

CHAPTER II

RELATED LITERATURE REVIEW

This chapter is description of theory that researcher used for research. This chapter presents Theory of Moral Value, Biography of The Director, and Synopsis of The Movie

A. Description of Moral Values

1. Moral

Moral (Middle English: from Latin *moralis*, from *mos*, mor- 'custom', (plural) *mores* 'morals') if we look at the Oxford dictionary it has two functions, as adjective, and as noun. As adjective moral has meaning a) concerned with the principles of right and wrong behavior (examining the nature of ethics and the foundation of good and bad character); b) based on or adhering to the code of behavior that is considered socially right or acceptable. As noun moral has meaning a) a lesson that can be derived from a story or experience. b) Standard of behavior, or principles of right and wrong.⁸

Moral itself identically have close relationship with human behavior. Human behavior showed how human interact with community and how they will respond to them. But question appeared when we think about the character of human nature. Anne Franck wrote in The Dairy of a

⁸Larry A. Samovar, Richard E. Porter, Edwin R. McDaniel, "Communication between Cultures, Seven Edition", (Canada, Nelson Education.Ltd: 2009), 208.

Young Girl, "In spite of everything, I still believe that people are really good at heart".

She said that basically human have kindness; although in reality they looked have bad behavior. Philosopher Immanuel Kant said, "out of crooked timber of humanity no straight thing can ever be made". He explains that human cannot change if at the starting point they have bad behavior, all the time they will have bad behavior.⁹ But these statement cannot explain the first character of human nature. It is because different conception of human nature leads to different views about what we ought to do and how we can do.

Human nature usually deals with division of evil, good and evil, and good. a) *Evil*, in Islam there is a premise that human have a penchant for evil and therefore cannot. But with constant hard work, control, education and self-discipline, people can achieve goodness. b) *good and evil*, in Taoist worldview that the universe composed from *yin* and *yang*, an infinite system of opposing and forces in balanced dynamic interaction. The two forces in universe that include in *yin* and *yang* is good and evil. Good and evil is one unity that cannot be separated. It is natural and cannot be eliminated one of them. If there is no evil, we cannot justice that is good. c) *Good*, in faith that human are born pure and are closest to

⁹Ibid, 208

what called "loving kindness" when they enter this world. Hence, people are good, but their culture often makes them evil.¹⁰

2. Value

Values are difficult to study and persistent questions arise as to whether they are 'real', whether they actually can be shown to have causal influence on behavior. Yet much of everyday life is cast in terms of values—think of ethics, law, religion, politics, art, child rearing, and more. Abstract value judgments are embodied in seeming gut reactions that something is right, moral, or natural vs wrong, immoral, or unnatural. Another way to 'see' values in action is to contrast cultures or subcultures in what seems right, natural, or moral. One of the great contributions western cultural and cross-cultural research is the way that it brings western cultural values into sharp relief.

Americans are said to value life, liberty, and the pursuit of happiness. But what does value mean? Implicitly or explicitly, we evaluate or assign value to everything—regarding things as good or bad, a truth or falsity, a virtue or a vice. Values can be thought of as priorities, internal compasses or springboards for action—moral imperatives. In this way, values or mores are implicit or explicit guides for action, general a script framing what is sought after and what is to be avoided.

¹⁰ Ibid. 209

Modern theories of values are grounded in the work of Kohn (class and value), Rokeach (general value system), and Kluckhohn (group level). Values can be conceptualized on the individual and group level. At the individual level, values are internalized social representations or moral beliefs that people appeal to as the ultimate rationale for their actions. Though individuals in a society are likely to differ in relative importance assigned to a particular value; values are an internalization of socio-cultural goals that provide a means of self-regulation of impulses that would otherwise bring individuals in conflict with the needs of the groups and structures within which they live. Thus, discussion of values is intimately tied with social life. At the group level, values are scripts or cultural ideals held in common by members of a group; the group's 'social mind'. Differences in these cultural ideals, especially those with a moral component, determine and distinguish different social systems. In this sense Weber's Protestant 'ethic' and 'spirit' of capitalism describe value systems.¹¹

Values, to which individuals feel they owe an allegiance as members of a particular group or society, are seen as the glue that makes social life possible within groups. Yet, they also set the stage for frictions and lack of consensual harmony in intergroup interaction. Values are thus at the heart of the human enterprise; embedded in social systems, they are what makes social order both possible and resistant to change. Values are

¹¹ Ibid. 210

not simply individual traits; they are social agreements about what is right good, to be cherished.¹²

3. Moral Value

Moral value derives from one's own self, religion or beliefs, time frame and geography of the person live, and also by other considerations. Religion becomes the source of moral values because religions have built of what to do and what not to do in live. Individuals who are followers of a particular religion will generally make a show of following that religion's behavioral code.¹³

Moral is lesson or education of good behavior, ethics, and habit of human.¹⁴ Henry Hazlitt asserts that morality is an art to maximize happiness because by considering this matter it will be useful for us and the other people.¹⁵ Moral values are the standards of good and evil which govern an individual's behavior. Selecting individual's morals can be derived from society, government, religion, or self. When moral values are derived from society and government, it may change as the laws and morals of the society change.¹⁶

¹²Niel J. Smelser, et. Al. *International Encyclopedia of the Social & Behavioral Sciences* (Amsterdam: Elsevier Science Ltd., 2001), 16151

¹³Robert Audi, *Moral Values and Human Diversity* (New York: Oxford University Press, 2007), 47.

¹⁴Robert J Sternberg, *Encyclopedia of Human Intelligence* (New York: Macmillan Publishing Company, 1994), 938.

¹⁵Henry Hazlitt, *Dasar-dasar Moralitas* (Yogyakarta: Pustaka Pelajar, 2003), 109.

¹⁶[www.allaboutphilosophy.org/moral values.fag.htm](http://www.allaboutphilosophy.org/moral%20values.fag.htm), accessed at 8th may, 2015

Moral failure that often happens to human is moral blindness where someone cannot see that situation being confronted will get moral problem and need more judgment. Children and teenager especially are very susceptible with moral failure like doing something without thinking first. To build good society, it needs effort to make them have good personality. Character education can do this job by teaching children how to ensure the fact first before making a judgment. Knowing moral values means that understanding how to apply in every situation.¹⁷ There are kinds of moral values. It includes the universal concepts.¹⁸

1. Bravery

Bravery is willing to do something which is difficult. It is the ability to stand up for what is right in difficult situations. The bravery to take the decision is very useful to face the problems.¹⁹ It is not doubtful in facing the danger because gives the strength to do the action which is considered right in front of the strong opponent.²⁰

2. Be yourself

Be yourself is a fully who you are. It is necessity for your own being yourself in all dimension. Be yourself not imitate other person and it comes from own self.

¹⁷Thomas Lickona, *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar Dan Baik* (Bandung: Penerbit Nusa Media, 2013), 77

¹⁸Tony Buzan, *The Power of Spiritual Intelligence: Sepuluh Cara Jadi Orang yang Cerdas secara Spiritual* (Jakarta: Gramedia Pustaka Utama, 2003), 28.

¹⁹Sondang P. Siagian, *Teori dan Praktek Kepemimpinan* (Jakarta: Rineka Cipta, 2003), 112.

²⁰Robert P Neuschel, *Pemimpin yang Melayani: Mengerahkan Kekuatan Orang-orang Anda* (Jakarta: Akademia, 2008), 82.

3. Leadership

Leadership is both a research area and a practical skill encompassing the ability of an individual or organization to “lead” or guide other individuals, teams, or entire organizations.²¹

4. Cooperativeness

Cooperativeness involves the fact of doing something together or working together toward a shared aim. It concerns the degree to which a person is generally agreeable in their relations with other people as opposed to aggressively self-centered and hostility or unfriendliness.

5. Thankfulness

Thankfulness means you are thankful and you show it. You appreciate the good things you have. You appreciate what people do for you and give you, and you let them know it.²²

6. Kind-hearted

The kind-hearted is the quality of being kind. It is the act or the state of being marked by good and charitable behavior, pleasant character, and concern for others.

7. Love and affection

Love is a strong feeling or deep affection for somebody or something, especially a member of family or friend. Love as concept enters philosophy at one point through religion, particularly when the origin of the world is expressed as an act of procreation or the Creator is

²¹ En.wikipedia.org/wiki/leadership. Accessed September 14, 2016

²² Anne D Mather and Louise B. Weldon, *Character Building Day By Day* (New York: Free Spirit, 2006), 109.

conceived of as loving his creation either as a whole or in part that is the human race. It is one of the most powerful human impulses. It is seen to be much in need of control, especially if man is able to use his rational capacities.²³

8. Patient

Patient is willing to wait for what person wants, needs, or deserves without complaining or giving up. This requires self-control. It means person does not act recklessly, without thinking.²⁴

9. Forgiveness

Forgiveness is willing to let go of any bad feelings that have toward others. Anger and hatred feel bad, but forgiving helps both person and the other person start feeling better about things. Forgiving does not mean the other person is right and other are wrong. It means that person is choosing to be peaceful and let it go.²⁵

10. Wisdom

Wisdom is the responsible use of knowledge and experience. It is a journey, not a destination. If someone is wise, he keeps learning all his life. Wisdom is a beginning, not an end. If someone is wise, his door is always open to new knowledge, new experiences, new roads to travel. Wisdom has no boundaries or fences. If someone is wise, he is not afraid of new

²³Muntamah, *Moral Value.*, 30.

²⁴Weldone, *Character Building.*, 152.

²⁵Weldone, *Character Building.*, 97.

ideas, because he knows that he can always decide to accept or reject them.²⁶

B. Biography of The Director

1. Jennifer Yuh Nelson

Jennifer Yuh Nelson, also known as **Jennifer Yuh** (born May 7, 1972), is an American director and storyboard artist. She is best known for her directorial debut *Kung Fu Panda 2*. Yuh is the first woman to solely direct an animated feature from a major Hollywood studio.

She won an Annie Award for Best Storyboarding in an Animated Feature Production for directing the opening for *Kung Fu Panda* and was the second woman nominated for an Academy Award for Best Animated Feature, for her work on *Kung Fu Panda 2*. After the film proved to be one of the most financially successful films directed by a woman, Yuh returned to direct *Kung Fu Panda 3*, released on January 29, 2016.

Yuh was born in 1972 in South Korea and immigrated to the United States with her parents and two sisters when she was 4 years old. Yuh spent her childhood in Lakewood, California, where she enjoyed watching martial arts movies, playing with cars, and drawing. "I have been drawing since age 3 and making movies in my head for almost as long. In fact, drawing for me was a way to express those films when I had no other means of doing so," said Yuh. As a young girl, she would sit at

²⁶Barbara a Lewis, *What Do You Stand for? for Teens: a Guide to Building Character*(New York: Free Spirit, 2005), 252.

the kitchen table for hours and watch her mother draw, copying her every stroke. As a kid, she would fancy stories with her sisters and was learning to draw to get down those stories. Yuh traces the lineage of her career to those formative family experiences.

Interested in art, Yuh followed her sisters to California State University, Long Beach, where she received a Bachelor of Fine Arts in Illustration. There she got introduced to animation, "When I was in college years later, a veteran storyboard artist came to talk to my class. He showed us how he drew movies for a living. My mind exploded. And that led to a career in animation." Jennifer then followed her sisters into an animation business - at first as a cleanup artist at Jetlag Productions, where she worked on various direct-to-video features. In 1997, she got hired as a storyboard artist on HBO's *Todd McFarlane's Spawn* series.

In 1998, Yuh joined DreamWorks Animation as a storyboard artist, while her sister, Catherine Yuh Rader, also a storyboard artist, had joined DWA owned PDI. Jennifer worked then on *Spirit: Stallion of the Cimarron*, *Sinbad: Legend of the Seven Seas* and *Madagascar*. As a big fan of martial arts movies, she asked to work on the first *Kung Fu Pandafilm*, where she was a head of story, and directed the hand-drawn dream sequence. After the release of *Kung Fu Panda*, Jeffrey Katzenberg, DWA's CEO, approached Yuh about directing *Kung Fu Panda 2*. Although she hadn't expressed interest in directing the animated movie, the movie's producers felt that she was the right choice for the job. The

film proved a major critical and international box office success with a worldwide gross of \$665.6 million, making it the highest-grossing film ever directed by a woman, until director Jennifer Lee's *Frozen* two years later. She eventually became the first woman to be nominated for the Academy Award for Best Animated Feature Film (since 2007's *Persepolis*) and to win the Annie Award for Best Directing in a Feature Production. Jennifer returned for *Kung Fu Panda 3*, which was released in 2016 and was the first American animated film to ever been co-produced with a Chinese firm.²⁷

2. Alessandro Carloni

Alessandro Carloni is an Italian film director, animator, and art director, best known for his work with DreamWorks Animation in general, particularly the *Kung Fu Panda* films.

Since joining DreamWorks Animation in 2002, Carloni served as an animation supervisor on *Kung Fu Panda*, a story artist on *Kung Fu Panda 2*, and head of story on *How To Train Your Dragon 2*. On January 31, 2012, Carloni was slated to make his directorial debut with the computer-animated/traditionally animated film *Me and My Shadow*, which was later pushed back into development following massive lay-offs in February 2013 and its release date assumed by *Mr. Peabody & Sherman*. In February 2015, Jennifer Yuh Nelson personally requested Carloni to come aboard as co-director on *Kung Fu Panda 3*, in

²⁷ https://en.wikipedia.org/wiki/Jennifer_Yuh_Nelson

order to meet its release dateline. He was a nominee at the 36th Annie Awards.²⁸

C. Synopsis of The Movie

In the Spirit Realm, Master Oogway fights against an adversary named Kai, who has defeated other kung fu masters in the realm and taken their chi, turning them into small jade charms. Oogway willingly gives in and also has his chi stolen, but not before warning Kai that the Dragon Warrior, Po, will stop him. Kai takes this as a challenge to steal the chi from the Dragon Warrior and returns to the mortal world.

Meanwhile, Master Shifu announces his retirement from teaching to begin his training to master chi and passes the role of teacher to Po. Excited at first, Po discovers that teaching kung fu is not as easy as he expected, as the Furious Five members Tigress, Crane, Mantis, Viper, and Monkey are injured as a result. Po is demoralized as a teacher, which makes him question who he really is and whether he is the Dragon Warrior. In response, Shifu advises Po that instead of trying to be a teacher, he should try to be himself.

Po heads home to his adoptive father, Mr. Ping, at his noodle shop, where a panda named Li Shan breaks Po's dumpling-eating record. They both soon learn that Li is Po's biological father and they bond with each other, much to Ping's jealousy. After introducing Li to Shifu and his friends, the valley is attacked by jade statues controlled by Kai and

²⁸https://en.wikipedia.org/wiki/Alessandro_Carlioni

resembling past Kung Fu masters, several of them long dead. The team then learns through research that Kai was Oogway's old friend who fought with him as brothers-in-arms long ago. When Oogway was injured, Kai carried him until they reached a secret village of pandas, who healed Oogway using their chi. The pandas taught Oogway how to give chi, but when the power-hungry Kai decided to drain it from them to increase his power, Oogway defeated him and banished him to the spirit realm. To defeat Kai, Po must learn to channel chi himself, which Li offers to teach him by going to a secret panda village. Po, Li and Mr. Ping travel to the village while Shifu and the Furious Five stay behind. Although Po is eager to learn chi, he first learns the relaxed life of a panda in the village, which he feels grateful to be a part of.

After learning that many Kung Fu masters are missing, Shifu sends Crane and Mantis, who met with Master Bear, Master Croc and Master Chicken along the way, to find Kai, who steals all their chi. Kai then arrives at the Jade Palace and destroys it, but not before taking the chi of Monkey, Viper and Shifu, while Tigress escapes to warn Po. Afraid, Li and the pandas prepare to run away. When Po demands that Li teach him how to use chi, he confesses that he does not know how, and that he lied so he wouldn't lose his son again. Hurt over his father's misdirection, Po isolates himself and trains vigorously to confront Kai. Mr. Ping admits to Li that he was initially worried Po would be taken away from him, but realized that Li being a part of Po's life simply added to his happiness.

Tigress confronts Po and tells him that he cannot defeat Kai without continuing to discover the secret of chi, during which Po confesses that the experience has him once more doubting his potential. Li and the villagers, having decided to stay, ask Po to train them so they can fight back. Po agrees and teaches them using their everyday activities as their assets.

Kai arrives and sends his jade statue minions to capture Po, but they are held off by the pandas and Tigress, distracting Kai. The plan works in holding off the army, but when Po tries to use the Wuxi finger hold on Kai to send him back to the Spirit Realm, he reveals that it can only work on mortals, not a spirit warrior. Kai gains the upper hand in their fight, but Po uses the Wuxi finger hold again on himself while gripping Kai, transporting them both to the beyond. They fight again, with Kai regaining the advantage to subdue, and he begins petrifying Po. Using what they learned from Po and about who they are, Li, Tigress, Mr. Ping and the pandas are able to use their chi to save him. Po is able to use his chi to create a giant dragon figure which he uses to overload Kai, destroying him and restoring all the fallen masters to normal and transporting them back to the mortal world.

In an ethereal golden pond, Grand Master Oogway appears to Po, and informs him his journey has come full circle, revealing his role by selecting Po as Dragon Warrior because of his descent from the ancient pandas, and his embodiment of the yin-yang. He also reveals his role in alerting Li to Po's survival, and declares Po his true successor. By choice,

Po wields a mystic green yin-yang staff bestowed by Oogway to return to the mortal world. He and his extended family all return to the Valley, where they continue practicing kung fu and their chi under the guidance of Po and the Furious Five.²⁹

D. Previous Study

In this research, the researcher would like to analyze the moral values in Kungfu Panda 3 movie by using qualitative research. To convince the originality of the other researches which had close relationship would be presented by the researcher.

The first researcher was graduating paper entitled “An Analysis on Moral Values As Seen In “Rise Of The Guardians” Movie which was written by IbnuSinaIrvanySetiawan, 2014 from STAIN SALATIGA. He finds the moral values from that film include brave, enthusiasm, honesty, kindhearted, love and affection, loyalty, peace loving, perseverance, sacrificing for other, sincerity, self-confident, strong belief, and responsibility.³⁰

The second is the graduating paper from WakhidaturRofiqoh, 2010, entitled “The analysis of Moral Values of the Kungfu Panda Movie.” She found the moral values from the main character of Po.

²⁹ https://en.wikipedia.org/wiki/Kung_Fu_Panda_3

³⁰ SinaIrvanySetiawan, Ibnu, “An Analysis on Moral Values As Seen In “Rise of The Guardian” Movie” (Graduating Paper, English department of Education Faculty State Islamic Studies Institute (STAIN) SALATIGA, 2014)

Character Po in Kung Fu Panda story illustrates the strong character and did not give up on its shortcomings.³¹

The third also graduating paper written by Agustina Yasintawati, 2011, entitled "A Descriptive Study about Education Values in the Slum dog Millionaire Movie Thesis". She found some moral values for self-character building (such as responsibility, commitment, hard work, revival, optimism, self-confidence, courage, struggling to survive, thinking positive, and modestly), human relation (such as respect each other, help each other, and appreciating each other).³²

³¹Rofiqoh, Wakhidatur, "The Analysis of Moral Values of The Kungfu Panda "Movie"" (Graduating Paper, English department of Education Faculty State Islamic Studies Institute (STAIN) SALATIGA, 2010)

³²Yasintawati, Agustina, "A Descriptive Study about Education Values in the Slum dog Millionaire Movie Thesis." (Graduating Paper, English department of Education Faculty State Islamic Studies Institute (STAIN) SALATIGA, 2011)