators.

The man who is really truthful is opposed to the three above-mentioned types of untruthfulness. He is genuine; he cheats neither himself nor other people. Because of his deep reverence for the majesty of being, he understands the basic demand of the value which inheres in every being.

Veracity is, like reverence, fidelity or constancy and the awareness of responsibility, a basis of our whole moral life. Like these other virtues, it bears a high value in itself, and like these is also indispensable as a basic presupposition of a personality in which genuine moral values may flower in their plenitude. This proves true in all the domains of life. Veracity is the basis for all true community life, for every relationship of person to person, for every true love, for every profession, for true knowledge, for self-education, and for the relationship of men to God.

5. Goodness.

Goodness is the very heart of the whole reign of moral values. It is by no accident that the term "good" means moral value as such, and also the specific moral quality of goodness. Among the different moral values there is none which embodies more completely the entire reign of moral values, than goodness.

Goodness is not a pre supposition, but the fruit of moral life. But not a fruit among others, such as meekness, patience, generosity, but the fruit of fruits, i.e. that in which culminates all morality in a specific way; it is the queen of all virtues.

We see the fundamental features of goodness. Luminous harmony, inner freedom and serenity, the victorious superiority of love which is the secret of eager and ready service openness to the life of other men, warmth, ardor, meekness and mildness, all-embracing breadth, awakedness, and the capacity to grasp values. It is above all important to understand that goodness, although it is tender and meek, possesses at the same time the greatest strength. Faced with its irresistible power, with its superior security and freedom, the force of the superman is only miserable weakness and childish pretense. One should not mistake goodness for weak surrender, surrender without resistance. The truly good man can be immovable when one tries to divert him from the right path, and when the salvation of his neighbor calls imperatively for sternness. He unshakably resists every seduction and temptation.

In goodness there shines a light which bestows on the good person an especial intellectual dignity. The truly good man is never stupid and narrow, even

though he may be slow intellectually, and not gifted for intellectual activities. The man, who is not good, in any of the fore-mentioned ways, is, in the last account, always limited, even stupid.

Goodness, the breath and fragrance of love, is the essence of every truly moral life, yes, of every true life of the soul. Whereas the other fundamental attitudes, such as reverence, faithfulness, awareness of responsibility and veracity respond to the world of values as a whole, goodness not only responds to this world of values, but is, so to speak, the reflection of the whole world of values in the person. Goodness speaks in the voice and in the name of this world.

2.2 Reviews of Previous Study

Related to this research, there are some previous studies that had been done. The first study is analyzed by (Muntamah, 2012). His title is “*An Analysis of Moral Values as Seen on Charles Dickens’ Novel Oliver Twist*”. The objectives of the study are to describe the literary elements of Charles Dickens’ Oliver Twist the novel and to analyze the moral values implied in Charles Dickens’ Oliver Twist the novel and its implication on education. The approach that used in this research is moral philosophical approach. This research is using descriptive qualitative research. The writer utilized the documentation method in collecting the data while in data analysis the researcher used observation and taking notes technique. The researcher also looked for other information which related to the research problems. After analyzing the novel “Oliver Twist”, the writer took some conclusions which the moral values are bravery, humbleness, honesty,

steadfastness, sympathetic to others, cooperativeness, thankfulness, kind-hearted, trustworthiness, sincerity, love and affection.

The second study is analyzed by (Fitriyani, 2009), her title is “*An Analysis of Moral Values of Jules Verne’s Round the World in Eight Days*”. The objectives of the study are to find the moral values and the implication to education. The approach that used in this research is moral philosophical approach. The data was taken by reading the novel, identifying the data, selecting the book in the library and classifying the data based on the novel. According to this study shows some moral values based on the story such as punctuality, discipline, optimism, and positive thinking. Furthermore, punctuality gives an important contribution to the reader that people have motivation to achieve the goal. Discipline means training to conform to accept standard of behavior. This study also shows the implication of those moral values to education easily affect by many things that can influence our moral. The writer hopes the result of the research will give addition, information and learning process of the reader behavior.

The third study is analyzed by (Susanti, 2012), her title is “*An Analysis of Moral Values Taken From Edensor Novel by Andrea Hirata*”. The objectives of the study are to find the literary elements in Edensor novel, to find the moral values in the novel, to find the way of presenting the moral values in the novel, and to find the implication of moral values in Edensor novel in education. The method that is used in this study is study document as the technique of collecting the data. In the study document that the writer was collect the data of the research dealing with the primary data source. The result of finding the literary elements

that divided into five parts; those are character and characterization (major and minor character), plot (exposition, conflict, climax and resolution), setting (place and time), theme, and point of view. Moral values that found in the novel as never give up, nationalism, empathy to each other, strength of heart, optimism and thinking positively, believe in God, there is no reason to stop learning, struggle for life. In presenting the moral values the author uses explicit, implicit meaning and using imagination. The implication of moral education of the novel is that we can take moral values of the novel as education for us and takes them as guidance and improve our moral.