CHAPTER II

REVIEW OF RELATED LITERATURE AND THEORETICAL

FRAMEWORK

2.1   Moral Philosophical Approach

When we want to study the moral values and philosophy of life contained in the novel, we can use a moral philosophical method. Literature can also be analyzed and judged from a theoretical or moral perspective, depending on how much of a moral lesson it imparts to the reader. Moral philosophy is significant in a literary work because the author inserts his or her own moral values into the work. Literature is also often used as a guideline for moral formation. According to Samuel Johnson, the literary figure who introduced morality, the primary aim of literature is to educate morals and study problems of philosophy (Guerin et al., 2005).

Rachmawati et al. (2020) stated that the study of moral philosophy is essential since morality-related topics dominate most philosophical discussions. People who are unfamiliar with the opposing philosophical viewpoint would assume that their own viewpoint is correct while mistaken. This dilemma is present in all social issues and has been addressed in a piece of literature. Literature contains the most realistic portrayal of the cultural makeup and current status of society, including values and ethnicity. Moral

perspectives are divided into two categories: moral values and life philosophy.

2.1.1. Moral Values

Morality is teaching about the good and bad behavior of a person and is closely related to the actions of the society. Moral values play an educational role by teaching us positive behaviours, such as honesty, trustworthiness, responsibility, harmony, and many others Suryaningrum et al. (2015). Morality is closely connected to concepts of right and wrong, good and evil, religion, the self, and social environments. Every society upholds certain values to organize their way of life, including specific beliefs, standards, and principles. Moral values serve as guidelines that help individuals distinguish between acceptable and beneficial actions and those that are not (Priyoto & Priskila, 2023).

According to Nurgiyantoro (1998), moral is the meaning contained in a work that the author wants to convey to the readers. Usually, moral in a literary work reflects the author's view of life. Moral is a "guide" that the author wants to convey about various matters regarding life's problems such as how to behave, manners, relationships, and so on. Moral qualities are grouped into eleven categories, according to Hornby (2010): bravery, humility, honesty, steadfastness, sympathy for others, cooperativeness, appreciation, kindness, trustworthiness, sincerity, and love and affection.

2.1.1.1. Types of Moral Values

a. **Bravery**

According to Hornby (2010), bravery refers to the courage to confront challenges, threats, or difficulties. The key aspect of bravery is facing fear rather than avoiding it. In challenging situations, bravery involves standing up for what is right.

b. **Humbleness**

According to Hornby (2010), being humble involves being aware of one's own limitations and inadequacy, as opposed to being arrogant.

c. **Honesty**

Honesty extends beyond simply refraining from lying, cheating, or stealing. It also involves respecting others, maintaining integrity, and having self-awareness. As the cornerstone of trust, honesty is crucial for successful social interactions; it fosters hope, confidence, compassion, and enhances decision-making.

d. **Steadfastness**

According to Hornby (2010), steadfastness means our attitude and the goal doesn't change, also when we

face problems in life, we can pray to God and not revenge.

e. Sympathetic to others

Feeling sorry for someone is what sympathy is. It demonstrates that we understand and care about the concerns of others. Sympathy is feeling or showing concern for someone who is in a bad situation. For example, when someone has just lost a loved one and we give our condolences.

f. Cooperativeness

Cooperativeness is something that is done together or in groups. Cooperativeness is something that is done together or in groups. For example, when we went to school, working together to clean up the classes. By working in groups, the work becomes easier and more quickly completed.

g. Thankfulness

Thankfulness is to be grateful, to say or express gratitude for something. For example, when we express our gratitude to God for his blessings.

h. Kind-hearted

Kind-hearted means people who like to help others a lot. Kind-hearted also means not repaying what someone has done to us.

i. Trustworthiness

Trustworthiness is the act of believing, to be honest, kind, sincere, etc. For example, in a way to being loyal is not say any bad words or bad gossips while they are not there.

j. Sincerity

Sincerity is how we show something without expecting anything in return. According to Hornby (2010), for example in sincerity is when we do something or we do it based on our pure heart.

k. Love and Affection

Love is a deep and profound feeling of affection toward someone or something, especially towards family members or friends. Affection refers to an emotional state characterized by a strong liking or love for someone or something, accompanied by deep care and concern. Example of love and affection according to Hornby, love and affection for parents and family loves to listen to them advice and listen to

the words and directions of parents and courtesy to parents and family.

2.1.2. Life Philosophy

The philosophy of life is a person's actions or viewpoints on the meaning of life and how to live it. In Samuel (1750), Samuel Johnson's life philosophy is deeply rooted in the principles of moral integrity, rational reflection, and practical engagement. He underscores the importance of adhering to ethical standards and living virtuously as the foundation for true happiness and societal well-being. Johnson advocates for the rigorous use of reason and introspection to navigate life's complexities, suggesting that thoughtful self-examination is crucial for personal growth and understanding. Recognizing human fallibility, he calls for compassion and empathy towards others, acknowledging that everyone has their flaws.

2.1.2.1. Mortality and the Meaning of Life

Frankl (1946)'s philosophy emphasizes that a person's greatest desire is to find meaning in life, and once that meaning is discovered, they can endure any hardship. During his time in a concentration camp, Frankl found purpose by viewing his suffering as an opportunity for personal growth. He argues that meaning in life is not about avoiding suffering but about finding purpose despite it. He

believes that even in the face of mortality, individuals can create meaningful lives through love, experiences, and personal growth.

2.1.2.2. Virtue and Self Reflection

Aristotle in Reeve (2014) emphasizes that virtue is not innate but cultivated through habit, reflection, and deliberate action. He argues that moral excellence arises from consistently practicing virtuous behaviours, which over time become part of one's character. According to Aristotle in Reeve (2014), self-examination plays a crucial role in this process, as individuals must reflect on their actions and choices to align their lives with moral principles. He also introduces the concept of the "golden mean," suggesting that virtue lies between two extremes—excess and deficiency—such as courage being the balance between recklessness and cowardice. Additionally, Aristotle asserts that external circumstances do not determine a person's ability to live virtuously; rather, individuals can choose to act with wisdom, integrity, and kindness regardless of their situation. Through continuous self-reflection and ethical decision-making, people can achieve eudaimonia, or true fulfilment, which Aristotle sees as the ultimate goal of human life.

2.1.2.3. Accepting the Imperfection of Life

Camus (1991), in *The Myth of Sisyphus*, explores the idea of embracing life's struggles despite its inherent absurdity, emphasizing the importance of accepting the imperfection of life. He argues that suffering and hardship are inescapable parts of existence, but instead of seeking external meaning or falling into despair, individuals can find fulfillment by confronting and accepting this reality. Using the myth of Sisyphus—a man condemned to roll a boulder uphill for eternity—Camus illustrates how life may seem repetitive and meaningless, yet true freedom lies in acknowledging this absurdity and continuing to live with purpose. He advocates for defiant acceptance, where people recognize life's imperfections but still engage with it fully. By doing so, individuals create their own sense of meaning and find contentment, not in avoiding suffering, but in embracing the struggles that define human existence. Camus ultimately suggests that "one must imagine Sisyphus happy," reinforcing the idea that through acceptance and perseverance, one can live a fulfilling and meaningful life.

2.1.2.4. The Importance of Legacy

Sartre (1946) argues that meaning and legacy are personal choices, emphasizing the importance of legacy as

something defined by individual actions rather than external recognition. He asserts that people are responsible for creating their own values and purpose through their choices, and the true measure of a life's worth is not found in fame or societal approval but in the impact one leaves on others. Sartre's existentialist philosophy rejects the idea of predetermined meaning, instead suggesting that individuals shape their own legacy through their actions, relationships, and contributions. By embracing this responsibility, one ensures that their existence carries significance, even if it is not widely acknowledged. Through this lens, legacy is not about lasting monuments or universal remembrance but about the meaningful connections and influence one leaves behind in the lives of others.

2.2 Review on Related Literature

In this study, the researcher referenced numerous past studies related to the topic with the aim of strengthening the analysis. The first research is conducted by Radike & Lapasau (2020) with title "The character and Moral Values in "Les Miserables" by Victor Hugo". The researchers used qualitative methods. In qualitative research, researchers gather all the necessary data by applying theory, interpret all data by looking for moral values and make conclusions based on analytical data. According to the researchers, a character is a figure that has personality, moral, and mental

values. Moral values are classified into four categories: honesty, sacrifice, love, and justice.

The second research is conducted by Utami & Arini (2017) with titled "An Analysis of Moral Values in Burnett's Little Lord Fauntleroy Novel." This study discovered seven different categories of moral values. The first is to be an honest figure, the second is to always be a good person, the third is friendly to anyone, the fourth is always honest, the fifth is policy, the sixth is compassion, and the last is responsibility. These seven moral values can be found from the character of one of the novel characters of a man named Cedric who has a character of honesty, kindness, friendly, humble, wise, sympathetic, and responsible. This character that Cedric has resulted in him having a lot of friends.

The third research is Putri & Simanjuntak (2022), the study is titled "Analysis of Moral Values in Tere Liye's Novel "Pulang". The found moral values are the religious moral value, the social moral value and the personal moral value. This story is about a young child who follows his father's acquaintance to the capital. His mother was heartbroken and promised Bujang that she would not touch anything unlawful. That's when Bujang realized what the term "home" meant and addressed the fear in his heart.

Next is the research by Fitriani et al. (2016) with title "An Analysis of Moral Values in The Novel "Oliver Twist" by Charles Dickens". The researcher uses the theory sociological with method qualitative descriptive.

The findings of this study are presented as an explanation of moral values from a functionalist perspective, with humans as the unit that makes up morals. According to a symbolic perspective, moral value results from the interaction of a person or group with symbols or signals. According to the perspective of conflict, there is an interpersonal conflict that results in a moral reaction. The moral values found in this research are Steadfastness, sympathy to other, bravery, honesty, thankfulness, cooperativeness, and kind-hearted.

Next is the research by Rohmiyati et al. (2023) with title "Having Good Moral Values Through "Never Say Never" Song by Justin Bieber. This study analyzing the moral values in the song Never Say Never by Justin Bieber found that the lyrics emphasize determination and a positive mindset in overcoming challenges. Using a qualitative approach, the research identified three key moral values: self-belief (57.14%), positivity (21.42%), and optimism (21.42%), with self-belief being the most dominant. The study concluded that these values can inspire students, provide them with positive energy, and encourage engagement in meaningful activities that contribute to both their education and personal development.

Another researcher, Afandi (2018) conducted a study titled "An Analysis of Moral Values of The Rainbow Troops Novel by Andrea Hirata". This research analyzed the moral values in the novel Rainbow Troops using a descriptive qualitative method. The findings revealed various moral aspects, including individual morals (such as discipline), social morals (such

as tolerance and mutual help), religious morals (such as faith and ethics), as well as cultural and educational morals. The study contributes to literary studies by providing insights into the moral messages within the novel. Additionally, it highlights the importance of reading literature as a means to enhance moral awareness and address moral crises in society.

The last researchers who conducted the research about moral values was Fitri et al. (2023) with title "Moral Values Pertained in The Movie Entitled "The Pursuit of Happiness" Directed by Gabriele Muccino". In this research, they used qualitative method. The result of this analysis are eighteen moral values which found by the dialogue conversation in The Pursuit of Happiness namely: Honesty, Self-Confidence, Responsible, Independence, Moral Courage, Humility, Critical Attitude, Peace of Ability, Love and Affection, Respect, Unselfishness and Sensitivity, Kindness and Friendliness, Strong Belief, Loyalty, Religious, Friendly/Communicative, Hard Work, and Discipline. They also analyze the intrinsic element of this movie which is Theme, Plot, Character and Characterization, Setting, and Point of View.
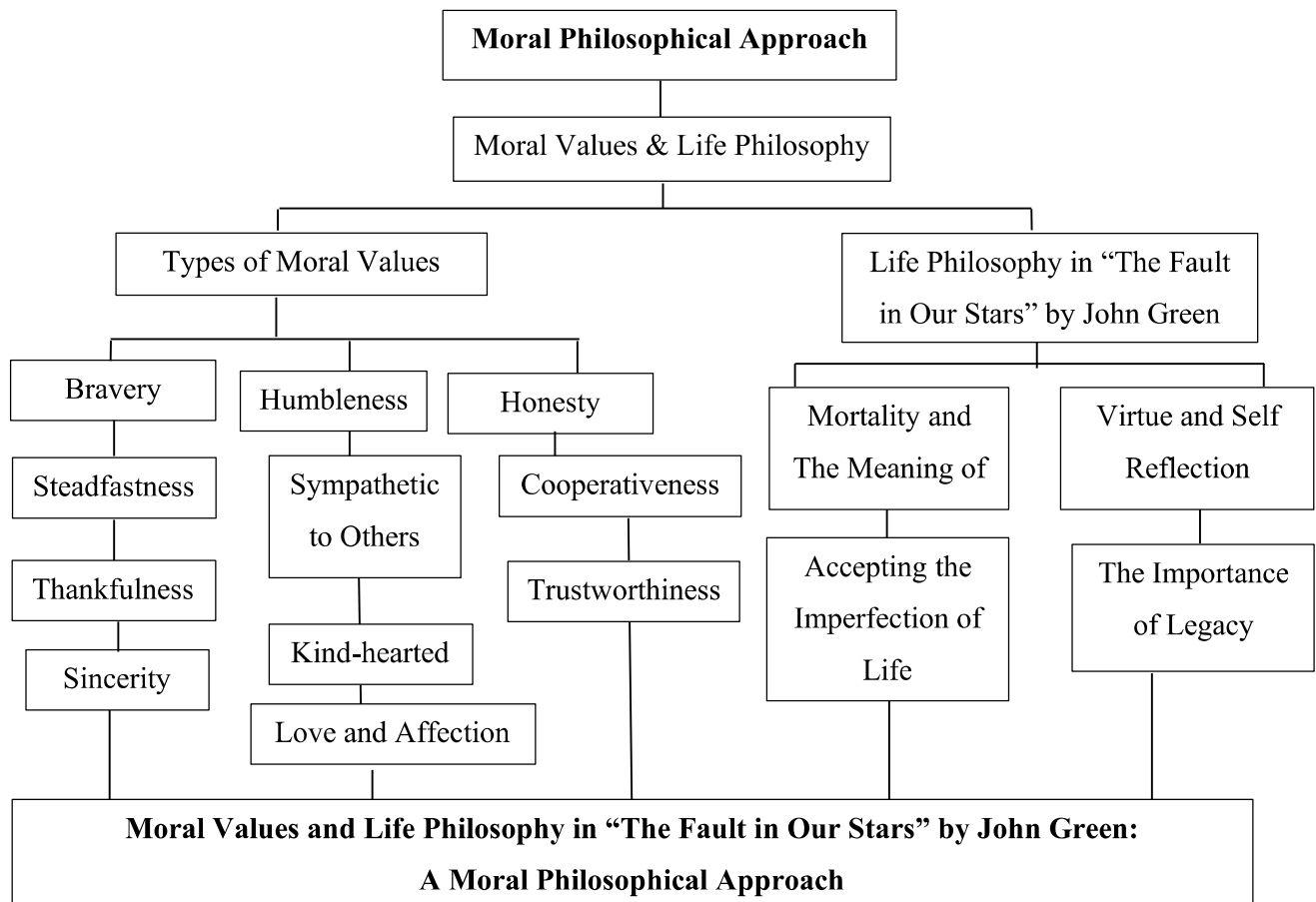
Based on the explanation above, the researcher concludes that there are both differences and similarities among the studies. The difference lies in the application of theory, as each study utilizes different theoretical frameworks to analyze moral values. Meanwhile, the similarities include the focus on investigating moral values using a moral-philosophical approach,

the use of qualitative method, and the reliance on novels as the primary data source.

2.3 Theoretical Framework

Based on the discussion above, the purpose of this research is to identify the moral values depicted in John Green's novel *The Fault in Our Stars*. To analyze these moral values, the researcher employs the theory from Hornby (2010), on various types of moral values.

Additionally, to address the issues of this study, the researcher developed several descriptive frameworks. These frameworks serve as theoretical tools and references to guide the analysis, helping to achieve the study's goals and objectives.

Moral Philosophical Approach

Moral Values & Life Philosophy

Types of Moral Values

Life Philosophy in "The Fault in Our Stars" by John Green

Bravery

Humbleness

Honesty

Mortality and The Meaning of

Virtue and Self Reflection

Steadfastness

Sympathetic to Others

Cooperativeness

Accepting the Imperfection of Life

The Importance of Legacy

Thankfulness

Trustworthiness

Sincerity

Kind-hearted

Love and Affection

Moral Values and Life Philosophy in "The Fault in Our Stars" by John Green:
A Moral Philosophical Approach

Figure 2.1 Theoretical Framework