

## **CHAPTER II**

### **LITERATUR REVIEW**

This chapter presents the theory related to the research which contains moral values. Furthermore, this chapter describes the previous study related to this study.

#### **A. Moral Values**

##### **1. Definition of Moral Value**

Hurlock (1997) explains that moral is derived from the Latin word *mores*, which refers to manners, customs, and ways of life. Morality encompasses an individual's behavior in doing good deeds (decency) and avoiding wrongful actions. It relates to the ethical standards that guide human behavior, emphasizing what is considered right and wrong. Morality is also viewed as a set of ethical principles upheld by society, primarily focusing on distinguishing between good and bad actions.

Haidt (2006) argues that moral systems consist of interconnected components, including values, virtues, norms, practices, identities, institutions, technologies, and evolved psychological mechanisms. These elements function collectively to control or limit self-centered behavior, thereby enabling the formation and sustainability of cooperative societies.

Values are essential aspects of human life, characterized by their importance, significance, and contribution to individuals. They represent thoughts or emotions that form a distinct identity, influencing patterns of thinking, feeling, and behavior. Values are closely related to how individuals perceive and evaluate things. The process of evaluation involves considering human actions that connect one object or concept to another. This assessment is influenced by various human attributes such as physical abilities, creativity, initiative, sense of responsibility, and personal beliefs.

From the definitions above, moral value can be concluded as the values that serve as a guide in distinguishing between good and bad actions, as well as shaping individual behavior in accordance with ethical standards accepted by

society. Moral values function as a foundation for self-control and adherence to social norms, ultimately enabling the creation of a harmonious and cooperative life within society. These values are also influenced by various factors such as perception, evaluation, responsibility, and personal beliefs, which collectively shape an individual's moral identity.

## **2. Types of Moral Value**

a. According to Lickona (2013), there are three categories of moral values in human life:

### **1) Moral Knowledge**

Moral knowledge refers to an understanding of moral principles, which consists of six key aspects: moral awareness, comprehension of moral values, perspective-taking, moral reasoning, decision-making, and self-awareness. These elements are essential for social life, with examples of moral values in this category including responsibility, respect, justice, tolerance, wisdom, and democracy.

### **a) Responsibility**

Responsibility is a form of respect for others. we respect others, it means we respect them. If we value them, it means we feel responsible for respecting their well-being. Responsibility is a necessity to be with, do not ignore other people just because of difficult circumstances. Responsibility pushes towards a positive direction to protect each other.

### **b) Respect**

Respect is showing our appreciation for the self-worth of others or anything other than ourselves. Respecting ourselves demands that we treat what is in our lives as human beings who have a nature. Respecting others demands that we treat everyone even those who hate us, which we must do well by protecting nature and the environment.

### **c) Justice**

Justice is an attitude that requires us to treat people equally and not discriminate.

d) Tolerance

Tolerance is a kind of reflection of the attitude of respect. Although tolerance can blend into a relativism is neutral to avoid various prejudices regarding ethics, tolerance is ultimately a sign from one of the civilized life meaning. According to Lickona, “tolerance is an attitude that has the goal of equality and for those who have thought, races”, beliefs and backgrounds. Tolerance is something that makes the world's equivalent of the various forms of difference.

e) Wisdom

Wisdom is the ability to think and act using knowledge, experience, understanding, common sense, and insight. Wisdom has been regarded as one of four cardinal virtues and as a virtue, it is a habit or disposition to perform the action with the highest degree of adequacy under any given circumstance.

Wisdom is one emotional reaction “Lust” that someone had principles, reason and knowledge will be able to control the actions that he/she did. Basically, the wise have the qualities of knowledge, and have the capacity to use them.

f) Democracy

Democracy is the attitude which shapes society derives its meaning from chance processes, reasoned arguments and democratic decision making. Democracy is the best way to guarantee the security of the rights of every individual and also to elevate the importance of the common good.

2) Moral Feeling

Moral feeling serves as the emotional drive that motivates individuals to act according to moral principles. Six emotional components contribute to shaping a morally upright and well-characterized person: conscience, self-respect, empathy, love, self-control, and humility. Examples of moral values in this aspect that are significant for social life include altruism, love and loyalty, as well as self-discipline.

a) Conscience

Conscience is the inner sense that helps us decide what is right and what is wrong. It guides our actions by reminding us to do good and avoid bad behavior. When we listen to our conscience, we feel more responsible for the choices we make in life.

b) Self-respect

Self-respect means valuing ourselves as individuals and treating ourselves with dignity. It helps us make wise decisions, avoid things that can harm us, and stand up for what we believe is right. When we respect ourselves, we are also more likely to respect others.

c) Empathy

Empathy is the ability to understand and feel what others are going through. It allows us to connect emotionally with people, care about their feelings, and offer help or support when needed. Empathy plays an important role in building kindness and strong relationships.

d) Love

Love is a positive feeling you may have or express for other people or things. Love is more than just a loyal and respectful. Love can be indicated to dear friends, dear to the neighbor, who also love to hate us and emphasizes the lifelong responsibility for saying to the family.

e) Self-control

Self-control is the strength to manage our emotions, desires, and actions—especially in difficult situations. It helps us stay calm, think clearly, and make better choices. With self-control, we can avoid doing things we might regret and stay focused on our goals.

f) Humility

Humility is the attitude of being modest and not thinking we are better than others. A humble person is willing to learn, accept their mistakes, and appreciate the strengths of others. Humility helps us grow, improve, and live peacefully with people around us.

g) Altruism

Altruism is a form of our concern for the welfare of others. It is a traditional virtue in many cultures, and a core aspect of many religious traditions.

h) Loyalty

Loyalty is the state or quality of being loyal, faithfulness to commitments or obligations. Loyalty can be indicated to family, to work, to the school, and to organizations and other institutions are responsible to us. A loyal person is usually ready to support, ready to serve, ready to help and trusted in carrying out consistent promises. Characteristic of trustworthiness is to be honest, be reliable, have the courage to do the right thing, build a good reputation, be loyal.

i) Self-discipline

Self-discipline is an attitude in which we do not follow the desires of the heart which leads to the destruction of self-esteem, but to pursue whatever is good for us, and pursue appropriate healthy or positive desires level. Self-discipline also shapes us so that we are not easily satisfied with what has been won, by developing abilities, working with time management goals, and producing something meaningful to live for.

3) Moral Action

Moral action refers to the implementation of moral values in real-life behavior. Three factors influence an individual's ability to act morally: competence, willingness, and habitual practice. Examples of moral values in this category that play a crucial role in social life include courage, cooperation, and perseverance.

a) Courage

Courage is to face (something involving possible unfortunate or disastrous consequences) or endure (as hardship) with self-control and mastery of fear and often with a particular objective in view. Courage is able to meet danger or endure pain or hardship

without giving in to fear. Courage is the quality that allows someone to do things that are dangerous or frightening, the quality or state of being brave.

b) Help each other

Help each other is helping each other to know this, “no one is able to live alone on an island and a world increasingly requires”. Therefore we must jointly achieve goals in work which are basically the same as self-defense efforts.

c) Never give up

Never give up is believing in yourself. Believe that you can do the impossible, and accept the meaning of “failure”.

b. According to Hornby’s (2010) theory, there are eleven types of moral values, which include:

1) Bravery

Bravery refers to the willingness to face challenges and difficulties (Hornby, 2010, p. 169). It is the ability to stand up for what is right even in adverse situations. An example of bravery, as described by Hornby, includes defending honesty and truth, such as reporting cases of cheating among peers.

2) Humbleness

Humbleness is the quality of recognizing that one is not superior to others (Hornby, 2010, p. 734). Examples of humbleness include refraining from arrogance despite personal achievements and demonstrating politeness in interactions.

3) Honesty

Honesty is the characteristic of always being truthful and not concealing what is right (Hornby, 2010, p. 721). A practical example of honesty, according to Hornby, is when a child is entrusted by their parents to purchase an item and ensures that the exact amount is spent while returning any remaining change.

#### 4) Steadfastness

Steadfastness refers to maintaining one's principles and goals without wavering (Hornby, 2010, p. 1460). An example of steadfastness includes continuing to pray and remain patient during difficult times without harboring feelings of revenge.

#### 5) Sympathy Toward Others

Sympathy is the ability to express concern and understanding for the struggles of others (Hornby, 2010, p. 1514). This can be demonstrated by offering words of comfort and condolences to a friend facing hardship or expressing joy and congratulations for someone experiencing happiness.

#### 6) Cooperativeness

Cooperativeness involves working together towards a common goal (Hornby, 2010, p. 323). Examples of cooperation include participating in school activities, such as cleaning the classroom, maintaining the school environment, or studying in groups to ensure collective understanding of the material and effective completion of group assignments.

#### 7) Thankfulness

Thankfulness is the expression of gratitude through words or actions (Hornby, 2010, p. 1612). Examples of thankfulness include expressing gratitude to God for material blessings, appreciating the presence of loved ones, and acknowledging divine guidance in one's life.

#### 8) Kind-heartedness

Kind-heartedness is the quality of demonstrating kindness (Hornby, 2010, p. 822). According to Hornby, an example of being kind-hearted is accepting insults with patience and refraining from retaliation, as doing so could escalate conflicts indefinitely.

#### 9) Trustworthiness

Trustworthiness refers to the ability to be relied upon as honest, sincere, and dependable (Hornby, 2010, p. 1602). Examples include demonstrating loyalty by recognizing and appreciating others, as well as refraining from speaking negatively about someone in their absence.

#### 10) Sincerity

Sincerity is the quality of expressing genuine feelings, beliefs, or behaviors (Hornby, 2010, p. 1385). Acts of sincerity include offering genuine compliments, performing kind gestures without expecting anything in return, and maintaining the same demeanor whether alone or in the presence of others.

#### 11) Love and Affection

Love is a profound emotional connection toward a person or thing, particularly family members or friends (Hornby, 2010, p. 884). Affection is a strong sense of care and emotional attachment (Hornby, 2010, p. 24). Examples of love and affection include respecting and listening to parents, following their guidance, and treating family members with kindness and good manners.

#### c. According to Hartmann (2004) theory

Hartmann categorized moral values into three distinct groups, each comprising specific virtues. He further elaborated on these groups by detailing their individual components. The classification of moral values according to Hartmann's theory is as follows:

##### 1) First Group

This category includes fundamental virtues such as justice, wisdom, courage, self-control, and Aristotelian virtues, which emphasize ethical character and moral excellence.

##### 2) Second Group

This group consists of virtues related to interpersonal relationships, including brotherly love, truthfulness and uprightness, trustworthiness and fidelity, trust and faith, modesty, humility, aloofness, and the value



of social interaction. These values contribute to maintaining integrity and ethical conduct in social contexts.

### 3) Third Group

The final category encompasses virtues associated with deeper emotional and moral commitment, such as love of the remote, radiant virtue, and personal love. These values highlight the significance of profound emotional connections and moral inspiration.

In analyzing *The Happy Prince and Other Tales* by Oscar Wilde, the writer chose to apply Lickona's (2013) theory of moral values as the primary framework. The application of Lickona's (2013) theory in this study is strongly supported by previous research that has demonstrated the framework's effectiveness in analyzing moral values within literary and cinematic contexts. For example, Windriani (2020) examined the Up movie and identified key moral values such as never giving up, altruism, love and loyalty, respect, helping others, courage, and self-discipline, all of which reflect Lickona's components of character education. Likewise, Apriliana (2022) analyzed the Imperfect movie using Lickona's three dimensions, moral knowing, moral feeling, and moral action, and found 84 instances of moral values, with moral knowing as the most dominant. These studies confirm the relevance and practicality of Lickona's theory in categorizing moral values across various narrative texts.

Building upon this foundation, the current research adopts Lickona's theory to analyze *The Happy Prince and Other Tales* by Oscar Wilde. This decision is based on the theory's comprehensive and structured nature, which categorizes moral values into three core components: moral knowing, moral feeling, and moral action. Unlike other theories, such as Hornby's simple listing of traits or Hartmann's categorization based on philosophical depth, Lickona's framework offers a holistic perspective that captures how moral values are understood, internalized, and practiced. This integrative model is particularly useful for examining character development and moral behavior in literary

analysis. Moreover, Lickona's focus on character education aligns with the values upheld by the English education program, making the theory not only academically relevant but also pedagogically meaningful.

## **B. *The Happy Prince and Other Tales***

Oscar Wilde, a prolific writer of the late 19th century, was widely recognized for his wit, critique of social norms, and exploration of the tension between individual desires and societal expectations. His works are often regarded as a reflection of Victorian-era morality, a period characterized by rigid social norms and expectations regarding class, gender, and societal behavior. While his most famous works, such as *The Picture of Dorian Gray* and *The Importance of Being Earnest*, are known for their satirical and humorous critiques of society, 'The Happy Prince and Other' Tales presents a different side of Wilde's literary artistry.

Published in 1888, *The Happy Prince and Other Tales* is a collection of short stories often classified as children's literature due to their fairy tale elements and moral lessons. However, a closer examination reveals that Wilde infused these stories with profound philosophical reflections on human suffering, compassion, and moral responsibility. These seemingly simple narratives explore complex themes such as empathy, sacrifice, and the contrast between appearance and reality. By blending fantasy with moral instruction, Wilde offers a critique of Victorian society, highlighting its virtues and vices through allegory and metaphor (Kirvalidze, 2018).

Wilde's ability to weave aesthetic beauty with moral depth sets *The Happy Prince and Other Tales* apart from other works of its time. The collection resonates with readers of all ages, not only because of its timeless themes but also due to its emotional depth and thought-provoking content. These stories emphasize personal ideals intertwined with societal morals, portraying the struggles of characters who must navigate ethical dilemmas (Lestari, 2017). Through his use of fantasy and imagination, Wilde critiques the social structures of his time and invites readers to reflect on their own moral values.

One of the central themes in *The Happy Prince and Other Tales* is the importance of selflessness and compassion. The titular story, *The Happy Prince*, follows a statue of a once-wealthy prince who, upon witnessing the poverty and suffering in his city, implores a swallow to distribute his wealth to the needy. This act of sacrifice underscores the themes of kindness, altruism, and the stark divide between the rich and the poor. The story ultimately suggests that true happiness and fulfilment come not from material wealth but from acts of generosity and love.

Additionally, Wilde's use of fairy tale conventions allows him to present moral lessons in a manner that is both engaging and accessible to readers of various ages. While fairy tales traditionally serve as a means of moral instruction, Wilde complicates this structure by creating characters who undergo moral transformations, thereby illustrating the complexity of human nature. The blurred lines between virtue and flaw in Wilde's characters reinforce the idea that morality is nuanced and requires personal growth and introspection.

By analyzing the moral values depicted in *The Happy Prince and Other Tales*, this study aims to explore how these values manifest within different situations and how they are implemented by the main characters. Through a detailed examination of the narratives, the research will highlight the ways in which Wilde challenges social norms and emphasizes the necessity of compassion and moral responsibility in human interactions. His stories remain relevant today, serving as a reminder that ethical conduct often requires individuals to transcend personal comfort to aid those in need.

### **C. Previous Study**

This chapter will discuss the research that has been conducted by previous researchers who have some of the same discussion. The researcher locates a few references that are important to the current study that is used to compare it to earlier research. In conducting the research, the researcher uses three previous studies related to the research that the researcher is doing.

The first study is conducted by Kirvalidze (2018). This study focuses on a linguacultural analysis of Wilde's fairy tales to explore their genre hybridity and thematic interconnections. Using qualitative descriptive methods, the research highlights how Wilde integrates aesthetic morality within his narratives, merging fantasy and reality to depict the virtues and vices of Victorian English society. The study asserts that Wilde's tales advocate moral values such as kindness, love, self-sacrifice, and compassion for the poor, contrasting these virtues against selfishness, ambition, and pragmatism. Central to this analysis is the reinterpretation of Wilde as a moralist, challenging his association with amoral aestheticism. The researchers argue that *The Happy Prince* symbolizes Art for People's Sake, underscoring the interplay between art, morality, and societal critique. Through these tales, Wilde is shown to elevate art as a vehicle for spiritual transformation and moral reflection, resonating with universal ethical principles.

Second study is conducted by Lestari (2017). This study explores the theme of altruism in Oscar Wilde's short stories, specifically *The Happy Prince and The Nightingale and the Rose*, using Batson's (2011) empathy theory. Employing a descriptive qualitative method, the research identifies three aspects of altruism: empathy concern, antecedents of empathy concern, and behavioral consequences. The findings demonstrate that altruism manifests prominently in the actions of the main characters, who prioritize the welfare of others over their own. Empathy concern acts as the primary motivation for altruistic behavior, while antecedents of empathy involve recognizing the needs and welfare of others. Behavioral consequences represent the outcomes of altruistic acts, often involving self-sacrifice for the happiness of others. The study concludes that Wilde's stories emphasize the moral value of altruism, portraying selfless actions as vital for improving societal well-being. This research highlights how Wilde's characters reflect the interplay between empathy and moral responsibility.

The third study from Bseiso (2007). This research focuses on identifying the intended audience of Wilde's story, analyzing its hidden messages, and

exploring its complex themes. Employing a qualitative method, the study examines the text for subtextual elements such as homosexual undertones, Paretian aesthetics, and Biblical allusions. The findings suggest that Wilde's *The Happy Prince* was not primarily intended for children but rather for an adult audience who could appreciate its layered meanings and socio-political implications. Bseiso argues that the tale's ambiguous portrayal of relationships, including parallels between the Prince and the Swallow with Biblical figures such as Jonathan and David, reflects Wilde's attempt to advocate for unconventional relationships while simultaneously criticizing Victorian norms. The research concludes that the tale transcends traditional children's literature, inviting adults to consider deeper messages of love, sacrifice, and societal critique.

The fourth study is from Ševců (2019) The purpose of this study is to analyze Oscar Wilde's social criticism in his collection *The Happy Prince and Other Tales*. This study employs a descriptive qualitative method, analyzing the text to reveal the social issues Wilde highlights. Data were collected through close reading of the fairy tales. The results show that Wilde's stories critique the Victorian society for its materialism, hypocrisy, and selfishness, particularly in the upper and middle classes. These attributes contribute to the vast social and economic inequalities between the rich and the poor. The study argues that Wilde's fairy tales are not merely children's stories but serve as a subversive critique of the dominant social values of his time. By emphasizing these social problems, Wilde's work challenges the readers to reflect on the moral failings of Victorian society, particularly its emphasis on wealth, status, and superficial respectability over genuine compassion and justice.

The fifth study by Cristian (2018) focuses on the moral values presented in Oscar Wilde's *The Happy Prince*. Using a qualitative approach, the researcher analyzes the narrative and dialogue of the story to identify key moral lessons. The findings reveal that the story promotes self-sacrifice, compassion, and the importance of charity. It emphasizes the value of altruism, as seen in the selfless acts of the Happy Prince and the Swallow, who work together to alleviate the

suffering of the poor in their city. The study concludes that Wilde's tale serves as a critique of social inequality and offers readers a reflection on the virtues of empathy and generosity in addressing societal issues.

#### **D. Biography of Oscar Wilde**

Oscar Fingal O'Flahertie Wills Wilde was born on October 16, 1854, in Dublin, Ireland. He was a renowned writer, poet, and playwright of the Victorian era. Wilde was known for his intelligence, flamboyant lifestyle, and sharp, satirical works. He received his education at Trinity College, Dublin, and later continued his studies at Magdalen College, Oxford.

His works include novels, poems, and plays. One of his most famous novels is *The Picture of Dorian Gray* (1890), while some of his best-known plays are *The Importance of Being Earnest* (1895) and *An Ideal Husband* (1895). Wilde also wrote a famous collection of children's short stories, such as *The Happy Prince and Other Tales* (1888).

Oscar Wilde's literary legacy lives on, and his works continue to be studied and admired for their distinctive style, wit, and sharp social criticism.