
MORAL VALUE IN THE PATRIOT MOVIE AND RELATION WITH 18th CENTURY

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ABSTRACT

Movie is one of the media that has a significant impact on the dissemination of information and the transmission of messages to readers or the general public. This study aimed to discover moral value in "The Patriot" movie. This study aimed to discover how moral principles in the movie compare to those in the 18th century. This study also used a qualitative approach to acquire subjective evaluations by utilizing data sources, data collection techniques, data analysis techniques, and time and location. The primary data source was the movie "The Patriot," while secondary sources included the literature on moral issues, particularly the negative repercussions of the industrial revolution. According to the study, the movie "The Patriot" upholds moral principles such as respect, responsibility, fairness, tolerance, wisdom, helping one another, compassion, cooperation, courage, and self-assurance. The investigation came to the conclusion that there was a connection between the moral principles in the film *The Patriot* and the social circumstances of 18th-century British society.

Keywords: social condition, moral values, movie

INTRODUCTION

An innovative form of visual art developed in the past 300 years is the motion picture. Although it is a difficult to define, complicated, and exclusive art form, the element of cinema is immediate and ephemeral. Movies serve as both a kind of art and a source of popular amusement, and when used in this latter capacity, they have a big sociological impact. Additionally, they come from a scientific and technological background (Webster, 1981). A tale or dialogue has been depicted on film in a motion picture. A movie is made by employing cameras to capture images or by utilizing animation to create images.

Literature is seen as a recorded account of human experience and imagination, with the value of art that depicts concepts and objects in their actual context. To put it another way, literature is a reflection of society, it causes us to reflect on ourselves and our society, and it allows us to understand the human condition. Conflicts involving fiction can take many different forms, according to Kenney (1966:19). A story might, for instance, address tensions within one man, conflicts between people, conflicts between people and society, conflicts between people and nature, and the desire to help readers comprehend life.

Literature also conveys the authors' feelings, passions, and life experiences. Where they are unable to live in the real world, many people attempt to live and express their imaginations, feelings, ideas, and thoughts through literature. Literature is an essential component of entertainment since it serves as a vehicle for the expression of human creativity, imaginings, desires, etc. Literature is a fictional and imaginative work that aims to entertain. In addition to reflecting human facts, circumstances, and experiences, literature also represents other facets of life. Society and culture may impact literature, and occasionally both may. Literature should serve moral reasons because it is so similar to life and reflects the realities of human life.

The film portrays a variety of real human attitudes and actions. In other words, the movie serves as a metaphor for how people actually behave in real life, which involves a variety of factors like goals, sentiments, desires, and issues. The external and intrinsic parts of the film can be said to be separated into two categories. Extrinsic aspects are those that are outside of yet nonetheless fall under the social context of the author and his community. This component can be said to contain the author's upbringing, influences from her environment, and outlook on life. This component also comprises numerous social perspectives that serve as writers' foundations. writing literary works Themes, storyline, separation angle, backdrop, and characterization are among the intrinsic literary components that have an impact on a work's production.

Damono (2012: 107) continues by pointing out that various audiences respond to literature and films in different ways. Filmmakers are aware of the rigorous control in society that has been present since it was founded. People can learn from movies and use them to enhance their reading-based comprehension of a particular subject. The movie is a media that has a significant impact on the dissemination of knowledge and as a tool to convey ideas to the audience or people. Because the audience is shown the movie by reading, the messages may be either positive or negative depending on the audience. The audience can see a picture in the movie. This constructive effect is evident in the film's well-delivered moral, social, and religious messages. The audience must be moved by the message in order for the director and writer to have succeeded in altering the work. On the other hand, incorrect audience perceptions and interpretations will result from improper communication of the transformation results. For this reason, it is essential to offer an interpretation of the meaning or impression present in a film when performing a transformation. In fact, we must accept the idea that every

interpretation, whether positive or negative, will result from the vehicle's diversion (Damono, 2012: 90). As a result, it can communicate itself to the audience clearly. Most people respond to the narrative's messages, while some people have trouble responding. The moral messages in the film are one of the messages we take away.

The movie crosses many genres. A movie's style is referred to as a genre. It could be made up, based on a true story that was documented and then made into a movie, or a combination of the two. Many films, including action films, adventure films, comedies, dramas, disaster films, horror films, suspense films, and thrillers, combine two or more genres. Action, suspense, horror, and romance films tend to be more frequently read by spectators. In general, those who read the movie will incorporate the plot into the movie they see. So, it has an impact on their daily actions. They will typically have a positive outlook on life when they watch a movie with a strong moral theme. They will, however, have a negative outlook on life if they watch a movie with a poor moral message.

It makes sense to apply moral lessons from literary works because, according to etymological reasoning, "literature" is defined as writing that effectively teaches something. Starting with the etymological definition of literature, a literary work serves the purpose of instructing readers in moral standards. A individual or group of people might utilize moral standards as a point of reference to gauge the goodness of their attitudes and behavior, according to Wibawa (2013:173). According to Hartmann (2009:23), there is little chance that we will learn anything conclusive about moral values from related domains or general theory. Of course, every movie has a moral lesson that asks, "Can we take the good?" A moral lesson is a lesson that can be drawn from a tale or an event. A moral message, then, is the lesson or idea that is conveyed by a fable, a narrative, or an experience. We must have a moral about the particular socialization process outright. Humans cannot socialize without morals, hence they cannot function in society. One of the most crucial elements in creating a film is its moral message. A moral message is also significant to the audience or spectator while selecting a film to watch. Because, according to the justification provided, a moral message in a film may have an impact on viewers' attitudes. Therefore, the film must have a strong moral message because a good film always has a strong moral message. It denotes that a value system establishes the standards or guiding ideas that serve as the foundation for judging reactions or deeds.

Halim in Sanusi (2008:2) asserts that literature is a means of communication and is crucial to this social life. It is stated in a very particular manner. The reader is really interested in what they are reading, and they enjoy being entertained as well as learning new things. In other words, literary works are human expressions of communication, emotion, and information between many individuals or during a specific point in colonial history. It also fits with the idea that Sayuti's literary works are suggestive and evocative (Endraswara, 2005: 174). Literary works will also have the capacity to offer alternative guidance and a power that is more conscious of the fact that humans are accountable for all aspects of existence.

The research *Moral Messages Revealed in Jack Worthing's Character Development in Wilde's The Importance of Being Earnest* was then published by Wijaksono in 2007. The scholars came to the conclusion that *The Importance of Being Earnest* contains moral implications. These moral lessons in this instance adhere to universal moral principles. As a result, the writers of this study concentrate on examining the moral messages in Roland Emmerich's film *The Patriot*.

LITERATURE REVIEW

Social Conditions in the 18th Century of English

The 19th century's social conditions may be viewed from many different facets of society in that many people underwent a change with each century, such as malnutrition experienced by the lowest classes and poverty that persisted until widespread urbanization by villagers moving to the city. At that period, there were numerous terrible things as well as wonderful things that may improve people's lives. Many people shared tales about the social environment's realism in Roland Emmerich's movie *The Patriot*. Harry Bardbeer is attempting to instill moral principles in the neighborhood so that people will keep in mind to care for and respect one another.

Says Abrams "The first Reform Bill was passed in 1832, and the Victorian Period officially began in 1837 with the arrival of Queen Victoria. It lasted until Victoria's passing in 1901. The lengthy era is frequently divided into three phases: Early Victorian (1848–1848), Mid-Victorian (1848–1970), and Late Victorian (1870–1910) (1870-1901). Many works of the time, whether fanciful or didactic, were written in verse or prose and dealt with or reflected the important social, economic, religious, and intellectual topics and challenges of the time." (1999, Abrams, p. 215)

Literature as Mimetic

When discussing mimesis in literary works, Plato and Aristotle's philosophies cannot be isolated from literature. one that contends that during the outset of literary criticism, those two thinkers were the most significant. It is a result of their divergent viewpoints on literature. Following is an example of Plato's interpretation of the mimetic in the Teeuw quotation:

"For Plato, there is no conflict between realism and idealism in art; rather, the best art conveys something of the essence of truth through mimetic, or the exemplification of reality. Because of this, excellent art must be honest; artists must have humility; and they must understand that they can only get close to the ideal through their art. From this vantage point, a builder's talent can even be compared to that of an artist because, in theory, a good artisan can more successfully duplicate the overall concept in his

creations than an artist can. Additionally, artists frequently appeal to the passions and emotions that, in Plato's view, ought to be repressed rather than the ratio of human reason. While humans must quell their desires, art arouses lust." (Teeuw, 2003: 181-182)

According to the aforementioned quotation, Plato's interpretation of literature or the arts is nothing more than a copy of the original items. As a result, a writer or an artist is nothing more than a developer. It is reasonable since, in Plato's opinion, artists are ineffective at reproducing ideas on manufactured items. As a result, while humans can employ ratio rather than desire, art leads to the emergence of emotion and desires. Aristotle, on the other hand, held the opposing viewpoint to that. The following excerpt from the Teeuw reflects Aristotle's viewpoint: "According to Aristotle, an artist is more valuable than a builder because via their labor, artists express their vision, interpret reality, and embed intellect into their interpretations, giving life a purpose. Aristotle's artistic creation offers a singular method of learning and a singular means of conceiving and communicating an understanding of the various facets or stages of a human predicament." (Teeuw, 2003:182).

According to the passage from Aristotle above, art serves as a vehicle for expressing a specific reality. By providing evidence for this truth or reality, one can have access to it in another way. Aristotle believed that one artist was superior to another artist. His beliefs and knowledge are then inscribed in human perceptions and significance because different authors' points of view make it easier for us to accept the facts about what occurred.

Moral

The moral is what constitutes good or harmful action. The moral relates to the norms of proper or improper conduct, justice, honesty, etc. In other words, morality is concerned with the assessment of the right or wrong of human conduct and character, as opposed to laws, which each person believes in. Morality is the distinction between good or right and poor or wrong intentions, decisions, and acts (from the Latin moralists, "manner, character, suitable behavior"). According to Earle (1992), morality and ethics are essentially the same thing. The Latin words for morality and morals are manners, character, and customs (Earle, 1992: 178). Particularly, moral discussed what was right or wrong.

The word "moral" derives from the word "mores," which indicates in the lives of traditions or habits of individuals or organizations, according to the aforementioned idea. The general sense of morality, according to Nurgiyantoro (1994: 320), is the commonly accepted (bad) notion of good deeds about deeds, attitudes, duties, and so forth; morals and moral character.

So, if morality and ethics are interwoven, we can say that morality and ethics concerning the same thing equally address human activity before deciding if it is good or harmful. Therefore, it can be claimed that moral standards are a yardstick for judging what constitutes acceptable and harmful behavior, attitudes, and actions of an individual human or community.

Value

Sharma (2015) claims that the Latin word "Valeo," which originally signified strength and health, is the root of the term "value." It evolved to indicate being efficient and sufficient over time. In addition to quality and supervening, value combines three other ideas. Value can be summed up as the norms that guide people's behavior and have varied degrees of importance.

The sole imperative word in all of science is a value. Generally, it refers to how something is regarded, but in the context of conventional business practice, it refers to the ability to regulate commerce. These two ideas do not conflict because a thing's influence in commerce will be more notable under normal circumstances the more highly it is regarded. Values are the core of who we are and guide our decision-making, belief in others, and management of our time and energy in social situations. Values can be used as a key to solving many global problems.

Value simply refers to something's worth. Value is occasionally used as an abstract word in the singular. In a wider sense, to encompass all forms of rightness, responsibility, virtue, beauty, truth, and holiness in addition to that to which terms like "good" or "worthwhile" are appropriately applied (Edward, 1967). Values are typically viewed as a moral guideline for acceptable human conduct in society. It is a characteristic of people that is used in human endeavors. It is forwarded to a contextual factor that is dependent on fact judgment (Sharma, 2015).

Value, in the opinion of Fraenkel (1997:6), is an ideal notion of what one considers to be significant in life. Writing and values go hand in hand and are inseparable. Literature originated from human existence and was held in high regard. Writing partners will agree to the necessary regulations and be polite, well-mannered, and ethical men as part of a commitment to the arrangement of values. The ideals that are conveyed to readers through writing typically reflect the author's worldview or values that the author finds compelling and important.

Moral Value

Moral values are emphasized in moral education as distinct, commendable attributes that are important for forming a good character. Values are described as "things regarded worthwhile, desirable, right and good and so craved for and utilized daily to better existence by the people" by

Osaat (2004) in Ekpiwre (2008). Values shape people's personalities and societal cohesiveness. Fundamental moral ideals are what decide whether people recognize profound quality and ethical consciousness in society. Honesty, tolerance, compliance, dependability, integrity, hard effort, duty, regard, resistance, devotion, flexibility, respect for human life, and respect for people are all examples of ethical principles. Others include correspondence, equity, and decency.

People in the community are taught to internalize moral principles in order to advance ethical education, ethical well-being, and character development. When moral ideals are fully upheld in society, the norms of ethical conduct can be properly adopted and refined. Moral values are people's beliefs and ideals that they bargain with other people's conduct tendencies and adjust to common standards of what is right and wrong. The comparison of two societies serves as the benchmark for moral standards. The many moral and ethical rules are based on the notion of determining or gauging the extent to which right and wrong are applied. be founded on customs or an understanding of how society works (Kusmiyati, 2014).

Types of Moral Value

Moral principles are principles that convey ideals of the good life. What constitutes the good life is constant in terms of its ideals. The concept was first presented by Aristotle in his *Nicomachean Ethics*, which is continuous by a particular value (Veugelers, 2008). Depending on the author's ideas, aspirations, and interests, moral values can take many different forms. The types and formats of moral instruction themselves may cover a wide range of topics. Some moral principles are things we consider to be significant in social life. Respect and responsibility are the two core moral principles, in Lickona's opinion. Other particular values, such as justice, tolerance, wisdom, self-control, assisting others, altruism, cooperation, courage, and democracy, are also present. Three positive traits of moral values instruction in human life (Lickona, 1992: 85-99).

Initial moral knowledge Moral awareness, moral values knowledge, perspective-taking, moral reasoning, decision-making, and self-knowledge are the six key components of moral knowing. Second moral impression Human beings get their motivation to act morally from their moral feelings. Conscience, self-worth, empathy, loving God, self-control, and humility are six essential qualities that a person must possess in order to have moral human character.

Moral action comes last. To comprehend what motivates a person to act morally, moral action is moral that can be translated into practical action. Then, keep in mind three things: aptitude, will, and habit. Although there are other particular values, Lickona asserts that respect and accountability are the primary moral principles. Honesty, fairness, tolerance, wisdom, discipline, assisting others, altruism, cooperation, courage, and democracy are a few examples.

METHOD

According to Sandelowski (2000), descriptive research is frequently portrayed as being at the bottom of the hierarchy of quantitative research design in research texts. The description view, according to another viewpoint (Thore, Kirkham, & MacDonald-Emes, 1997), is qualitative. Research as "the crudest kind of inquiry" probably had a negative impact on qualitative researchers, as many of them felt compelled to explain their work as more than simply description. Additionally, Sandelowski (2000) points out that there are no thorough explanations of qualitative as a unique method that stands on par with other qualitative methods in the literature on qualitative methods.

It is one of the methodological techniques that is most frequently used in the practice disciplines, though. As a result, this study attempted to describe the moral principles and the connection between those principles and the socioeconomic conditions in 19th-century England that were depicted in the film *The Patriot*, directed by Roland Emmerich. In this analysis, the theories of Abrams (1999), Engels (1891), and other expert figures are used to express the relationship between the moral values in the film and the circumstances describing 18th-century representations in order to show what moral values the novel contained and the connection between moral values and social conditions in the 18th century England.

FINDINGS AND DISCUSSIONS

This study uses a shot from the film *The Patriot* to illustrate its points. With representation from the 18th century, the movie's values are not instantly revealed; rather, they are developed over time. The character can express the values in a direct manner, such as through a screenshot, for instance. The researcher uses the references Sharma (2015) and Fraenkle (1997) to describe values because the value is a movie writer who presents the tale in a way that makes the story feel extremely genuine and because the phases are through values. Additionally, in order to explain the development of moral ideals, scholars use the hypothesis described by Osaat (2004), Kusmiyati (2014), and Nurgiyantoro (2012). The researchers then used examples from Lickona to describe the different moral standards (1992). The moral principles are presented in the objects through an excerpt from a discussion between characters that appears in the book and through the thoughts or deeds of a character. The passage from Leavis's (1960) theory, Earle's (1992), and the explanations of a number of other experts on the subject of moral values were then scrutinized.

Several descriptions of socioeconomic situations in England during the 18th century can be seen in Roland Emmerich's film *The Patriot*. The portrayal of social conditions then takes on the characteristics of reality or an imitation of it. The researcher selected and transformed data describing the social conditions of England in the 18th century into moral ideals that might be communicated to the readers from the description of these social situations. Respect, accountability, fairness, tolerance, wisdom, assisting others, altruism, cooperation, courage, and self-assurance are a few examples of these moral principles.

The Patriot is a mirror of the social conditions that exist in both American and British society, according to this study, which demonstrates that literary works are imitations of Reality. The movie is also a suggestion force for moral

reform in social life. It makes perfect sense given the back and forth changes in the social order that the 18th and 19th century' socioeconomic conditions in England experienced. Social class then had certain detrimental effects, much like the industrial revolution. Freedom, urbanization, slavery, social class, and revolution are some of these detrimental effects. The Patriot, a movie written and directed by Roland Emmerich, imparted moral principles to help readers in moral deficiencies in both 18th- and 19th-century England and the present. These moral deficiencies were a result of the different harmful effects that the researcher indicated above. Due to the detrimental effect on social conditions, these moral ideals become a reflection of real-life and a recommendation for moral change.

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There is a moral principle of respect in the film *The Patriot* (Figure 1). Abrams (1999) and Engels (1891) explained moral ideas regarding respect for one another and how respecting someone might make us happier. Regardless of the status, we cannot predict what benefits may accrue to us in the future when we honor someone. Giving someone advice on treating others with respect and spreading happiness is therefore incredibly helpful. There is still a lot of respect for opponents that will make us look weak since we give credit to others before ourselves. On the other hand, if we can still respect our rivals, we will be more self-assured and leave no room for them to undermine us. Our compilation's real flaw is that it displays unfavorable sentiments and offends others. Getting started is arduous, but if it happens gradually, it will be both easy and challenging for us and beneficial for others. In life, a disagreement must arise right away, and an adversary may later out to be a great ally. It's crucial to value and give to others in social situations. Respecting one another becomes crucial and extremely essential for a purpose. But being able to appreciate someone or give them anything is not simple. The issue of honoring and providing happiness is something that exists for the individual himself if we look at the societal picture now that the individual has become highly individualistic. As a result, the *Patriot* movie also addresses the respect issue, which is crucial and has an effect.

It was OK for a person by the name of Benjamin to discuss going to war in front of the audience. A person can feel respected if people think highly of him, notably Colonel Harry. However, it has also been stated that a person's integrity should be their top priority in order to feel properly valued. Not all social interactions can benefit others in daily life. Humans need to recognize places where we can feel at ease, peaceful, and other things in social situations (Figure 2).

The requirement for modifications to the environment after getting to know it is one of the supporting aspects for social interaction. A sense of coexisting peacefully will develop from that adjustment. Mutual regard is another element that enhances and complements social interaction. Respect is defined as appreciating the value of something or someone. Because respect is a fundamental moral principle that helps us recognize our humanity, it is argued that respect enhances social connections. But lately, some still

believe that showing respect for others equates to having lower self-esteem. That impression is incorrect.



Figure 1. Conversation which Contained Moral Value

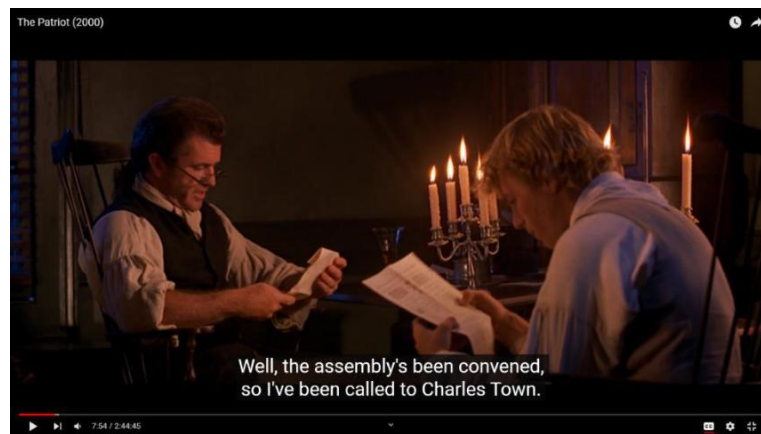


Figure 2. Conversation which Contained Moral Value

The state of society would argue against the necessity of social self-esteem and the essential responsibility of a just society to uphold human dignity. A variety of views regarding the social contexts in which one's self-respect and dignity may be in jeopardy are necessary to understand the scope of these two responsibilities. They make very little effort to develop it, not just in home life but also in the larger life that is applied in social life. By recognizing and challenging two philosophical presumptions regarding dignity and self-esteem, those who are alive attempt to go forward in this way. It must be understood, nevertheless, that valuing a particular tendency for someone to place themselves might be perceived as a form of virtue. As a result, possessing is not awful. As long as it provides opportunity for other kinds of social contacts, regardless of how strong the bonds of social capital that go with it may be. Furthermore, there's no doubt that the tight bonds seen in smaller units could, in reality, put the community's unity in jeopardy. We must also take cultural identity and ethical bounds into account while addressing the solidarity of the entire society. Society has great power. There

are therefore normative requirements such as honesty over the sentiment of seeing someone personally respected in *The Patriot* movie like Benjamin in conjunction with this and socioeconomic fairness. He enjoys taking risks that don't result in losses (Figure 3).

Everyone values the truth, and this is what honesty is all about. In addition to enabling people to feel secure and at peace inside and, of course, comfort in having someone they can trust, telling the truth enables everyone to know what happened. We must also understand that because humans are social organisms, we cannot stand on our own but rather require assistance from others. Therefore, in order to function as social creatures, we must be able to respect one another and recognize the importance of those who support us in life. We risk losing people who support us and losing momentum at a time when we most need it if we can't respect one another and thank those who do. People who support us, our families, and our friends are the ones who make us social beings.



Figure 3. Conversation which Contained Moral Value



Figure 4. Conversation which Contained Moral Value

When we wish to reveal or expose our secrets, for instance, confidence in someone occurs when we appreciate something. a long-term position that requires professional performance, thus it will be highly lucrative for him. It occurs. When Colonel Tavington visits Benjamin's home to inform him that King George's command gives him the power to enslave someone to work (Figure 4).

It might be referred to as respecting one another when someone has already completed their assignment correctly. Unfortunately, not everyone respects others and works with professionals. Many people work well yet are unable to recognize those whose work is still below their caliber.

CONCLUSION

For instance, when we wish to reveal or communicate our secrets, confidence in someone arises from appreciating something. A permanent position that requires professional performance, making it very rewarding for the work the individual will perform. This occurs. When Colonel Tavington informs Benjamin that King George's command gives him the ability to enslave someone to work, he visits Benjamin's home (Figure 4).

One may term it honoring one another if someone has already completed their task correctly. Unfortunately, not everyone treats specialists with respect and works with them. Many people hold respectable occupations but are unable to recognize those whose work is still on a lower level.

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