

**AN ANALYSIS OF MORAL VALUES
IN DEAD POETS SOCIETY MOVIE**

THESIS

Submitted by

AMALIA JUNITA

NIM. 150203208

Student of *Fakultas Tarbiyah dan Keguruan*
Department of English Language Education



FAKULTAS TARBIYAH DAN KEGURUAN
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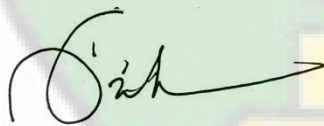
by:

AMALIA JUNITA
NIM. 150203208

Student of *Fakultas Tarbiyah dan Keguruan*
Department of English Language Education

Approved by:

Main Supervisor,



Fithriyah, S.Ag., M. Pd

Date: / /

Co-Supervisor,



Rita Hermida, M.Pd

Date: / /

It has been defended in *Sidang Munaqasyah*
in front of the board of the Examination for the working paper
and has been accepted in partial fulfillment of the requirements
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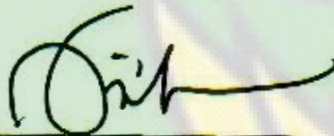
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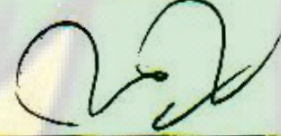
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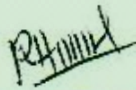
Fithriyah, M. Pd

Secretary



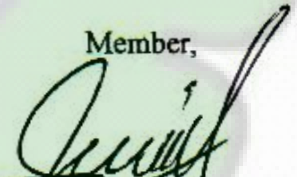
Ikhwan Dhivah, S. Pd

Member,



Rita Hermida, M.Pd


Member,



Dr. Phil. Saiful Akmal, M.A

Certified by:

The Dean of Fakultas Tarbiyah dan Keguruan
Universitas Islam Negeri Ar-Raniry Banda Aceh



Dr. Muslim Razali, S.H., M.Ag

NIP.195903091989031001

SURAT PERNYATAAN

Saya yang bertandatangan dibawah ini:

Nama : Amalia Junita
NIM : 150203208
Tempat/Tgl.Lahir : Suak Timah, 15 Juni 1996
Alamat : Jl. Taman Sri Ratu Safiatuddin, Lr. Kupula 1, No 12 Banda
Aceh
Judul Skripsi : An Analysis of Moral Value in Dead Poets Society Movie


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Demikian surat pernyataan ini saya buat dengan sebenar-benarnya.

Banda Aceh, 21 Juni 2020

Saya yang membuat surat pernyataan




Amalia Junita

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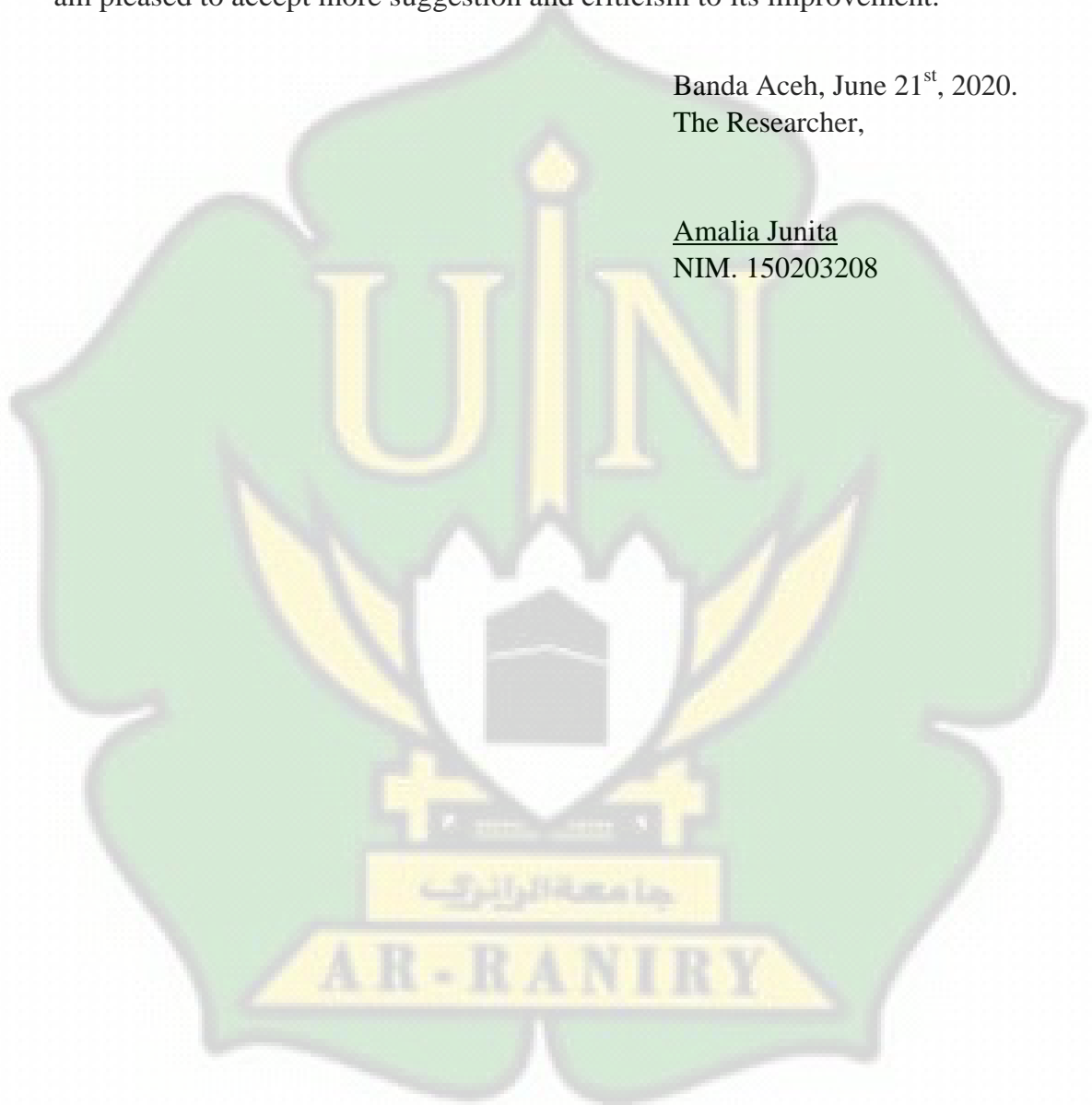
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Banda Aceh, June 21st, 2020.
The Researcher,

Amalia Junita
NIM. 150203208



ABSTRACT

Name : Amalia Junita
NIM : 150203208
Faculty : *Fakultas Tarbiyah dan Keguruan*
Major : Department of English Language Education
Thesis Working Paper : An Analysis of Moral Values in Dead Poets Society
Movie
Main Supervisor : Fithriyah, S.Ag., M. Pd
Co-Supervisor : Rita Hermida, M.Pd
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A movie is not merely a moving visual art created for entertainment only, but also a media providing moral and educational values for the watchers to learn from. Dead Poets Society is suggested as one of inspirational movies about education. The movie's plot and story were focused on depicting a teacher's ways in changing a teaching method from teacher-centered approach to active learning. The aim of this research was to find out moral values in the movie. The researcher applied a qualitative research method in analyzing the movie and its script. The problem in this research is to find out what are moral values in Dead Poets Society Movie. The researcher found 6 moral values in the movie. The values were integrity, civility, respect, honesty, responsibility, and courage.

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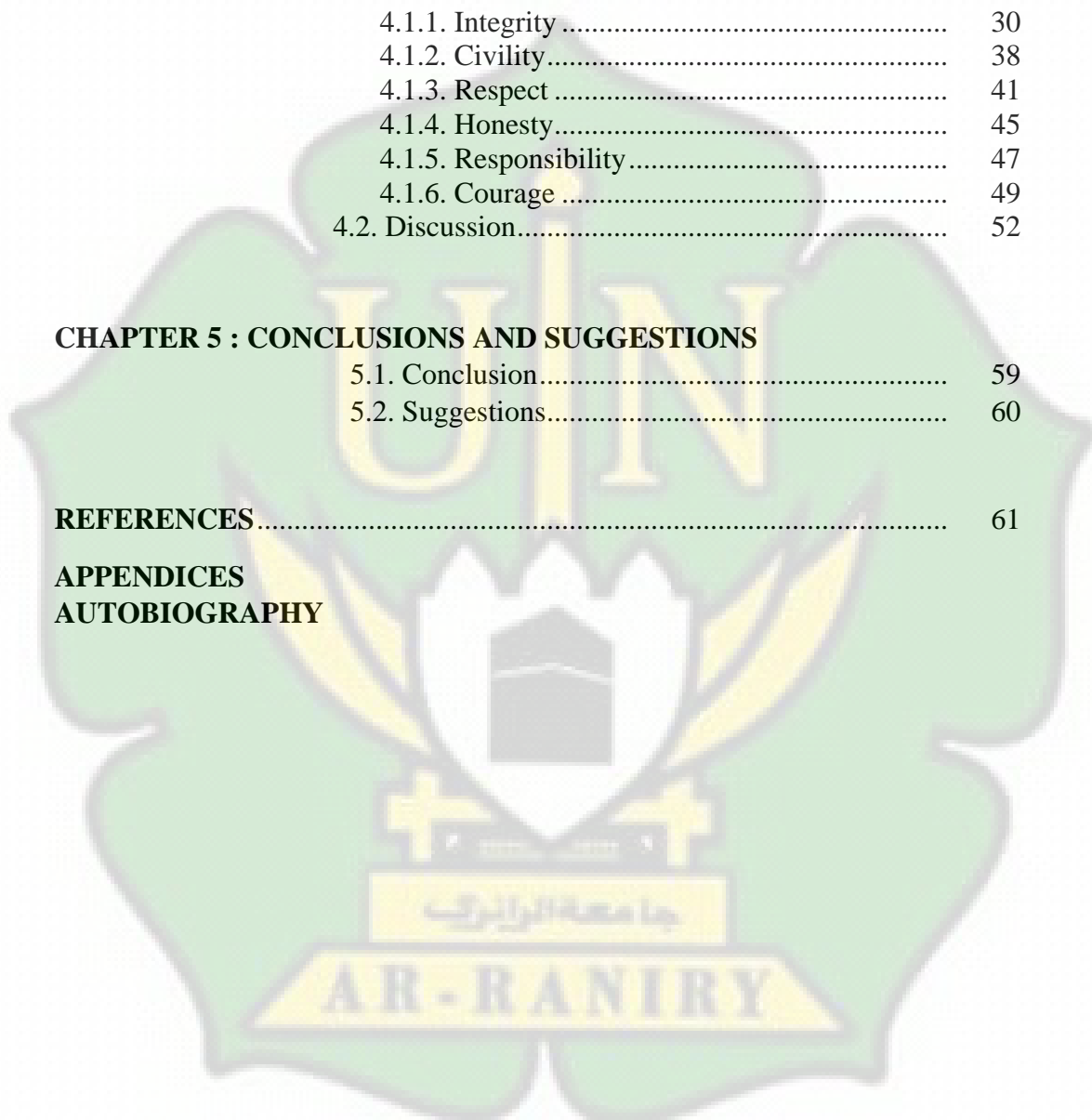
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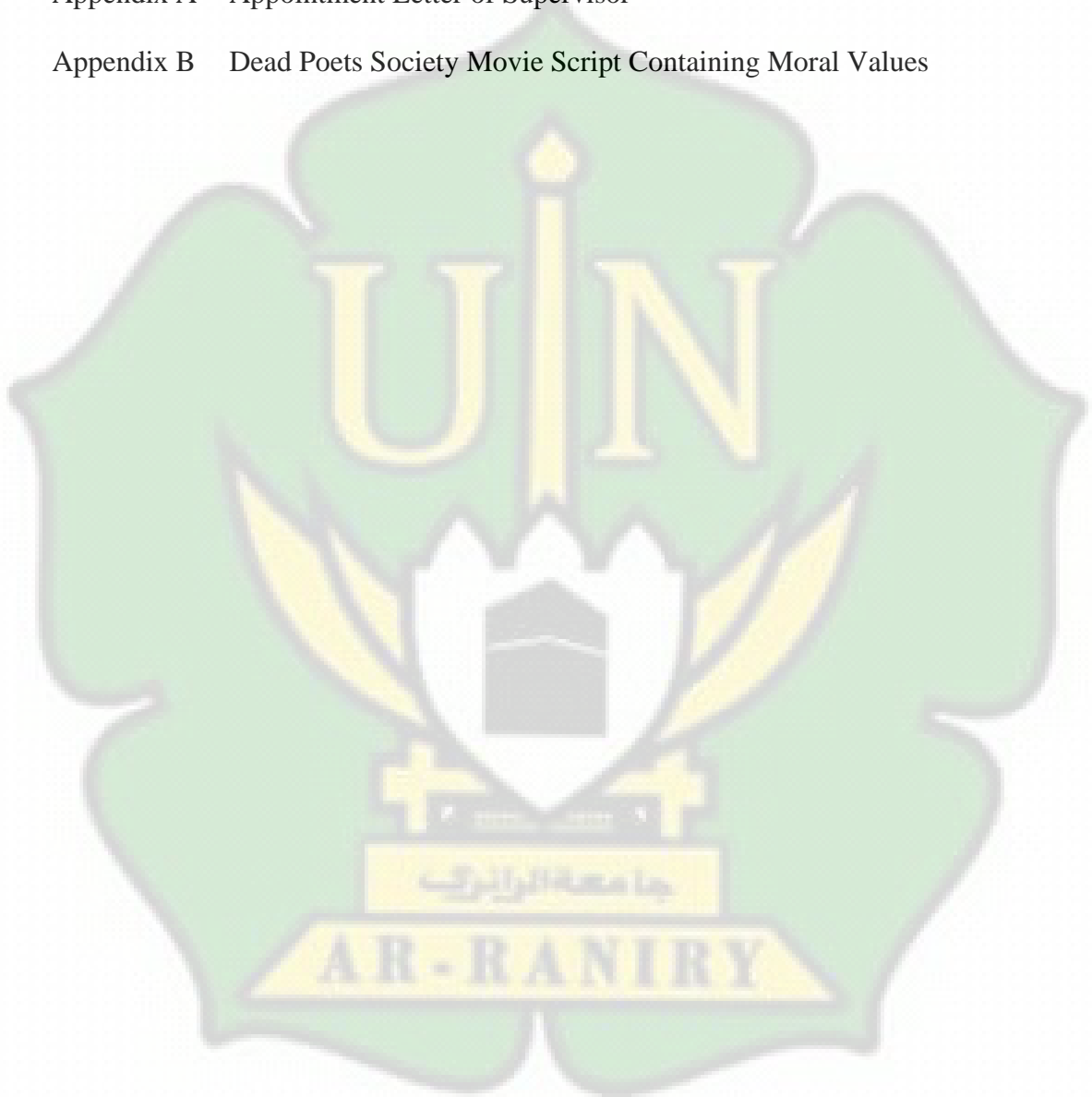
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CHAPTER 1

INTRODUCTION

This chapter discusses the background, research question, aims, significances, and terminology of the study.

1.1. Background of the Study

A movie is not merely a moving visual art created for entertainment only. It is also a media providing moral and educational values for the watchers to learn from. Afdlila (2015) viewed that the movie is educating people through its story. One of the movies providing moral values to educate people was *Dead Poets Society*. The movie was written by Tom Schulman in the drama genre and produced by Steven Haft, Paul Junger Witt, and Tony Thomas in 1989. It was about the story of the male students of Welton Academy in New England. The school was well-known for its reputation. It upheld 4 pillars: Tradition, Honor, Discipline, and Excellence. John Keating, a new English teacher, attempted to modify the traditional teaching methods commonly implemented at the school. When teaching, he applied unique ways to attract students' attention and to introduce them the new ways of learning English literature. He helped Neil Perry, Todd Anderson and other students to learn outside of the box to reach their dream and seize their days.

Several related types of researches have been conducted on the topic of finding moral values in other movies besides *Dead Poets Society* (Afdlila, 2015; Humaira, 2018; Latif, 2015; Nur, 2015; Setiawan, 2014). Afdlila (2015) conducted a study entitled “The moral values of social dialect in *Hamlet* movie. The moral values found were respect, honesty, responsibility, courage, wisdom, tolerance, altruism, justice, self-discipline, helping others, cooperation, and democrat. On the other hand, Humaira (2018) carried out a study on finding moral values in the *Zootopia* movie. The results of the analysis showed that the moral values in the movie were respect, responsibility, justice, tolerance, wisdom, helping others, altruism, cooperation, courage, and self-confidence. She viewed that the most principal value was helping each other. Furthermore, Latif (2015) analyzed Sanjay Leela Bhansali’s movie entitled “*Black*”. The moral values he found in the movie were the belief in God, hard work, respect, love, and affection, never giving up, optimism, perseverance, and responsibility.

Moreover, Nur (2015) examined moral values in the *Karate Kid* movie. The findings of the study were honesty, courage, peace, self-reliance and potential, self-discipline, moderation, loyalty, respect, love, kindness, friendliness, justice, and mercy. In addition, Setiawan (2014) researched on the moral values of “*Rise of the Guardians*” movie. The researcher found out that the moral values of the movie were the responsibility, honesty, love and affection, strong belief, enthusiasm, bravery, virtuous heart, loyalty, peace-loving, perseverance, sacrifice, sincerity, and self-confidence.

However, the research on the analysis of the Dead Poet Society (DPS) movie to find out moral values was needed to be carried out. The reasons were that the movie was one of the best movies winning the 1989 NME Award for Best Film, the 1990 BAFTA Award for the Best Film, the 1990 BAFTA Award for Best Original Music, the 1990 David di Donatello Award for the Best Foreign Film, and the 1991 Cesar Award. Moreover, the movie writer also won the category of Best Original Screenplay Academy Award in 1990. The most convincing reason was that the movie's plot and story were focusing on depicting how a teacher changed the traditional teaching methods into the contextual teaching approaches and adjusted the teaching procedures based on students' interests and learning preferences.

1.2. Research Question

The research question was: What were moral values in Dead Poets Society?

1.3. The Aim of the Study

The researcher aimed to find out moral values in Dead Poets Society.

1.4. Significance of Study

1.4.1. Theoretical Significance

The study provided a comprehensive analysis and description of the moral values in the movie. It would be other substantial teaching methods for English teachers to adopt and apply the teaching values implemented in the movie in English

teaching and learning processes. Furthermore, this research can be a guide for the next study to explore more on the other aspects of the movie.

1.4.2. Practical Significance

The research presented the discussion of the students' interests and examination of their characteristics in the movie. The readers, especially students can directly apply the good characteristics, deeds, and attitudes in learning English. Besides that, after reading the results of the study, the students can also determine their learning preferences and adjust them to their learning methods. Furthermore, by understanding the finding and discussion of this research, the teachers could fully or partly implement the teaching methods applied in the movie. The teacher would have additional insight in examining students' needs and learning preferences.

1.5. Research Terminology

To help the reader easier to understand the terms in this research, the researcher provided the definitions of the related terminology:

1.5.1. Moral Values

Effendi (2001) stated that the "moral" term is from "mores" in Latin. It has two meanings. First, it is the customs of people living in social groups. Second, it is a doctrine and norm. Moreover, Edward (1967, as cited in Nur, 2015) defined morality as certain behaviors agreed by all people in a society. As a result, they have to behave and follow the morality.

On the other hand, the value is the criterion and the norm to judge the importance (Sigelman & David, 1991). Furthermore, Beck (1990, as cited in Nur, 2015) classified value as objects, activities, experiences, etc. They encourage the happiness of humanity. Besides, the value is the essential norms, principles, life paradigms. It directs people to behave in a particular manner to decide, evaluate and act based on the individual reliability and personality.

1.5.2. Movie

The movie is a moving picture considered as the form of art and the largest part of the entertainment. Moreover, it has a greater influence on social life. Besides that, it is made to the development of technology and science (Webster, 1981, as cited in Latif, 2015). Additionally, Yin (2009) identified the movie as one of the widespread entertaining media reflecting human lives in society. Furthermore, it includes the scopes of material and spiritual data. The movie analyzed in this research was *Dead Poets Society*.

1.5.3. *Dead Poets Society*

Dead Poets Society is an American drama movie directed by Peter Weir and produced in 1989. The setting of the movie was at Welton Academy. The movie was recognized as a successful work in the box office. It was selected as the best movie in the BAFTA award. The movie was about the story of an English teacher inspiring and motivating his students to learn English poetry. He applied interesting and encouraging teaching methods. In this research, the movie was analyzed to find out moral values in it.

CHAPTER 2

LITERATURE REVIEW

This chapter reviews the definition, types of moral values, and the discussion of educational moral values.

2.1. Moral Value

2.1.1. Definition of Moral Value

Edward (1967, as cited in Nur, 2015) defined moral as the most crucial regulations assigned by society and accepted by the people. Besides that, Nur (2015) believed that the examination of whether someone has good or bad morality can be assessed through his or her daily life behavior. Similarly, Sigelman & David (1991) also perceived morality is the differentiation of right and wrong deeds in society. Besides that, it also affects someone's feelings when doing right or wrong social conduct. The feeling of pride appears when someone does the right thing and he or she may feel guilty when doing immoral deeds.

Correspondingly, the morality is classified in 3 primary components (Sigelman & David, 1991). The first is the affective or emotional component. It is the component containing the matters of the pride and guilt feeling when behaving morally or immorally. The second is the cognitive component. It is a system of right or wrong conceptualization resulting in decision making. The third is the behavioral

component. It is the implementation of the perception leading to good or bad social conduct. On the other hand, Taylor and Halstead (1996) described the value as the criterion and norm to assess whether something is valuable or not. Values are our standards and principles for judging worth. Moreover, Simon (1966, as cited in Otten, 2002) explained that the value is someone's belief, attitude, and feeling that are proudly applied in society and without being forced or persuaded to do so. Furthermore, he or she implements them frequently. Stenberg (1994, as cited in Otten, 2002) characterized moral values as the interpretation of righteousness or badness in the people's actions and characters. To understand the differences between the right and wrong things, someone has to fully comprehend the meaning of the two terms. He added that morality is more about people's ways to connect in the relationship. In other words, people's characters and behavior are examined through the use of moral values as social and individual principles.

Furthermore, all themes in the movie as the literature work is not all regarded as moral values. However, moral values are the parts of ethical guidance that originated from the movie's story. The values can be straightforwardly implemented in society because they are applicable (Kenney, 1966, as cited in Nur, 2015). Moreover, moral value is the advice of moral education that the movie's story delivers. The value is closely related to life interaction and communication aspects such as behavior, manner, and attitude (Nurgaha, 2013).

2.1.2. Types of Moral Value

The moral value is classified into two types (Linda & Richard, 1993). They are the values of being and giving. The value of being is linked to the ways of treating other people. It includes the values of being honest, courageous, peace-making, confident, disciplined, moderate, and loyal. On the contrary, the values of giving are reliability, fidelity, appreciation, love, selflessness, compassion, kindheartedness, sociability, fairness, and forgiveness.

Bertens (1997) divided the moral values into four characteristic classifications. The first is responsibility. The examination of the right or wrong conduct is determined when someone being responsible or irresponsible. The second is sincerity. The moral or immoral action can be examined through the level of sincerity when someone does an action. The third is the obligation. The moral value is characterized as the imperative and authoritative demand from society to the individual. Furthermore, Lickona (2013) specified moral value into several types:

a. Respect

Respect is the value to appreciate other people's rights to be treated as human beings. The value does not differentiate certain people to respect. However, it is the requirement to treat other kindheartedly. Not only does it need to respect humans, but also to save, protect, and preserve the nature and environment.

b. Responsibility

The responsibility is the condition when someone does not only respect other people's rights but also to be responsible to keep the others being happy. It is a shared

need for every people. The value emphasizes caring for others when being in a difficult situation and protecting them from dangers.

c. Honesty

It is the value of not being unfaithful, disloyal, deceiving, cheating or lying. The value emphasizes the principle of truth, faithfulness, loyalty, and fairness.

d. Justice

Justice is the value of being not discriminative to certain individuals in the process of revealing the truth. It is the safeguarding of the personal human right to be treated equally and to get hold of social equality.

e. Tolerance

The value of tolerance is the attitude neutralizing the varied principles in social diversity. The value aims to equalize the social actions in the differences of races, views, beliefs and social classes.

f. Wisdom

It is the capacity of thinking and acting by applying the knowledge, experience, perception, mutual feeling, and comprehension. The value is implemented in any context and situation.

g. Self-discipline

Self-discipline is the value of not following the desires leading to negative impacts in life. It is acceptable to pursue advantageous goals without causing other people to feel hurt and to be in a detrimental position.

h. Helping Each Other

It is the responsibility to offer help to others and when being in a difficult situation and doing good deeds. It is unacceptable to help when it is related to the actions of hurting and causing loss to others' lives.

i. Altruism

It is the value of unselfishness. Although each individual has a certain interest in his/her own, the value of self-sacrificing to the significance of others requires to be carried out.

j. Cooperation

The cooperation is willing to achieve shared or common goals in society. It is social solidarity to support, encourage, and work on the same objectives.

k. Courage

Courage is a value to encounter every challenge and obstacle along with their potentially dangerous consequences. It is the power to withstand in the hardship and keep struggling to continue confronting the challenges.

l. Democratic

It is the value of providing chances or opportunities, allowing and offering to people the equal right to decide and determine their futures. It is the process of ensuring and guaranteeing the right of every to be prosperous.

2.2. Educational Moral Value

2.2.1. The Educational Moral Value Definition

Frank et al. (2011) stated that ethical teaching is linked to the good quality of trust, credibility, and responsibility. The values have to be conducted fairly, transparently, and respectfully based on people's rights and privacy in the social context. Hildebrand (2007) added that three specific values are implemented in society: educational, scientific and scientifically educational values. The three values are closely correlated with each other. Nevertheless, the values in education should not be specifically set because the contexts of education are different from one to other places.

2.2.2. Educational Moral Value Types

Littlewood (1991, as cited in Ginkel, 2002) stated that the values of education are in 3 divisions:

- a. To deliver significant information about knowledge and culture.
- b. To prepare the students as society members.
- c. To develop the students' personalities.

Moreover, Waithaka (1992) specified the objectives of education into several sub-goals:

- a. Education must adopt and uphold the consciousness or awareness of unity based on nationality.
- b. Education should fulfill the needs of national development in economic and social aspects.

- c. Education must be formulated as the preparation for young people to be ready to face present economic changes.
- d. Education must develop learners' talents and personalities.
- e. Education should campaign for equality and responsibility in society.
- f. Education should value, care for, and advance the national precious and diverse cultures.
- g. Education should promote good attitudes to other international nationalities and communities.

Lind (2002, as cited in Lind, 2006) believed that all the teaching method can be applied effectively if two fundamental aspects are fulfilled. The first is the promotion of respecting each other and having the morally right communication. The teachers must not see themselves as the dominant learning and teaching members but must be the organizers of the classroom activities. Moreover, the teachers must allow students to decide democratically based on their learning preferences. She added that in the learning and teaching process, the teachers should provide spaces for students to vote on their interests and respect their right to develop themselves.

The second is the sustainability of students' attention. The effective learning process is achieved when students' attention is at the highest level. The teachers should fully understand and appropriately implement the challenge and support circles. The challenge phase is when the students are given problems to solve. This phase will excite them and raise their attention to participate in the learning session. However, the teacher should know the duration of conducting the phase. If the

students are over-excited, it will avoid them from learning. The support phase can prevent them from being over-excited. The phase is when the teacher helps them to solve the problems.

Furthermore, Campbell (2008) viewed that moral education aims to grow the collective senses with other people and the development of individual accountability and deed. Besides that, the moral action has two conditions. First, it is the state when morality directing the teachers to teach professionally. Second, it is the condition when the teachers teach the students with the similarly fundamental values and he or she struggles in doing it.

Moreover, Otten (2002) proposed several moral values that can be implemented at school:

a. Responsibility

The comprehension of responsibility consists of the fundamental belief that each person has a shared contract with the others (Otten, 2002). This agreement includes task of carrying the same capacity of content and accepting action consequences. A responsible person needs to provide time and determination based on his or her role and what the fellow workers expect (Parent Talk, 2001).

Lickona (1991) suggested an explanation of responsibility. She stated that responsibility is a broadening of respect. If someone respects other people, he or she values them. After valuing them, he or she feels the degree of responsibility for others' prosperity. If we value them, we feel a measure of responsibility for their

welfare. Responsibility is the morality active part. It is the purpose to take care, to contribute to society, to alleviate sorrow, and to build the betterment of the world.

Otten (2002) explained that the meaning of responsibility is dynamic. In the learning community, students are required to have an active engagement in helping other students to learn. Additionally, they are expected to recognize their deeds or misdeed. They must realize the consequences of what they do. It is the same situation when society enforces punishment for misconduct and a lack of care in responsibility.

However, Kirkwood (2001) believed that teachers encounter challenges in integrating responsibility in the classroom. That is because they are difficult to let students discuss the responsibility when religion possibly will be the discussion aspect. In this situation, the teachers are encouraged to help students improve the conscious perspective of human choices. Daggett & Kruse (1997, as cited in Otten, 2002) recommended that students have to be capable to provide description and comparison of their cultures and ethnicity diversity. Furthermore, the students have to examine their family role in society that results to universal rights and responsibility understanding.

b. Honesty

Honesty is defined as the act to tell the truth or to realize statements into reality (Otten, 2002). Moreover, the definition of integrity is the implementation of promises and fulfillment expectations (Covey, 1989). Otten (2002) conveyed that students are required to undergo an environmental learning process in their society

because being honest is not merely to tell the truth. Furthermore, the education of character is applicable when the community supports it. The comprehensive method is intended to strengthen students' discoveries in the environment. He suggests teachers provide descriptions of what considered as honesty such as not stealing others' belongings, appreciating self-attempt, admitting fault and praise, telling the truth, returning people's money, valuing other people, and respecting for personality.

Lickona (1991) stated that honesty is the actions of not betraying, tricking, or thieving other people's belongings are the fundamental aspects of being honest. Furthermore, upholding equal justice for everyone by not playing the favorite is constituted as honesty.

c. Integrity

Otten (2002) stated that integrity is doing one's best, competence, self-esteem, self-confidence, self-efficacy, perseverance, and pride. Eitzen (1992) related integrity with dreams. He conveyed that everybody needs to have a dream. Unenthusiastic and passive behaviors are the result of living without the dream. The society turns out to be students' enemy if they do not have dreams and the expectation of reaching them. On the other hand, the teachers have to recognize that students' antisocial behaviors are because they have missed their dreams. The educators are required to understand that the community has the responsibility for causing that deficiency.

Teaching is a virtuous occupation that its goal is to encourage students to achieve success. The teachers and the entire community should be persistent to reach

the goal. Moreover, actions are also substantial to achieve students' personal best. The students should understand that self-confidence is not naturally inherited but must be learned through social activities such as volunteering programs (Hinds, 2000).

d. Respect

Respect is seen as regard, consideration, esteem, courtesy, honor, admiration, and deference (Otten, 2002). Lickona (1991) perceived that respect is expressing honor to value someone or something. Furthermore, students' financial and family backgrounds are diverse. Only in certain relations they are similar. The only connection between them is that they are studying at the same school. Hence, the school is responsible and has the opportunity to introduce essential values and characters to the students (Brooks & Goble, 1997, as cited in Otten, 2002). In addition, Glanzer (2001) commented that teachers should avoid introducing moral values intended to achieve political objectives. The teachers should encourage and motivate students to learn character education by themselves by expressing, discussing, and exploring various incentives to ethical conduct. The teachers could manage the classroom community to let the students examine or discuss further issues in religion and philosophy.

e. Living Peaceably

The synonyms of the word are cooperation, empathy, harmony, sharing, and community. Otten (2002) defined the moral value as an ability required to live happily in the community by using no force or violence to resolve the disagreement. The contexts influence the teaching of virtues (Lickona, 1999). Teaching moral education in a democratic society consists of the inclusion of democratic virtues including respecting the right of the individual, concerning the public advantage, reasoning dialogue, regarding expected progression, accepting differences, and participating in society.

The reasons for promoting conflict resolution ability to students are: first, children are more exposed to violence the watch via television, video, and internet. Second, the present law systems and sentences are unsuccessful to control violence because of complicated problems in society. The third is the increasing number of troublesome students from violent home conditions promoting a major opportunity to introduce conflict resolve types. The emphasis of “the big family” approach focusing on the strength of the family, unit, crisis prevention, addressing needs, treating with integrity and respect offers adaptable choices for resolving conflicts rather than a totalitarian approach (Ayr, 1994, as cited in Otten, 2002). However, McHenry’s (2000) viewed that the school authority is better not to hurry in resolving students’ conflicts. Allowing students to solve conflicts create an essential learning opportunity.

f. Civility

Otten (2002) defined civility as the reflection of one's respect and courteousness. It is etiquette, manners, customs, traditions, or polite rules of behavior in society. Several civilities are more principle than others. Nevertheless, different society has diverse civility concepts and conduct codes for its people. Also, Schaps, Schaeffer, and McDonnell (2001) considered that all community members at school from teachers to students have to kindly and treat one another with respect. They proposed some approaches to cultivate learners' good community.

First, providing for the students learning settings where they can democratically voice their opinions and make decisions. The second is to prepare media for students to tackle the challenges of big issues in ethical and moral conduct. The third is to manage a whole school member activity to introduce valued members in society. The fourth is to organize programs participated by cross-age social members to create the opportunity to cooperate. The fifth is to facilitate supporting groups to design and think about school activities. The sixth is to create programs of community services for students to discover social demands and deal with the demands by applying academic skills.

2.3. Movie

2.3.1. Definitions of Movie

Afdlila (2015) defined movies as audio-visual media produced in the diversity of social, historical, and cultural backgrounds. Vassiliou (2006, as cited in Humaira,

2018) added that its plots and characters are fabricated. Moreover, it informs the story of existing objects such as entities, characters, sites, and occasion. The plots of the movie can be displayed in various techniques. Watching movies is all about seeing narrative stories that it tells (Bordwell and Thomson, 1997).

2.3.2. Types of Movie Genres

The genre of the movie is moving pictures classified based on its relationships in its story components or expressive responses (Keith, 2007, as cited in Riana & Denik, 2015).

Moreover, he proposed several types of movie genres:

a. Action

The movie genre presents plots performed with disputes and fights. The focus of its presentation is on physical actions. It usually depicts the main characters' struggles to achieve their goals although dealing with many obstacles. The effects of the movie are mostly more advanced than any other genre and cost much for production. However, many movies successfully achieved their top-rank positions and obtained highly significant profits.

b. Adventure

The genre is often combined with the action. Its story is usually thrilling because it portrays new experiences to explore which arouse watchers to be curious. The involvement of interests and risks are depicted in imaginary stories. The main character of the movie is an explorer or a conquest searching for undiscovered

targets. The movie describes the protagonist's attempts to conquer challenges to attain objectives and accomplish missions.

c. Comedy

The type of movie is designed to focus on amusing and provoking people to laugh. It is done by overstressing the action, language, relationship, character, and situation. The main emphasis of the movie is to produce humor in any way. The movie watchers are evoked to laugh by entertaining actions and discourses of its actors or actress. It intensely relies on funniness and forces to set the plot to achieve its purposes. When combined with other materials, it commonly ends with a happy ending climax.

c. Drama

The genre is normally mixed with other genres. It portrays genuine characters, settings, and focuses on serious plots. Furthermore, its plot involves concentrated characters' interaction and development. It possibly is the leading genre of movies consisting of many subsections. The portrayal of emotional relationship such as family is emphasized. It concentrates on following plots, scripts, and settings.

d. Horror

The purposes of the genre of the movie are to scare and appeal to people's most horrible dread. It is often terrifying and shocking. However, it is also entertaining and fascinating. The story of ghosts and spirits is usually represented. It uses frequent dim light and dark tones. One of the intended markets of making a horror movie is for young people wanting to see their friends scared.

2.4. Dead Poet Society

Tom Schulman wrote a drama genre movie entitled Dead Poet Society (DPS). The movie was produced by Steven Haft, Paul Junger Witt, and Tony Thomas in 1989. The movie won the 1989 NME Award for Best Film, the 1990 BAFTA Award for the Best Film, the 1990 BAFTA Award for Best Original Music, the 1990 David di Donatello Award for the Best Foreign Film, and the 1991 Cesar Award. Moreover, Schulman was awarded the category of Best Original Screenplay Academy Award in 1990.

The movie presented the story of an English teacher, Robin William starring as John Keating. He taught English in Vermont boarding school Welton Academy, New England. The stakeholders of the school strongly upheld four principles: Tradition, Honor, Discipline, and Excellence. He was an alumnus of the school. On the first day of teaching, He surprised his students with his unconventional teaching methods. He taught poetry by applying contextual approaches to attract students and to make the subjects easier to understand.

The English teacher encouraged the students to explore new things and find their learning preference ways. He motivated his students to make their lives extraordinary by emphasizing the meaning of Latin expression *Carpe Diem* (*seize the day*). He also inspired his students to create a learning community or discussion group. He then told his experiences being able to express the feeling and emotions by reciting poems in a cave at night which was considered illegal. He did that with his friends when studying at that school. His story motivated his students to do the same.

In the next teaching process, he demonstrated standing on the teacher's desk and he asked his students to follow what he did. He wanted the students to view life from different perspectives. The next learning activity included having the students ripping out their poetry books' introduction. The introduction of the book provided an explanation of rating poetry using a mathematical formula. After that, the students also asked to create their own walking styles to foster their personalities. The activities make Nolan, the strict headmaster of the school paid attention to the teaching method.

Neil, one of the students, found that he had an interest in acting. He had a play role as Puck in A Midsummer Night's Dream. However, his father wanted him to be enrolled in the Ivy League, a medical school. He was helped by Keating to explore his ability. The result was that Neil could naturally compose the poem in the classroom. On the other hand, Charlie, another student, reacted too excessively by publishing in the school newspaper a demand to the school authority to admit female students. Consequently, Nolan forced Charlie to disclose the other members in DPS. Besides that, the headmaster also warned Keating to dissuade his students from examining the school regulations. Keating then advised his students to consider the consequences.

In the next scenes, Neil was caught by his father when being involved in the play. His father obliged him not to participate in the play just a day before the performance. Neil was overwhelmed and asks for Keating's advice. The advice was that he had to show to his father that his interest in acting was significant for his life.

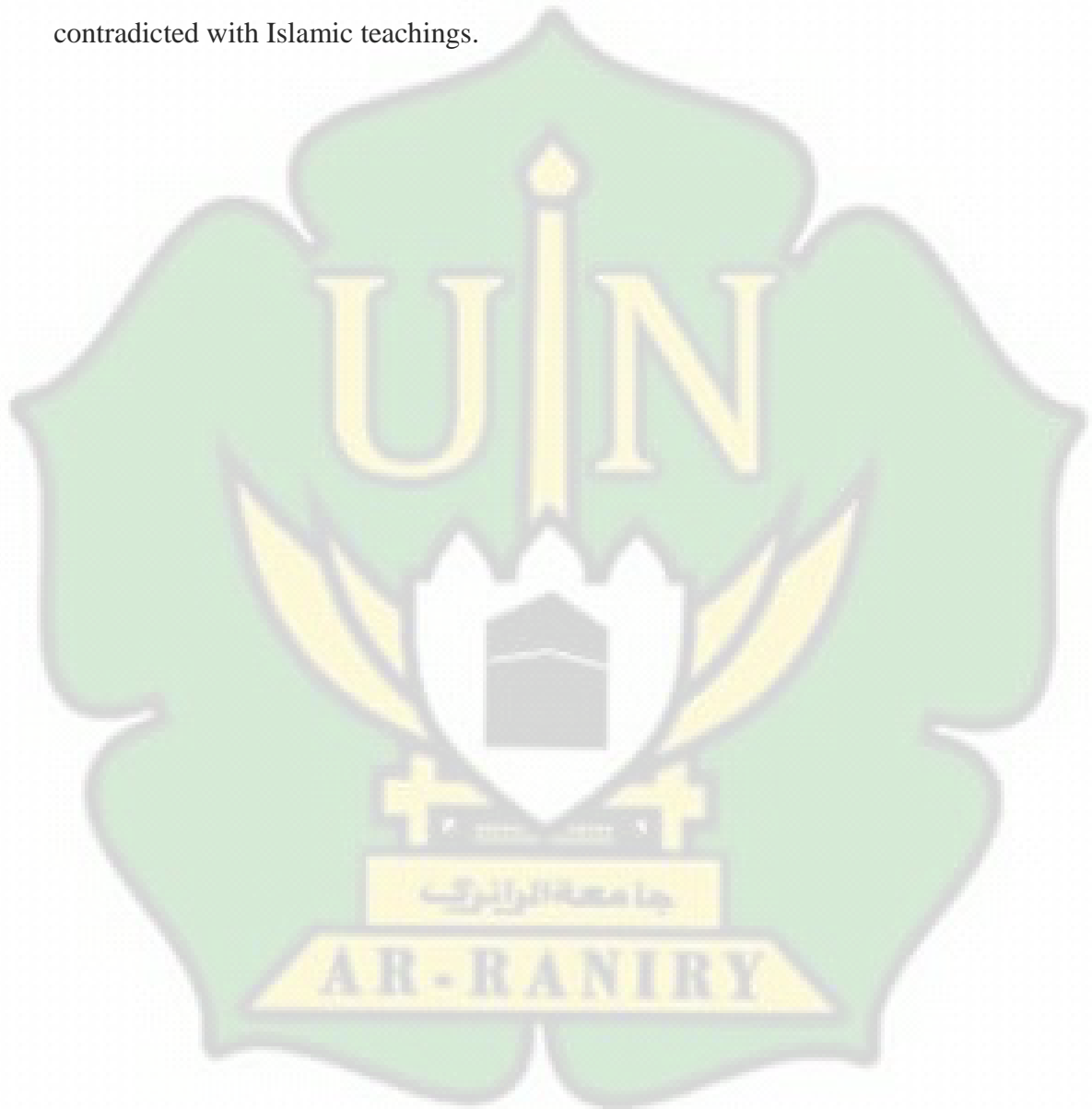
Unpredictably, his father came up before the play and took his son home. He said that he had withdrawn Neil from the school and to be registered in a military academy. That was done to prepare him to study at Harvard. Neil was no longer against his father and his mother did not give supports. As a consequence, he committed a suicide.

The Neil family requested the headmaster to investigate Neil's death. Cameron, one of the DPS members, said that Keating was responsible for the death of Neil. After that, he also mentioned the names of other members of DPS. He insisted the other members agreed to his allegation. He was then punched by Charlie. Consequently, the headmaster expelled Charlie from the school. Afterward, the other members were coerced to sign the agreement on Cameron's accusation. The headmaster fired Keating and substituted him as the English teacher. At the end of the movie, when Keating leaving the classroom after taking his leftover belonging, the students stand on the desks and say "O captain, my captain" (King, 2018).

2.4.1 Suggestions

Although Dead Poets Society movie was suggested as one of inspirational movies about education, several things should be considered before implementing this research's findings in real English language teaching processes. Teachers should understand that Western and Christian cultures are different from Eastern and Islamic cultures. That was because some scenes in the movie showed contradictions to Islamic teachings such as committing suicide, free love relationship between men and

women, lying to parents, and disputing teachers rudely. Therefore, the teachers should carefully select learning materials and apply teaching methods not contradicted with Islamic teachings.



CHAPTER 3

RESEARCH METHODOLOGY

This chapter reviews the research design, data sources, and the strategies of collecting and analyzing the data.

3.1. Research Design

The study was designed in the qualitative descriptive research method. The objective of the research was to find out moral values in the Dead Poets Society movie. Walliman (2011) identified that the outcomes of the qualitative research design are in the form of words consisting of the explanations, views, and descriptions. In addition, the design is applied to provide analyses of the interview, focus group, discourse, texts, and documents. The research design aims to perceive things from different points of view (Taylor, Bogdan & Veult, 2016). Bogdam and Biklen (1992, as cited in Humaira, 2018) conveyed that qualitative research is carried out to offer inductive data analysis. It is not required to prove hypotheses. In contrast, it groups the research data in concepts.

3.2. Data Sources

3.2.1. Primary Data Sources

The main data sources of the study were the Dead Poet Society movie's video and script. The video of the movie allowed the researcher to have visual descriptions

of the movie's plots, settings, characters, and contexts. Besides that, the movie script presented detailed, specific, and comprehensible data to explore. Additionally, the script of the movie significantly contributed to providing valid research data. That was because the monologues and dialogues of each character transcribed and written down.

3.2.2. Secondary Data Sources

To support and verify the primary data sources, the researcher related, associated, and correlated them with the existing theories, concepts, and principles in research books, journal articles, essays, and other relevant subject materials. By relating, associating, and correlating the main data sources with the supporting sources, it presented comprehensive information to examine and provide the references to refer to.

3.3. Data Collecting Technique

To collect and analyze the data of the research, the researcher intensely relied on the documentation method technique. The process of collecting data using the technique was not challenging (Arikunto, 2010, as cited in Yasa, 2014). He further explained that because the data being observed was consistent, well-recorded and documented, the researcher had privileges to frequently refer and access the data sources to avoid misunderstanding, misconception, and misapprehension.

In collecting the data, the researcher repeatedly watched the Dead Poet society movie and read its script. After that, the researcher took notes on the essential

information such as the correlated dialogues and monologues. The next process of collecting data was to relate the movie discourse with contexts, plots, and situations in the movie to produce convincing data. The steps of collecting the research data were specifically provided below:

1. Watching the Dead Poets Society movie.
2. Reading the script of the movie.
3. Taking notes on substantial information.
4. Relating the dialogues and monologues with the contexts in the movie.

3.4. Data Analysis Technique

In analyzing the collected data, the researcher referred to the previous theory on moral value definitions provided by Otten (2002) and Lickona (2013). The definitions helped the researcher to determine and classify certain dialogues and monologues as moral values. Miles and Huberman stated (1992, as cited in Riana & Denik, 2015) the steps to analyze the data are divided into three. They are the reduction, presentation, and the conclusion of data. In the reduction phase, the researcher firstly reduced the data by identifying and categorizing each of them in their specific moral value categories. Then in the presentation process, the data were presented, described, and explained. The final process was concluding the analysis of the data. The analysis steps were:

1. Identifying the moral values in the Dead Poet Society movie.
2. Categorizing or grouping the values.

3. Presenting, describing, and explaining the moral values.

4. Concluding the analysis.



CHAPTER 4

FINDINGS AND DISCUSSION

4.1. Findings

In this research, the researcher found 6 moral values in Dead Poets Society movie based on moral value definitions provided by Otten (2002) and Lickona (2013). From Otten's definitions (2002) the researcher found 5 moral values. They were integrity, civility, respect, honesty, and responsibility. Moreover, from Lickona's definition (2013), the researcher found courage value in two scenes of the movie.

Table 4.1.
The most frequently found moral values

The most frequently found moral values	Classification	Frequency	Percentages
Integrity	Self-confidence, perseverance	14	38 %
Civility	Custom, tradition	8	22 %
Respect	Honor	6	16%
Honesty		3	8%
Responsibility		3	8%
Courage		3	8%

4.1.1. Integrity

Otten (2002) said that integrity is putting effort applying competence, self-esteem, self-confidence, self-efficacy, perseverance, and pride to achieve dreams. The researcher found several dialogues and monologue associated with integrity.

4.1.1.1. Perseverance and Self-confidence

Pitts: Gather ye rosebuds while ye may, old time is still a flying, and this same flower that smiles today, tomorrow will be dying.

Keating: Because we are food for worm lads. Because, believe it or not, each and every one of us in this room is one day going to stop breathing, turn cold, and die. They're not that different from you, are they? Same haircuts. Full of hormones, just like you. Invincible, just like you feel. The world is their oyster. They believe they're destined for great things, just like many of you. Their eyes are full of hope, just like you. Did they wait until it was too late to make from their lives even one iota of what they were capable? Because you see gentlemen, these boys are now fertilizing daffodils. But if you listen real close, you can hear them whisper their legacy to you. Go on, lean in. Hear it? Carpe Diem. Seize the day boys, make your lives extraordinary.
(Performed at 00:13:56-00:16:31)

That was a dialogue between Keating and his student when teaching on the first meeting. “*Gather ye rosebuds while ye may*” was the first key sentence underlined. The sentence indicated the encouragement to persevere in achieving dream. The sentence correlated with perseverance in achieving dream and perseverance was part of integrity. The expression was the poem recited by the student. The poem was about the encouragement to achieve dreams when still having the time and chance. The English teacher explained why the poem was written and its meaning. In his explanation, he advised his students to take advantage of the time, especially when they were still young. They would not live forever and have

complete life experiences. Keating then asked his students to examine the photos of the school former students. He ensured that the graduates were not different from the students.

“They believe they're destined for great things” was the second key sentence correlated with a pride to achieve dream. The pride to achieve dream was related to integrity. The pride came from a belief that someone had been destined for great things. The students’ believed that they were also destined for the great things. Some of their predecessors achieved their youth dreams. Moreover, Keating also clarified that the former students also lived with full of dreams, ambitions, and visions. He aimed to emphasize the similarity between his students and the former. His motive was to highlight that success could be attained if they did not waste time uselessly and did the best to reach the goals. He motivated his students to keep dreaming, maximizing time usage, and having astonishing life. Fundamentally, he stressed that only by doing something loved can lead to a happy life.

Keating: Keep ripping gentlemen. This is a battle, a war. And the casualties could be your hearts and souls....Armies of academics going forward, measuring poetry...Now in my class, you will learn to think for yourselves again. You will learn to savor words and language. No matter what anybody tells you, words and ideas can change the world. I have a little secret for you. Huddle up. Huddle up! We don't read and write poetry because it's cute. We read and write poetry because we are members of the human race and the human race is filled with passion. Medicine, law, business, engineering, these are all noble pursuits, and necessary to sustain life. But poetry, beauty, romance, love, these are what we stay alive for. To quote from Whitman: "O me, o life of the questions of these recurring, of the endless trains of the faithless, of cities filled with the foolish. What good amid these, o me, o life? That you are here. That life exists, and identity. That the

powerful play goes on, and you may contribute a verse. What will your verse be? (Performed at 00:24:32-00:26:45)

The monologue was spoken when Keating taught his students in the second meeting. In the teaching process, he asked his students to read the introduction of a poem handbook. In the introduction, the author told how to measure the quality of poetry based on a scientific approach. In his opinion, the book explanation should not correlate the approach in measuring the poetry quality. Consequently, he instructed his students to rip the whole introduction pages. His students were surprised by the instruction and hesitated to rip the book. Their hesitation may come from their respect for the orthodox teaching value at that school.

On the other hand, the students' hesitation did not last long after listening to Keating's explanation. "*To think for yourselves*" and "*No matter what anybody tells you, words and ideas can change the world*" were two sentences correlated with self-confidence and perseverance. Therefore, the sentences showed integrity value. The sentences are the encouragement to increase students' self-confidence and perseverance to reach intended purposes. Keating symbolized his students as the academic army in the war zone. He said to his students that their hearts and souls could possibly be war victims. Therefore, he inspired his students to measure poetry quality by themselves. He assured his students to think independently and learn to appreciate the language and its aspects. The third sentence that had correlation with integrity was "*The human race is filled with passion*". The sentence had correlation with self-confidence and it was regarded as integrity. Furthermore, the passion was

the only motive why human wrote and read poetry. Keating also helped his students to realize that they were parts of this life. The further objective was to make sure that each of his students should put effort to get happiness in their lives.

McAllister: Quite an interesting class you gave today, Mr. Keating.

Keating: I'm sorry if I shocked you, Mr. McAllister.

McAllister: Oh, there's no need to apologize. It was very fascinating, misguided though it was.

Keating: You think so.

McAllister: You take a big risk by encouraging them to be artists John. When they realize they're not Rembrandts, Shakespeares or Mozarts, they'll hate you for it.

Keating: We're not talking artists George, we're talking free thinkers.

McAllister: Freethinkers at seventeen?

Keating: Funny, I never pegged you as a cynic.

McAllister: Not a cynic, a realist. Show me the heart unfettered by foolish dreams, and I'll show you a happy man.

Keating: But only in their dreams can a man be truly free. "It was always thus, and always thus will be".

McAllister: Tennyson?

Keating: No, Keating. (Performed at 00:27:09-00:28:01)

The conversation was about McAllister, a teacher, seeing uncommon teaching methods carried out by Keating. He was quite surprised looking at students ripping their books. He said to Keating that the teaching strategy was interesting but he thought that the strategy was misguided. Based on his viewpoint, he considered that Keating had applied a wrong approach by encouraging the students to be artists. In his opinion, not all of the students had the nature of being artists and it was unfavorable when they could not attain their dreams. Furthermore, the students would possibly hate Keating for inspiring them to be artists.

Conversely, McAllister's view was disputed by Keating. He admitted that his teaching strategy might surprise McAllister because it was not commonly applied at

the school. Besides that, he actually did not encourage all students to be artists but to be free thinkers. “*We're talking free thinkers*” was a sentence indicating that Keating wanted his students to think freely and encouraged them to believe in their abilities without restricted by traditional school regulations. Free thinking is associated with perseverance and perseverance is a part of integrity. Furthermore, “*Only in their dreams can a man be truly free*” was another key sentence directing to integrity value. It was also related to perseverance. Keating believed that a man could truly free by dreaming and struggling to achieve it.

Keating: Why do I stand up here? Anybody?

Charlie: To feel taller.

Keating: No! Thank you for playing, Mr. Dalton. I stand upon my desk to remind you that we must constantly look at things in a different way. You see, the world looks very different from up here. You don't believe me? Come see for yourself. Come on. Come on! Just when you think you know something, you have to look at it in another way. Even though it may seem silly or wrong, you must try it! Now, when you read, don't just consider what the author thinks. Consider what you think. Boys, you must strive to find your own voice. Because the longer you wait to begin, the less likely you are to find it at all. Thoreau said, "Most men lead lives of quiet desperation." Don't be resigned to that. Break out! Don't just walk off the edge like lemmings. Look around you. (Performed at 00:43:03-00:44:04)

This was the dialogue when Keating carried out the last activity before ending the class. He surprisingly stood on his desk. After that, he asked his students about his motive for doing it. One of his students responded that his teacher did that to feel taller. On the other hand, Keating gave a philosophical explanation. His reason for doing it was to remind his students to frequently perceive things from different views. He then stimulated the students by saying that the world was not the same seen by

standing on the table. The students were persuaded and then taking a turn to stand on their teacher's desk. The first and the second key sentence in this scene were *"To remind you that we must constantly look at things in a different way"* and *"Just when you think you know something, you have to look at it in another way"*. The sentences were correlated self-confidence. Self-confidence was related to integrity. It was emphasis to the students the need to perceive things in different point of views and to be confident with their ability to draw conclusion using their knowledge without being limited by the school's tradition.

The third and fourth key sentences related to integrity were *"Consider what you think"* and *"Boys, you must strive to find your own voice"*. The sentences had correlation with self-confidence and it showed integrity. It was because Keating fostered his students to be self-assured with their own thoughts and voices. He explained further that the knowledge should be perceived in different ways although the viewpoint could be considered foolish or misguided. It was the same when reading a book. The reader should not just stick to writers' views but he or she should also think independently. Besides that, Keating motivated his students to discover their own stances or views. He encouraged them to withdraw from the school's tradition or conformity. Furthermore, he said that his students should live their lives by not simply being followers but to decide what and how they would do something.

Keating: I brought them up here to illustrate the point of conformity: the difficulty in maintaining your own beliefs in the face of others. Now, those of you -- I see the look in your eyes like, "I would've walked differently." Well, ask yourselves why you were clapping. Now, we all have a great need for acceptance. But you must trust that your beliefs are unique, your own,

even though others may think them odd or unpopular, even though the herd may go, "That's bad." Robert Frost said, "Two roads diverged in a wood and I took the one less traveled by, and that has made all the difference." Now, I want you to find your own walk right now. Your own way of striding, pacing. Any direction. Anything you want. Whether it's proud, whether it's silly, anything. Gentlemen, the courtyard is yours. (Performed at 01:04:05-01:05:29

The monologue was Keating's explanation of his purpose in conducting the activity. Keating instructed some of his students to stand in line and the others to walk in a circle in the courtyard. He told them that the students did not have to think about their scores when doing the activity. The students then started marching to the same beat. They were also required repeating Keating's words, "I don't know, I've been told" and "Doing poetry is old". Besides that, Keating also commanded them to walk facing to the left or right direction and to stop walking. It seemed that the teacher fully controlled the activity and the students only followed the instructions.

Keating explained that the activity aims to reveal the illustration of conformity. The key sentence in this scene was "*But you must trust that your beliefs are unique, your own, even though others may think them odd or unpopular, even though the herd may go "That's bad."*". The sentence was associated with self-confidence and it was a part of integrity. It was the encouragement for students to strive and uphold their personal beliefs when dealing with others. Keating acknowledged that everybody needs to be accepted. To get people's acceptance, sometimes someone had to walk in the same direction and follow the common ways. On contrast, Keating emboldened his students to believe in their own perceptions. The reason was that every view had uniqueness although other people would perceive

it negatively. Someone's belief might be bad, odd, or unpopular to others. However, that should not constrain him or her to sustain or defend his or her belief.

Furthermore, Keating cited Robert Frost's quote, "Two roads diverged in a wood and I took the one less traveled by, and that has made all the difference". The aim of quoting the words was to encourage the students to think or do based on their beliefs although it might be completely different from others. At the end of the teaching activity, he then allowed the students to walk freely without being instructed. They were free to walk in any direction and do what they decisively want. Keating told them not to care whether it was proud or silly. The intended outcome was that the students would think and decide independently.

Neil: She's pretty.

Keating: She's also in London. Make it a little difficult.

Neil: How can you stand it?

Keating: Stand what?

Neil: You can go anywhere. You can do anything. How can you stand being here?

Keating: 'Cause I love teaching. I don't want to be anywhere else. (Performed at 01:24:50-01:25:02)

The dialogues took place when Neil asked for advice from Keating. At the beginning of the conversation, Neil saw an image of a woman and praised it by saying she was pretty. In the meantime, Keating informed Neil that the woman was in London, far from where he was teaching. He said it was also a bit difficult for him to deal with it. After that Neil asked him again how he could resist from being far from the woman he loved. He questioned Keating why he stayed at school, did not just go

somewhere and do something based on his favor. The key sentence of this scene was *'Cause I love teaching. I don't want to be anywhere else'*. The sentence had a connection with perseverance and it showed integrity value. The sentence reflected Keating's effort to do what he loved doing. He did not want to go anywhere else because he loved teaching and would sacrifice everything to achieve his true desire.

4.1.2. Civility

Civility is manifestation or implementation of respect. It includes etiquette, manners, customs, traditions, or polite rules of behavior in society (Otten, 2002). The following dialogues had correlations with civility.

4.1.2.1. Customs and Traditions

Nolan: One hundred years ago, in 1859, 41 boys sat in this room and were asked the same question that greets you at the start of each semester.

Gentlemen, what are the four pillars?

Boys: Tradition, honor, discipline, excellence. (Performed at 00:02:42-00:03:08).

The dialogues were carried out when Nolan, the school headmaster, delivered an opening speech to officially introduce and familiarize students and their parents about 4 pillar principles. He said *"The same question that greets you at the start of each semester"* and *"what are the four pillars?"* then the students answered *"Tradition, honor, discipline, excellence"*. The sentences showed the school's

custom and tradition strongly preserved. The custom and tradition shown in the sentences were regarded as civility.

The definition of the school tradition was to love the school, country, and family. Besides that, the school's objective emphasized was to be the best. Moreover, the meaning of honor was dignity and fulfillment of duty. The students were encouraged to live with dignity and to keep them being respected as human. That respect and honor could not be achieved without fulfilling duty assigned by the society around them. The third principle, discipline implied respect dedicated to parents, teachers, and the headmaster. Discipline implementation was not insincere. However, the students were required to build respect in their hearts. That was because the discipline always came naturally from within.

The meaning of excellence was the achievement of positive outcomes from being hard-working people. There must be many obstacles and difficulties that students encountered during the process of learning. On the other hand, the students must do their best by implementing their knowledge, applying their competencies and enduring the hardship. That was why excellence was the vital attitude that the students should implement to attain success at school or elsewhere.

Nolan: Excuse me. May we have a word, Mr. Keating?

Keating: Certainly.

Mr. Nolan: This was my first classroom, John. Did you know that? My first desk.

Keating: Didn't know you taught, Mr. Nolan.

Nolan: English. Oh, long before your time. It was hard giving it up, I can tell you. I'm hearing rumors, John, about some unorthodox teaching methods in your classroom. I'm not saying they've anything to do with the Dalton boy's

outburst. But I don't think I have to warn you, boys his age are very impressionable.

Keating: Well, your reprimand made quite an impression, I'm sure.

Nolan: What was going on in the courtyard the other day?

Keating: Courtyard?

Nolan: Yeah. Boys marching, clapping in unison.

Keating: Oh, that. That was an exercise to prove a point. Dangers of conformity.

Nolan: Well, John, the curriculum here is set. It's proven it works. If you question, what's to prevent them from doing the same?

Keating: I always thought the idea of educating was to learn to think for yourself.

Mr. Nolan: At these boys' ages? Not on your life! Tradition, John. Discipline. Prepare them for college, and the rest will take care of itself. (Performed at 01:13:38-01:19:58)

The conversation between Nolan and Keating took place in the classroom after Keating finished teaching. The headmaster investigated Keating's uncommon teaching technique, clapping in unison in the courtyard by saying "*I'm hearing rumors, John, about some unorthodox teaching methods in your classroom*". The sentence indicated that Nolan was looking for clarification for the thing considered breaking the tradition of the school. In the meantime, the English teacher also expressed his view that what he had done was to prove the evils of conformity by stating "*That was an exercise to prove a point. Dangers of conformity*". However, Nolan did not agree with Keating. He strongly believed that the teaching method should be interrelated with the school curriculum. That was because the implementation of the curriculum always leads to success. He stated "*The curriculum here is set. It's proven it works.* Furthermore, Nolan viewed Keating's teaching strategy prevents students from achieving success.

Nevertheless, Keating argued that his teaching method was to let students think by themselves, that was what he believed about education. Keating argued “*I always thought the idea of educating was to learn to think for yourself*”. On the other hand, Nolan disputed Keating’s thoughts by emphasizing that the teaching strategy was not appropriate for the students’ ages. Moreover, he highlighted that Keating should teach based on tradition and discipline of the school, to prepare the students for colleges and then let them grow independently after finishing their studies at colleges. He did not allow Keating’s preference to modify or change the teaching strategy because he viewed that it would not result in positive outcomes since the strategy was not applicable for students at that age. He said “*Tradition, John. Discipline. Prepare them for college, and the rest will take care of itself*”. The dialogue between Nolan and Keating showed that they had different thoughts on education. That was considered as civility because it was the manifestation and implementation of respect to each other since the tradition and customs were not similar.

4.1.3. Respect

Respect is seen as regard, consideration, esteem, courtesy, honor, admiration, and deference (Otten, 2002). The following dialogues were chosen because they had several correlations with that definition.

4.1.3.1. Honor

Mr. Perry: Don't you dare talk back to me! It's bad enough that you've wasted your time with this, this absurd acting business. But you deliberately deceived me! How, how, how did you expect to get away with this? Answer me. Who put you up to it? Was it this new man? This, Mr. Keating?

Neil: No. Nobody-- I thought I'd surprise you. I've gotten all A's in every class.

Mr. Perry: Did you think I wasn't going to find out? "Oh, my niece is in a play with your son," says Mrs. Marks. "No, no, no," I say, "you must be mistaken. My son's not in a play." You made me a liar of me, Neil! Now, tomorrow you go to them and you tell them that you're quitting.

Neil: No, I can't. I have the main part. The performance is tomorrow night.

Mr. Perry: I don't care if the world comes to an end tomorrow night. You are through with that play. Is that clear? Is that clear?

Neil: Yes, sir.

Mr. Perry: I made a great many sacrifices to get you here, Neil, and you will not let me down.

Neil: No, sir. (Performed at 01:22:18-01:23:42)

The dialogue was about Neil's respect for his father. Neil did not dispute his father because he knew that his father had sacrificed many things for him. He said "Yes, sir" and "No, sir". The expressions reflected that he admitted that what his father said was true and respected him. The expressions indicated honor to his father. This scene depicted that Mr. Perry, Neil's father, had known that Neil would take part in a play. Mr. Perry strongly disagreed with his son wasting time in acting. He judged that Neil had betrayed him and tried to get away from it. He also accused Keating's contribution in putting his son up in that play. On the contrary, Neil pointed up that his participation was based on his own choice, no one interfered. Nevertheless, his father urged Neil to quit from the play, no matter what reasons that Neil had said.

There nothing else that he would do except obeying his father. His submission to his father reflected his respect for him.

Knox: I see the sweetness in her smile. Blight light shines from her eyes. But life is complete; contentment is mine, Just knowing that... Several students begin to snicker. Just knowing that she is alive. Sorry, Captain. It's stupid.

Keating: No, no. It's not stupid. It's a good effort. It touched on one of the major themes, love. A major theme is not only in poetry, but life. Mr. Hopkins, you were laughing. You're up.

Hopkins: The cat sat on the mat.

Keating: Congratulations, Mr. Hopkins. Yours is the first poem to ever have a negative score on the Pritchard scale. We're not laughing at you, we're laughing near you. I don't mind that your poem had a simple theme. Sometimes the most beautiful poetry can be about simple things, like a cat, or a flower or rain. You see, poetry can come from anything with the stuff of revelation in it. Just don't let your poems be ordinary. Now, who's next? (Performed at 00:53:51-00:55:09)

The dialogue described Keating's attitudes towards his students' effort in learning English, especially poetry. Although his students did not perform well, he had respect for them because of their efforts by saying "*No, no. It's not stupid. It's a good effort*". The sentence was considered as honor for the student's effort. Besides that he also said "*Congratulations, Mr. Hopkins*" although Hopkins did not perform well in writing and reciting poetry. That sentence was also considered as honor and regarded as respect value because Keating expressed his honor to his students for the performance. Not only did he respond to the performances positively he also let other students know more about the missing aspects that should had been completed during the performances. Furthermore, he gave encouragement to his students to write poetry and perform well without thinking too complicatedly. He suggested to the students to include the ordinary topics in their poetry writing and emphasize simplicity. In

contrast, he kept motivating his students to write extra-ordinary from the simple themes.

Todd: O Captain! My Captain!

Nolan: Sit down, Mr. Anderson! Do you hear me? Sit down! Sit down! This is your final warning, Anderson. How dare you? Do you hear me?

Knox: O Captain! My Captain!

Nolan: Mr. Overstreet, I warn you! Sit down!

Nolan: Sit down! Sit down. All of you. I want you seated. Sit down. Leave, Mr. Keating. All of you, down. I want you seated. Do you hear me? Sit down!

Keating: Thank you, boys. Thank you.(Performed at 02:03:25-02:05:10)

The conversation was between Nolan, the students, and Keating. At the end of the movie, Keating was fired because Nolan suspected him as the cause of the students' rebellion against their parents and the school's tradition. One day, he interrupted the teaching process carried out by Nolan. He intended to take his belongings left in the classroom. Unexpectedly, when he was leaving the classroom, some students took the turn to give him final respect by standing on their tables and calling him "*O Captain! My Captain*". The name-calling was his suggestion for his students in the first meeting. He uttered that only braver students could call him that way. The sentence that the students said had a correlation with respect because they honored Keating for his teaching that contributed to changing their views or perspectives. On the other hand, Keating responded by saying "*Thank you, boys. Thank you*". That sentence indicated that Keating appreciated the students for the students' presentation and was considered as respect.

As usual, Nolan could not resist prohibiting his students to break the common tradition. For him, standing on the desks was not acceptable. Therefore, he strictly forbade the students for doing that and obliged them to sit down. However, some of the students did not obey him and keep doing the same thing. Being not able to influence the students to sit down, he then obligated Keating to leave the classroom. Keating, on the other hand, was touched seeing the students' tributes. Standing on the desk was his teaching in a purpose to let his students look at different views or perspectives. Before leaving the class, he appreciates his students by saying thanks.

4.1.4. Honesty

Honesty is the implementation of telling the truth and fulfilling the promises. The following sentences were chosen because they had connections with honesty (Otten, 2002).

Neil: I just talked to my father. He's making me quit the play at Henley Hall. Acting's everything to me. I-- But he doesn't know. He-- I can see his point. We're not a rich family like Charlie's, and we-- But he's planning the rest of my life for me, and he has never asked me what I want.

Keating: Have you ever told your father what you just told me, about your passion for acting? You ever show him that?

Neil: I can't.

Keating: Why not?

Neil: I can't talk to him this way.

Keating: Then you're acting for him, too. You're playing the part of the dutiful son. I know this sounds impossible, but you have to talk to him. You have to show him who you are, what your heart is.

Neil: I know what he'll say. He'll tell me that acting's a whim, and I should forget it. That is how they're counting on me. He'll just tell me to put it out of my mind, "for my own good."

Keating: You are not an indentured servant. If it's not a whim for you, you prove it to him by your conviction and your passion. You show him that and if

he still doesn't believe you, well, by then you'll be out of school and you can do anything you want.

Neil: No. What about the play? The show's tomorrow night.

Keating: Well, you have to talk to him before tomorrow night.

Neil: Isn't there an easier way?

Keating: No.

Neil: I'm trapped.

Keating: No, you're not. (Performed at 01:25:10-01:26:45)

The conversation was between Neil and Keating. Neil conveyed his current problem. His problem was that his father did not allow him to act in a play at Henley Hall. He frankly expressed that he had a deep love in acting but his father did not identify the truth. However, he could also understand his father's reason to ask him to quit the play. It was because they were not a rich family so his father did not agree if his son disputed the life that he had set for him. On the other hand, Neil's father's decision was the problem for Neil because he never examined his son's needs and dreams. Neil had not found the solution and he wanted Keating to help him solve it by asking his advice.

Responding to Neil's story, Keating advised Neil to tell his passion for acting and show his father about it. He said "*you have to talk to him. You have to show him who you are, what your heart is*", "*you prove it to him by your conviction and your passion*", and "*well, you have to talk to him before tomorrow night*". The sentences showed that Keating urged his student to tell the truth. The sentences presented the implementation of honesty. In the scene, Keating underlined that Neil did not need to hesitate to be honest about his passion. It was because acting was one of the ways to possibly make his father proud of him. Nevertheless, he also admitted that it might be

unfeasible but he put emphasis that Neil was obliged to tell the truth. Neil must show his father his true self and passion hid in his heart. Although in the end his father might not accept his confession, Keating suggested him to keep following his passion and do whatever he wants.

4.1.5. Responsibility

Responsibility is people's collective contract in society. The contract consists of an agreement to carry the same burden and accept consequences. People responsible for assignments required to allocate time and dedication to work based on others' expectations. Furthermore, responsibility is an extension of respect. Someone values others if he or she has respect for them. The result of that deed is the responsibility to prosper others (Otten, 2002). The following dialogue was selected because it contained responsibility value.

Keating: It's all right, gentlemen.

Charlie: Mr. Keating.

Keating: Mr. Dalton. That was a pretty lame stunt you pulled today.

Charlie: You're siding with Mr. Nolan? What about Carpe diem and sucking all the marrow out of life and all that?

Keating: Sucking the marrow out of life doesn't mean choking on the bone. Sure there's a time for daring and there's a time for caution, and a wise man understands which is called for.

Charlie: But I thought you'd like that.

Keating: No. You being expelled from school is not daring to me. It's stupid, 'cause you'll miss some golden opportunities.

Charlie: Yeah. Like what?

Keating: Like, if nothing else, the opportunity to attend my classes. Got it, Ace?

Charlie: Aye, aye, Captain.

Keating: Keep your head about you. That goes for the lot of you.

Boys: Yes, Captain.

Keating: A phone call from God. If it had been collect, it would have not been daring. (Performed at 01:20:18-01:21:18)

The conversation was about Keating's clarification of his teaching to his students. He visited Charlie's room when the other students were in there too. At first, he provoked Charlie by saying that Charlie had done a foolish thing, disputing Nolan publicly. On the contrary, Charlie debated and asked him clarification of *Carpe diem* and sucking all the marrow of life that he had taught. Charlie thought that he had done the right thing. However, Keating explained it clearly that although someone was not restricted to dream and do what he or she desires, the timing for daring and caution had also to be considered. He stated "*sure there's a time for daring and there's a time for caution, and a wise man understands which is called for*".

Furthermore, Keating uttered that if any of his students did something that had bad consequences such as being expelled from the school, he did not constitute it as bravery but foolishness. He said "*you being expelled from school is not daring to me. It's stupid, 'cause you'll miss some golden opportunities*". It was because his students would possibly miss excellent opportunities. On the other hand, Charlie asked him what opportunity he would miss if he was consequently expelled from that school. He confidently said that if nothing else, the students would lose the opportunity to attend their English class with him. After that, Charlie had fully understood his explanation. Finally, Keating also addressed other students to consider the same thing. He added "*keep your head about you. That goes for the lot of you*". This scene depicted

Keating's responsibility to clarify and give advice to his students to do the right thing in the best occasion. This scene showed the implementation of honesty.

4.1.6. Courage

Courage is a value to encounter every challenge and obstacle along with their potentially dangerous consequences. It is the power to withstand in the hardship and keep struggling to continue confronting the challenges. It is the struggle to achieve dreams or ambition. The courageous person will never give up and do the best to confront the challenge and achieve the intended outcomes. Hardship and obstacles are inevitable. However, the difficulty is not the reason to give up before trying to reach the goals and utilizing the best resources (Lickona, 2013). The following dialogues were chosen because they contained the courage value.

Charlie: That's part of what this club is about. In fact, I'd like to announce I published an article in the school paper, in the name of the Dead Poets.

Cameron: What?

Charlie: Demanding girls to be admitted to Welton.

Pitts: You didn't.

Charlie: So we can all stop beating off.

Neil: How did you do that?

Charlie: I'm one of the proofers. I slipped the article in.

Meeks: Look, uh, it's, it's over now.

Charlie: Why? Nobody knows who we are.

Cameron: Well, don't you think they're gonna figure out who wrote it? They're gonna come to you and ask to know what the Dead Poets Society is. Charlie, you had no right to do something like that.

Charlie: It's Nuwanda, Cameron.

Gloria: That's right. It's Nuwanda.

Charlie: Are we just playing around out here, or do we mean what we say? For all we do is come together and reach a bunch of poems to each other. What the hell are we doing?

Neil: All right, but you still shouldn't have done it, Charlie. This could mean trouble. You don't speak for the club.

Charlie: Hey, would you not worry about your precious little neck? If they catch me, I'll tell them I made it up. (Performed at 01:14:17-01:15:09)

The dialogue indicated Charlie's courageous responses to the teaching of Keating. It stimulated his outburst to publish an article about demanding female students to be admitted to Welton academy. He said "*I'd like to announce I published an article in the school paper, in the name of the Dead Poets*". The academy had the tradition to only admit male students. That was the tradition carried out from hundred years ago. The rebellion against the tradition would always result in the expulsion possibility from the school. Knowing the possible consequence, Charlie's friends at Dead Poets Society were feared of being expelled. They did not come to the agreement when informed about the publication. Furthermore, the school principal was known to fully exercise his power to put pressure on the involved party to reveal the truth.

Besides that, other members of the club also did not come to an agreement when knowing that Charlie had published the article in the name of the club because he did not have the right to do so. The bad impact of the action also affected them. On the other hand, Charlie ensured that he would not reveal the secret of the club and its members. He guaranteed that he would be fully responsible for the upcoming consequences as the result of his action. He assured his friends that if Nolan forced

him to expose the entire information he would say only him in the Dead Poets Society. He had other plans to inform Nolan that he had made it up the name of the club and no one involved. He stated “*Hey, would you not worry about your precious little neck? If they catch me, I'll tell them I made it up*”. This scene showed the implementation of courage done by Charlie.

Nolan: In this week of Welton's Honor there appeared a profane and unauthorized article. Rather than spend my valuable time ferreting out the guilty persons --and let me assure you I will find them. I'm asking any and all student who knows anything about this article to make them known here and now. Whoever the guilty persons are, this is your only chance to avoid expulsion from this school.

Charlie: Welton Academy. Hello. Yes, he is. Just a moment, Mr. Nolan, it's for you. It's God. He says we should have girls at Welton. (Performed at 01:15:45-01:16:31)

The dialogue was between Nolan and Charlie. Nolan found out an article he considered profane and unauthorized. The article was not desirable for him and he viewed it as a rebellion to the preserved tradition at Welton. The article published was about demanding female students to be admitted to the school. Since the establishment of the school, only male students allowed to be enrolled. Responding to the article, Nolan gathered all students and teachers at the meeting hall to inform them about it. He assured all the attendees that he would find the involved parties. He said that he would ask all students about it to reveal the guilty people. He warned the students to tell him anything related to the case.

However, in the middle of the speech, Charlie interrupted the announcement by ringing the telephone and acting as if he answers it. Furthermore, he surprised

everybody when he talked to someone called God. He stated that God was saying that Welton should admit female students. He said *“Welton Academy. Hello. Yes, he is. Just a moment, Mr. Nolan, it's for you. It's God. He says we should have girls at Welton”*. His behavior made almost all the students and teachers laugh quietly. As a result, Nolan became more irritated. After that meeting, he asked Charlie to come to meet him in his room personally. He then demanded Charlie to disclose the information about Dead Poets Society. Furthermore, he warned him about the expulsion from the school. Responding to that, Charlie explained that it was only him in the club that he created himself, no other members. Unsatisfied with the answers and infuriated with Charlie's public dispute, Nolan punished Charlie by beating him with a stick. That was the consequence of Charlie's courage in his effort demanding girls to be admitted to the school. The scene showed the implementation of courage value.

4.2. Discussion

The genre of Dead Poets Society movie was drama because it portrayed genuine characters, settings, and focuses on serious plots. Furthermore, its plot involved concentrated characters' interaction and development responses (Keith, 2007, as cited in Riana & Denik, 2015). The moral values found in Dead Poets Society were integrity, respect, civility, honesty, responsibility, and courage. The movie was analyzed based on experts' definitions of the existing moral values. The

findings of this research: integrity, civility, honesty, and responsibility were analyzed based on definitions provided by Otten (2002). On the other hand, courage value was found based on Lickona (2013). The definitions assisted the researcher to categorize and classify the monologues and dialogues interrelated to the definitions. In the process of classifying and categorizing the data, the researcher underlined the keywords and sentences considered as the main ideas. Not only did the researcher focus on finding out the moral values from the written data, the movie's script, but also figuring them out by carefully examining the actors' facial and body expressions, setting and the entire plots. Those steps were carried out before coming into the conclusion in deciding the classifications of the moral values.

The most frequently found moral value was integrity. There were several settings depicting the emphasis of integrity in the movie. First, in Keating's first teaching process, he encouraged his students to reach their dreams when they still had the time and chance. He explained further that life was temporary when today living and tomorrow may be dying. Human, as well as the other creatures would only have limited life experiences. That was why he advised his students to use their time wisely in a young age. Essentially, he emphasized that only by doing something loved could lead to happiness in life.

In the second meeting, Keating said that academic life was a war zone. The casualties of the war were possibly the hearts and souls of the students. Therefore, he inspired his students to have independent thinking processes because they were parts of the living creatures in the universe. He taught his students that one of the happiness

of this life was the ability to think independently. On the other hand, free-thinking could not significantly create happiness. The individual should also put effort to make their thinking into reality. He ensured that being happy was not merely being able to think freely but also making it happened.

Besides that, the integrity value was also shown when Keating argued with McAllister. He made sure McAllister that he did not encourage all of his students to be artists but to be free thinkers. He added that he had a different view on dreaming. He viewed that only in his dream a man could be truly free. In other occasions, he explained that the existing knowledge should never be viewed in the same way. The knowledge should be looked at the different perceptions. It was the encouragement of finding out personal views or stances. It was also related the independence in deciding based on personal interest.

Furthermore, Keating illustrated the danger of conformity. Sometimes someone had to follow the same direction and follow the same ways to be accepted. Therefore, he suggested that rather than following the same way, the students should believe in themselves by taking different paths. That was because every view was unique although some people would perceive it negatively. The reason was that every view had uniqueness although other people would perceive it negatively by considering it unpopular, silly or odd. The most important thing highlighted was the ability in making the decision independently without being instructed.

The other day, Keating was asked about why he chose to teach at that school instead of going somewhere else or spending time with his loved one in London. He

admitted that although it was a little difficult to be apart from someone loved and he would stand for it. All that he did to do what he loves, teaching. In this context, Keating indicated that to follow dreams was not easy. It required sacrifice as a consequence. However, oftentimes the desire to do something loved or achieve dreams was bigger than the desire to give up. In this case, because Keating loves teaching, he does not want to be anywhere else.

The second moral value found was respect. The value was implemented in some parts of the movie. The first part was when Neil's father knew that his son would act in a play. He strongly disagreed with his son wasting time with that play he considered as an absurd acting business. He did not come to an agreement when his son was ruining his sacrifice. Responding to his father, he utterly understood that his father had sacrificed many things for him. Although at first, he expressed to his father that all he wanted was acting, but in the end, he then respected his father's decision for the sake of him.

The implementation of respect was also shown in the scene when Keating praised and respected his students in reciting poetry performances. He had a positive attitude when knowing his students put effort to write and recite poetry. Besides responding that way, he constructively taught his students the missing aspects of the poetry. Another application of respect indicated when the students present a unique farewell salutation for Keating. The farewell salutation was presented after Keating was suspected as a cause of Neil's death and then fired. However, the Dead Poets society members except Cameron knew exactly that Keating was not responsible for

that accusation. They believed that Keating had a great contribution to make them realize their inner strengths and dreams. Keating had helped them to think freely and decide independently for their futures. In the salutation, the students respected Keating by standing on their tables and calling him 'O Captain! My Captain'.

The third value was civility. The value was applied in some scenes in the movie. In the opening of the movie, Nolan delivered a speech to introduce the conformity of the school. The school's conformity relied on 4 pillars: tradition, honor, discipline, and excellence. He told the audiences that the pillars had contributed to achieving students' success. That was the reason why the students' parents send their children to study at that school. The other implementation of the civility was when Nolan advised Keating not to question the tradition of the school. He wanted Keating to teach English based on the curriculum. It was because the curriculum had always successfully led to achieving positive outcomes.

The fourth value was honesty. It was applied in the movie when Neil met and told Keating about his problem. His father did not allow him to act in a play at Henley Hall. On the other hand, he said that he had a tremendous love for acting but he also understood that his father had sacrificed a lot for him. On the contrary, he also did not agree with his father had set entire life planning for him. Therefore, he asked Keating's advice to help him find the solution. Keating advised him to be honest with his father and told him about his passion for acting. Although it might be unfeasible for Neil to convince his father and he had to tell the truth. Besides that, Keating also encouraged him to show to his father his passion and true self.

The fifth value was responsibility. It was implemented when Keating clarified his teaching to his students. He did that after Charlie demands female students to be admitted to the school and disputes the school principal publicly. He explained further that following the passion and fighting for it was not restricted. However, the right time and strategy should also be considered. It was because the wise man knew when the timing for daring and caution. Moreover, Keating said if being expelled from the school because doing something wrong, it was not daring for him but foolishness. It was because as a consequence, his students would lose golden opportunities. The situation illustrated Keating's responsibility to provide an explanation and advice for his students.

The sixth value was courage. The implementations of the value were presented in two scenes. The first implementation was when Charlie announced to his friends that he had published an article about demanding female students to be admitted to Welton in the name Dead Poets Society. The tradition of the academy was only admitting male students. The consequence of questioning, criticizing, and protesting the tradition was the expulsion from the school. The consequence was not a problem for Charlie. He said that the members of the club should not only listen to Keating's explanation but to implement it. That was the main reason he believed to be true. Besides that, he made sure that if Nolan found out him as the publisher of the article, he would not reveal the secret of the club.

The other implementation of courage was when Charlie interrupted and disputed Nolan publicly. It happened in Nolan's announcement in the school hall. In

the meantime, Charlie courageously rang the phone and answered it himself. He then voiced his statement in the meeting by saying that God wanted the female students to be admitted at Welton. His courage was also shown when he revealed the false information about the Dead Poets Society to Nolan. He informed Nolan that the club had no member and that was him making all the things. His courage infuriated Nolan. As a result, Nolan hit him with his stick. Besides that, he did not expel Charlie from the school. However, he obliged Charlie to apologize and admit the mistake publicly.

Charlie's courage implementations were based on the definitions provided by Lickona (2013). She defines courage as a value to tackle every challenge and obstacle along with the dangerous consequences. It is the ability to endure in the hardship and keep struggling to continue encountering the challenges. It is the determination to reach a dream or ambition. Never giving up and always doing the best to attain the intended outcomes are the characteristics of a courageous person. Although he or she faces the challenge inevitably, that is not the reason for giving up before employing all possible resources and doing the best.

CHAPTER 5

CONCLUSIONS AND SUGGESTIONS

This chapter reviews the conclusions and suggestions of the research.

5.1. Conclusions

The research's aim was to find out moral values in the Dead Poets Society movie. The researcher found out several moral values in the movie. The values were integrity, civility, respect, honesty, responsibility, and courage. The values were implemented in some scenes. The implementation of integrity was when Keating, the English teacher, encouraged his students to maximize their time and chances to reach dreams, inspired them to think independently, defended his personal view in encouraging the students to be free thinkers, suggested the students be confident with their uniqueness, and fights for their dream.

Besides that, the applications of respect were when Neil admitted that his father had sacrificed many things for him, Keating praised and appreciated his students' efforts in writing and reciting poetry, and the students' presented the farewell greeting and honor for Keating. Furthermore, civility was implemented when Nolan, the school's headmaster, delivered a speech about the successful implementation of four pillars: tradition, honor, discipline, and excellence. The other implementation of the value was when Nolan advised Keating to follow and respect the tradition, discipline, and curriculum of the school.

Moreover, honesty was implemented when Neil told his problem and asked Keating's advice. It was when he expressed his passion for acting although his father did not allow him. Furthermore, the implementation of responsibility was when Keating clarified his teaching about seizing the day and sucking the marrow of life. He felt responsible not to mislead his students in the application of the teaching. In addition, courage was implemented when Charlie published article about demanding female students to be admitted in Welton and disputed Nolan publicly to break conformity or tradition of the school.

5.2. Suggestions

The researcher suggested that the school should not always be committed to preserving tradition. On the other hand, the teaching methods should be modified based on the need of students and the current situations. Moreover, the teachers should be allowed to teach in line with their personal preferences without being restricted to implement certain teaching methods.

Furthermore, the school should provide more spaces for students. However, the researcher admitted that many should be improved in future researches related to this topic. The researcher suggested that the next researchers should add more research questions to comprehensively examine other aspects of the movie. Besides that, the research can be more complete if the future researchers analyze the watchers' perceptions of the movie.

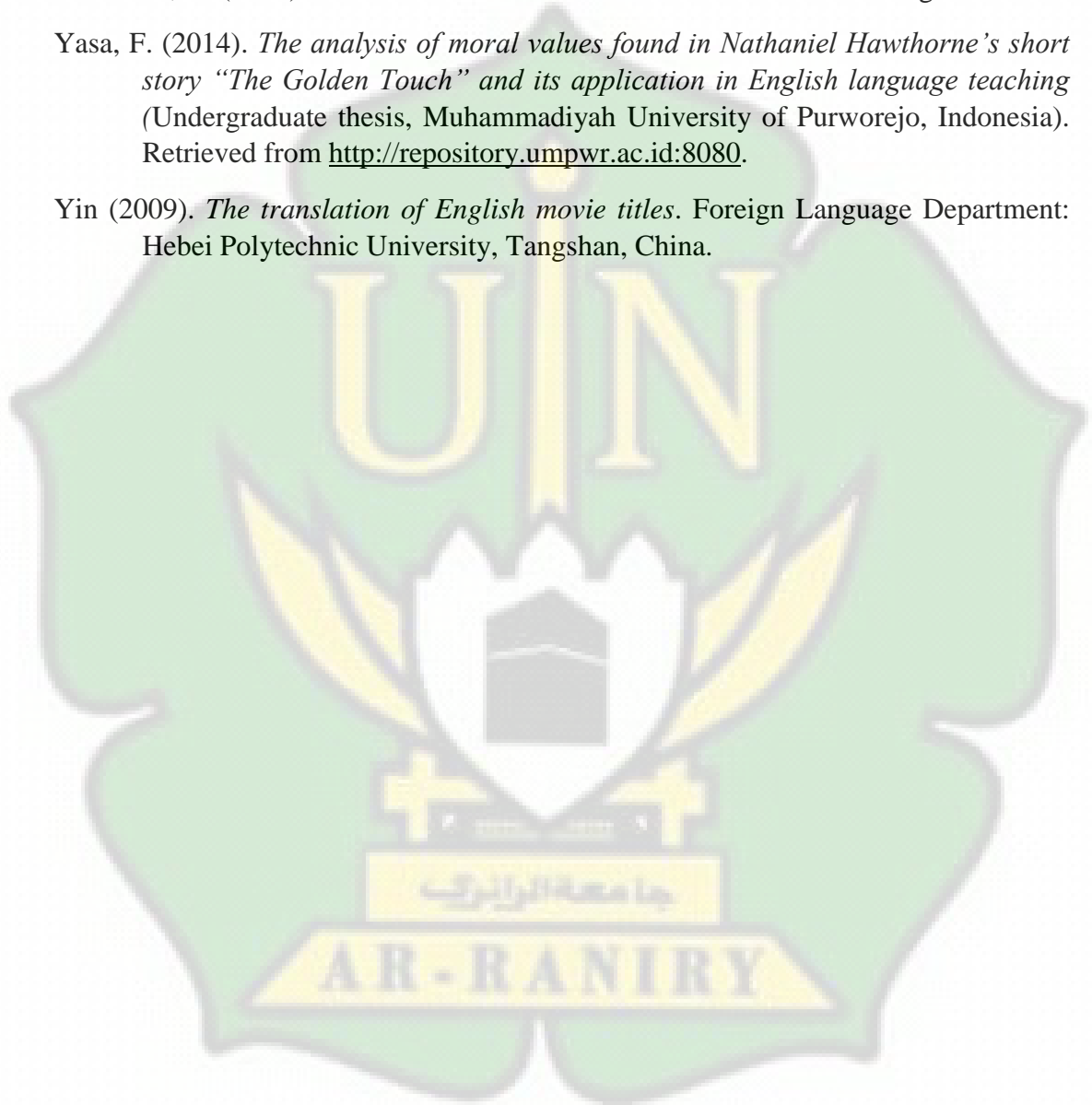
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DEAD POETS SOCIETY MOVIE SCRIPT CONTAINING MORAL VALUES

Pitts: Gather ye rosebuds while ye may, old time is still a flying, and this same flower that smiles today, tomorrow will be dying.

Keating: Because we are food for worm lads. Because, believe it or not, each and every one of us in this room is one day going to stop breathing, turn cold, and die. They're not that different from you, are they? Same haircuts. Full of hormones, just like you. Invincible, just like you feel. The world is their oyster. They believe they're destined for great things, just like many of you. Their eyes are full of hope, just like you. Did they wait until it was too late to make from their lives even one iota of what they were capable? Because you see gentlemen, these boys are now fertilizing daffodils. But if you listen real close, you can hear them whisper their legacy to you. Go on, lean in. Hear it? Carpe Diem. Seize the day boys, make your lives extraordinary. (Performed at 00:13:56-00:16:31)

Keating: Keep ripping gentlemen. This is a battle, a war. And the casualties could be your hearts and souls....Armies of academics going forward, measuring poetry...Now in my class, you will learn to think for yourselves again. You will learn to savor words and language. No matter what anybody tells you, words and ideas can change the world. I have a little secret for you. Huddle up. Huddle up! We don't read and write poetry because it's cute. We read and write poetry because we are members of the human race and the human race is filled with passion. Medicine, law, business, engineering, these are all noble pursuits, and necessary to sustain life. But poetry, beauty, romance, love, these are what we stay alive for. To quote from Whitman: "O me, o life of the questions of these recurring, of the endless trains of the faithless, of cities filled with the foolish. What good amid these, o me, o life? Answer: that you are here. That life exists, and identity. That the powerful play goes on, and you may contribute a verse. What will your verse be? (Performed at 00:24:32-00:26:45)

McAllister: Quite an interesting class you gave today, Mr. Keating.

Keating: I'm sorry if I shocked you, Mr. McAllister.

McAllister: Oh, there's no need to apologize. It was very fascinating, misguided though it was.

Keating: You think so.

McAllister: You take a big risk by encouraging them to be artists John. When they realize they're not Rembrandts, Shakespeares or Mozarts, they'll hate you for it.

Keating: We're not talking artists George, we're talking free thinkers.

McAllister: Freethinkers at seventeen?

Keating: Funny, I never pegged you as a cynic.

McAllister: Not a cynic, a realist. Show me the heart unfettered by foolish dreams, and I'll show you a happy man.

Keating: But only in their dreams can a man be truly free. "It was always thus, and always thus will be".

McAllister: Tennyson?

Keating: No, Keating. (Performed at 00:27:09-00:28:01)

Keating: Why do I stand up here? Anybody?

Charlie: To feel taller.

Keating: No! Thank you for playing, Mr. Dalton. I stand upon my desk to remind you that we must constantly look at things in a different way. You see, the world looks very different from up here. You don't believe me? Come see for yourself. Come on. Come on! Just when you think you know something, you have to look at it in another way. Even though it may seem silly or wrong, you must try it! Now, when you read, don't just consider what the author thinks. Consider what you think. Boys, you must strive to find your own voice. Because the longer you wait to begin, the less likely you are to find it at all. Thoreau said, "Most men lead lives of quiet desperation." Don't be resigned to that. Break out! Don't just walk off the edge like lemmings. Look around you. (Performed at 00:43:03-00:44:04)

Keating: I brought them up here to illustrate the point of conformity: the difficult in maintaining your own beliefs in the face of others. Now, those of you -- I see the look in your eyes like, "I would've walked differently." Well, ask yourselves why you were clapping. Now, we all have a great need for acceptance. But you must trust that your beliefs are unique, your own, even though others may think them odd or unpopular, even though the herd may go, "That's bad." Robert Frost said, "Two roads diverged in a wood and I took the one less traveled by, and that has made all the difference." Now, I want you to find your own walk right now. Your own way of striding, pacing. Any direction. Anything you want. Whether it's proud, whether it's silly, anything. Gentlemen, the courtyard is yours. (Performed at 01:04:05-01:05:29)

Neil: She's pretty.

Keating: She's also in London. Make it a little difficult.

Neil: How can you stand it?

Keating: Stand what?

Neil: You can go anywhere. You can do anything. How can you stand being here?

Keating: 'Cause I love teaching. I don't want to be anywhere else. (Performed at 01:24:50-01:25:02)

Mr. Perry: Don't you dare talk back to me! It's bad enough that you've wasted your time with this, this absurd acting business. But you deliberately deceived me! How,

how, how did you expect to get away with this? Answer me. Who put you up to it? Was it this new man? This, Mr. Keating?

Neil: No. Nobody-- I thought I'd surprise you. I've gotten all A's in every class.

Mr. Perry: Did you think I wasn't going to find out? "Oh, my niece is in a play with your son," says Mrs. Marks. "No, no, no," I say, "you must be mistaken. My son's not in a play." "You made me a liar of me, Neil! Now, tomorrow you go to them and you tell them that you're quitting.

Neil: No, I can't. I have the main part. The performance is tomorrow night.

Mr. Perry: I don't care if the world comes to an end tomorrow night. You are through with that play. Is that clear? Is that clear?

Neil: Yes, sir.

Mr. Perry: I made a great many sacrifices to get you here, Neil, and you will not let me down.

Neil: No, sir. (Performed at 01:22:18-01:23:42)

Knox: I see the sweetness in her smile. Blight light shines from her eyes. But life is complete; contentment is mine, Just knowing that... Several students begin to snicker. Just knowing that she is alive. Sorry, Captain. It's stupid.

Keating: No, no. It's not stupid. It's a good effort. It touched on one of the major themes, love. A major theme is not only in poetry, but life. Mr. Hopkins, you were laughing. You're up.

Hopkins: The cat sat on the mat.

Keating: Congratulations, Mr. Hopkins. Yours is the first poem to ever have a negative score on the Pritchard scale. We're not laughing at you, we're laughing near you. I don't mind that your poem had a simple theme. Sometimes the most beautiful poetry can be about simple things, like a cat, or a flower or rain. You see, poetry can come from anything with the stuff of revelation in it. Just don't let your poems be ordinary. Now, who's next? (Performed at 00:53:51-00:55:09)

Todd: O Captain! My Captain!

Nolan: Sit down, Mr. Anderson! Do you hear me? Sit down! Sit down! This is your final warning, Anderson. How dare you? Do you hear me?

Knox: O Captain! My Captain!

Nolan: Mr. Overstreet, I warn you! Sit down!

Nolan: Sit down! Sit down. All of you. I want you seated. Sit down. Leave, Mr. Keating. All of you, down. I want you seated. Do you hear me? Sit down!

Keating: Thank you, boys. Thank you. (Performed at 02:03:25-02:05:10)

Nolan: One hundred years ago, in 1859, 41 boys sat in this room and were asked the same question that greets you at the start of each semester. Gentlemen, what are the four pillars?

Boys: Tradition, honor, discipline, excellence. (Performed at 00:02:42- 00:03:08).

Nolan: Excuse me. May we have a word, Mr. Keating?

Keating: Certainly.

Mr. Nolan: This was my first classroom, John. Did you know that? My first desk.

Keating: Didn't know you taught, Mr. Nolan.

Nolan: English. Oh, long before your time. It was hard giving it up, I can tell you. I'm hearing rumors, John, about some unorthodox teaching methods in your classroom. I'm not saying they've anything to do with the Dalton boy's outburst. But I don't think I have to warn you, boys his age are very impressionable.

Keating: Well, your reprimand made quite an impression, I'm sure. Nolan: What was going on in the courtyard the other day?

Keating: Courtyard?

Nolan: Yeah. Boys marching, clapping in unison.

Keating: Oh, that. That was an exercise to prove a point. Dangers of conformity.

Nolan: Well, John, the curriculum here is set. It's proven it works. If you question, what's to prevent them from doing the same?

Keating: I always thought the idea of educating was to learn to think for yourself.

Mr. Nolan: At these boys' ages? Not on your life! Tradition, John. Discipline. Prepare them for college, and the rest will take care of itself. (Performed at 01:13:38-01:19:58)

Neil: I just talked to my father. He's making me quit the play at Henley Hall. Acting's everything to me. I-- But he doesn't know. He-- I can see his point. We're not a rich family like Charlie's, and we-- But he's planning the rest of my life for me, and he has never asked me what I want.

Keating: Have you ever told your father what you just told me, about your passion for acting? You ever show him that?

Neil: I can't.

Keating: Why not?

Neil: I can't talk to him this way.

Keating: Then you're acting for him, too. You're playing the part of the dutiful son. I know this sounds impossible, but you have to talk to him. You have to show him who you are, what your heart is.

Neil: I know what he'll say. He'll tell me that acting's a whim, and I should forget it. That is how they're counting on me. He'll just tell me to put it out of my mind, "for my own good."

Keating: You are not an indentured servant. If it's not a whim for you, you prove it to him by your conviction and your passion. You show him that and if he still doesn't believe you, well, by then you'll be out of school and you can do anything you want.

Neil: No. What about the play? The show's tomorrow night.

Keating: Well, you have to talk to him before tomorrow night.

Neil: Isn't there an easier way?

Keating: No.

Neil: I'm trapped.

Keating: No, you're not. (Performed at 01:25:10-01:26:45)

Keating: It's all right, gentlemen.

Charlie: Mr. Keating.

Keating: Mr. Dalton. That was a pretty lame stunt you pulled today.

Charlie: You're siding with Mr. Nolan? What about Carpe diem and sucking all the marrow out of life and all that?

Keating: Sucking the marrow out of life doesn't mean choking on the bone. Sure there's a time for daring and there's a time for caution, and a wise man understands which is called for.

Charlie: But I thought you'd like that.

Keating: No. You being expelled from school is not daring to me. It's stupid, 'cause you'll miss some golden opportunities.

Charlie: Yeah. Like what?

Keating: Like, if nothing else, the opportunity to attend my classes. Got it, Ace?

Charlie: Aye, aye, Captain.

Keating: Keep your head about you. That goes for the lot of you.

Boys: Yes, Captain.

Keating: A phone call from God. If it had been collect, it would have not been daring. (Performed at 01:20:18-01:21:18).

Charlie: That's part of what this club is about. In fact, I'd like to announce I published an article in the school paper, in the name of the Dead Poets.

Cameron: What?

Charlie: Demanding girls to be admitted to Welton.

Pitts: You didn't.

Charlie: So we can all stop beating off.

Neil: How did you do that?

Charlie: I'm one of the proofers. I slipped the article in.

Meeks: Look, uh, it's, it's over now.

Charlie: Why? Nobody knows who we are.

Cameron: Well, don't you think they're gonna figure out who wrote it? They're gonna come to you and ask to know what the Dead Poets Society is. Charlie, you had no right to do something like that.

Charlie: It's Nuwanda, Cameron.

Gloria: That's right. It's Nuwanda.

Charlie: Are we just playing around out here, or do we mean what we say? For all we do is come together and reach a bunch of poems to each other. What the hell are we doing?

Neil: All right, but you still shouldn't have done it, Charlie. This could mean trouble. You don't speak for the club.

Charlie: Hey, would you not worry about your precious little neck? If they catch me, I'll tell them I made it up. (Performed at 01:14:17-01:15:09)

Nolan: In this week of Welton's Honor there appeared a profane and unauthorized article. Rather than spend my valuable time ferreting out the guilty persons --and let me assure you I will find them. I'm asking any and all student who knows anything about this article to make them known here and now. Whoever the guilty persons are, this is your only chance to avoid expulsion from this school.

Charlie: Welton Academy. Hello. Yes, he is. Just a moment, Mr. Nolan, it's for you. It's God. He says we should have girls at Welton. (Performed at 01:15:45-01:16:31)

