

**ETHICAL VALUES IN DAPHNE DU MAURIER'S *REBECCA***

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
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**ETHICAL VALUES IN DAPHNE DU MAURIER'S *REBECCA***

**THESIS**

**Presented to**

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In Partial Fullfilment of the Requirements of the Degree of Sarjana Sastra (S.S)

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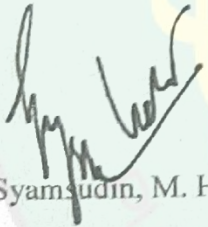
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## APPROVAL SHEET

This is to certify that Saiful Aris's thesis entitled **Ethical Values in Daphne Du Maurier's *Rebecca*** has been approved by the thesis advisor for further approval by the Board of Examiners.


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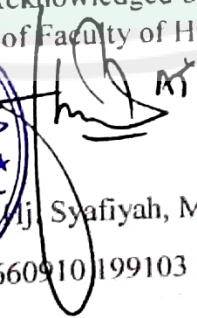
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**STATEMENT OF THESIS AUTHRSHIP**

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Malang, April 24<sup>th</sup> 2018

  
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## **MOTTO**

*FINISHING EVERYTHING WHICH HAS BEEN BEGUN AS THE RESPONSIBILITY  
OF LIFE NEVER STOP LEARNING BECAUSE LIFE NEVER STOP TEACHING*



## DEDICATION

This thesis is dedicated to;

My parents H. Nur Hamid. Alm and Hj. Siti Aminah .Alm who always support me  
and pray for me, peace be on you Mom and Dad, I always love you

My brothers and sisters Sholikah and Saman who always pray and support me

All lectures of Department of English Literature

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that I can't mentioned one by one. Although I try to do the best, I realized that my thesis far from a perfect and need many suggestions. The writer hopes the evaluable from the reader for completed the lack in this thesis.

The researcher

Saiful Aris



## ABSTRACT

**Aris, Saiful.** (2018). *Ethical Values in Daphne Du Maurier's Rebecca*. Thesis, Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Syamsudin, M. Hum

Key Words : Virtue ethic Aristotle's, Ethical Values

This study seeks to identify Aristotle's virtue ethics in a literary work in the form of a novel. The literary work that will be discussed in this research is the novel entitled *Rebecca* by the Daphne de Maurier in the history of British literacy, Daphne Du Maurier was a well-known and famous woman of letter by his literary works in English drama.

The researcher will analyze the ethical values in the novel *Rebecca* by Daphne du Maurier. Eventually, in this research the research problem is: what is the ethical values reflected in the novel *Rebecca* by Daphne du Maurier. The ethical theory used in this research is the virtue ethics theory proposed by Aristotle. This study seeks to identify the ethical values of Aristotle's virtues that are contained in the feelings and actions of the main character in the novel.

The finding of the research question above and the results of this study found 7 (seven) out of 12 (twelve) virtues identified as Aristotle's virtue ethics in the novel *Rebecca* by Daphne Du Maurier. The seven-virtue ethics are friendliness, righteous indignation, proper ambition, wittiness, temperance, courage, and good temper.

## ABSTRACT

**Aris, Saiful.** (2018). *Nilai Etika dalam Novel Rebecca Karya Daphne Du Maurier*. Skripsi, Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr.Syamsudin, M. Hum.

Kata kunci : Etika kebajikan Aristotle's, Nilai etika

Penelitian ini berusaha mengidentifikasi etika kebajikan Aristoteles dalam sebuah karya sastra berbentuk novel. Karya sastra yang akan dibahas dalam penelitian ini adalah novel berjudul *Rebecca* karya Daphne de Maurier. Dalam sejarah literasi Inggris, Daphne Du Maurier adalah seorang wanita sastra yang terkenal dengan karya sastranya dalam drama Inggris.

Peneliti akan menganalisis nilai-nilai etika dalam novel *Rebecca* karya Daphne du Maurier. Adapun problem yang nantinya akan di jawab dalam penelitian ini adalah: apa nilai-nilai etika yang tercermin dalam novel *Rebecca* karya Daphne du Maurier. Teori etika yang digunakan dalam penelitian ini adalah teori etika kebajikan yang dikemukakan oleh Aristoteles. Penelitian ini berusaha mengidentifikasi nilai-nilai etika keutamaan Aristoteles yang terkandung dalam perasaan dan tindakan tokoh utama dalam novel tersebut.

Berdasarkan temuan pertanyaan penelitian di atas dan hasil penelitian ini menemukan 7 (tujuh) dari 12 (dua belas) kebajikan yang diidentifikasi sebagai etika kebajikan Aristoteles dalam novel *Rebecca* karya Daphne Du Maurier. Tujuh etika kebajikan adalah keramahan, kemarahan yang benar, ambisi yang tepat, kecerdasan, kesederhanaan, keberanian, dan temperamen yang baik.

## المستخلص

الأريس، سيف. 2018. القيم الأخلاقية في رواية ريكا لدبني دو مورير. بحث جامعي، قسم اللغة الإنجليزية وأدبها، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف : الدكتور شمس الدين، الماجستير

الكلمات المفتاحية: الأخلاق الصالح لأريستوتل، القيم الأخلاقية

قام البحث إلى أن يتعرف الأخلاق الصالح لأريستوتل في العمل الأدبي وهو الرواية. والرواية المبحوثة في ذها البحث هي ريكا لدبني دو مورير. اعتمادا على التاريخ الطباعي الإنجليزي، دبني دو مورير هي الأدبية المشهورة التي قد كتبت عددا من الأعمال الأدبية باللغة الإنجليزية.

كان الباحث يقوم بتحليل القيم الأخلاقية التي تتضمن في رواية ريكا لدبني دو مورير. أما السؤال الذي يتوفر في هذا البحث ويريد أن يحصل على النتيجة منها هي: ما القيم الأخلاقية المتوفرة في رواية ريكا لدبني دو مورير. ونظرية الأخلاق التي يستخدم هذا البحث هي نظرية الأخلاق الصالح قدمها ووضعها أريستوتل. ويسعى هذا البحث إلى أن يتعرف القيم الأخلاقية الصالحة لأريستوتل المتوفرة في شعور وسلوك للشخص الرئيسي في رواية ريكا.

استنادا إلى سؤال البحث المطروح، حصل هذا البحث على النتائج التالية وهي: كانت القيم المتوفرة في الشخص الرئيسي في رواية ريكا لدبني دو مورير سبع (7) القيم من اثني عشر (12) القيم الأخلاقية الصالحة لأريستوتل. تلك القيم الأخلاقية الصالحة السبعة هي الوداد، الغضب الصالح، الطموح المناسب، الذكاء، الاحتشام، الشجاعة، وحسن المزاج.

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## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

Literary work is a phenomenon or implication of the history as the product creation of someone, in specific term, specific period and specific culture. Those are also as the sequence of the history. Literary work is produced by an author. Problems told and released are generally society problems. It tells a person, specific current place, and continuously it is described by the author's diction, but the main subject is a human, setting, and language as being understood by human generally (Ratna, 2004).

When compared with other writings, literature is a written work that has various superior characteristics such as authenticity, artistry, beauty in its content and expression (Wiyatmi, 2006). Literature has important positive role in guidance for human life (Toluli, 2002). Literature is obviously very important for human life. It contains the values of life such as ethical values that make human understand about life better. It can be a reference to make life better. Literature gives us knowledge about goodness and badness, rightness and wrong.

Based on the definition above, the literature has an important positive role in guidance for human life because it contains life values, the researcher wants to analyze ethical values. Ethics is normative discipline, because in terms of ethics it is defined as: the normative science of the conduct of human being living societies. A science which judges this conduct to be right or wrong, to be good or bad (Lillie,

1957). The aim of ethical theory is to give a reasoned account of how people ought to be or act, individually or communally. Ethic is reflection of usual habit attitude based on the norm that is based on Islamic religion. Ethic also relates to God and Creature.

Wiyatmi (2006) says, in studying literature, the researcher focuses on many aspects namely aesthetic, ethics, society, etc. In this research, the researcher studies literature from philosophical choices aspect. It means that the researcher focuses on ethical values. Based on philosophical theory literary work, content analysis in literature is understanding work from extrinsic aspect. The content that discussed is ethical values.

The ethical theory used in this research is Aristotle's virtue ethics theory. Aristotle (384-322 B.C.), the Greek philosopher, was the originator of the virtue approach to ethics and one of the greatest intellectual figures of western history. Aristotle was the student of Plato at the Academy and the teacher of Alexander the Great. Even today, his approach to virtue ethics (or positive character traits) has a profound influence on modern virtue ethicists and scholars in all health and social care professions across the globe. Roughly speaking, Aristotle's virtue ethics distinguishes itself from other virtue ethics theories for the following six specific reasons: 1) The focus in virtue ethics is on the person and his/her character traits, not on a particular decision or principle; 2) Virtues are good habits and are learned by practicing; 3) Appropriate virtues are discovered by witnessing and imitating behavior; 4) To become virtuous, one must see others practicing good habits; 5)

Virtues should be examined within a ‘community’ setting; and 6) Aspirations are key motivators in virtue ethics (Murphy, 1999).

This study seeks to identify Aristotle's virtue ethics in a literary work in the form of a novel. The literary work that will be discussed in this research is the novel entitled *Rebecca* by the Daphne de Maurier's. In the history of British literacy, Daphne de Maurier's was a well-known and famous man of letter by his literary works in England drama. He passed away at 19 July 1938. Many bests of his creations were Jamaica Inn on 1936, novel *Rebecca* on 1938.

The decision to choose novel *Rebecca* for this research is motivated by many aspects; first, the aspect of the author is Daphne De Maurier who was the famous author at 1938 in the era literary developing in Europe, even whole world. Second, the researcher would like to identify further the ethical values that happen in every plot in the novel.

The researcher will analyze the ethical values in the novel *Rebecca* by Daphne du Maurier's. In the novel, every character always interact each other in everywhere: in the office in the garden and sea. Because of that interaction the characters can understand each other and the reader can build a perspective. The term ethic from the Ancient Greek “ethos” means character or custom. They or their modern meanings relate to the way people act-either good or bad and also the term “ethic” is used in three different ways, there are: general pattern of life, a set of rules of conduct or moral code and inquiry about of life and rule of conduct (Edward in Zubair, 1987).

Research on ethical values has been conducted by several previous researchers with varying findings. Djafar (2017) found that the ethical values contained in the novel *Negeri Para Bedebah* by Tere Liye consisted of deontological ethics (intelligence, never giving up, dignity, independence, and compassion) and teleological ethics or ethical egoism (lies, abuse of power, cunning, betrayal, and hatred). In the novel *Saturday with Bapak* by Adhitya Mulya, Zuhroida (2020) found 31 data containing ethical values, consisting of religious values, moral values (honesty, independence, responsibility, courage, loyalty, sacrifice, never giving up), and social values (care and cooperation). Meanwhile, Kurniawan & Silitonga (2020) found 23 data on ethical values, 22 values for religious education, 40 values for moral education, and 21 values for social education in the novel *Mengejar Impian Ayah* by Abdi Siregar.

The differences in research findings are due to differences in the novel studied and the ethical theory used. Likewise, the current research is different from previous studies where the current research uses an old novel in English with the title *Rebecca*, and focuses on Aristotle's theory of virtue ethics.

#### **B. Problem of the Study**

Based on the background of study above, the research problem is formulated as follow: What is the ethical values reflected in the novel *Rebecca* by Daphne du Maurier's?



### C. Objectives Study

Based on the problem of study above, the aim of this study is to identify ethical values in the novel *Rebecca* by Daphne Du Maurier.

### D. Scope and Limitation

In order that the study enables to answer the formulated problem appropriately, the writer emphasized scope and limitation. This research only focused on ethical values in the novel of *Rebecca* by Daphne Du Maurier using virtue ethics theory by Aristotle.

### E. Previous study

In this section, the researcher presents the previous study related to the topic that is being discussed in this study. The same study that related to ethical values is as follows:

The same study related to ethical values is Djafar, (2017) entitled: *Ethical Values in Tere Liye's Novel Negeri Para Bedebah*. His study is intended to describe the ethical values contained in the novel *Negeri Para Bedebah* by Tere Liye. In his study, he found that there are two ethical values contained in the novel *Negeri Para Bedebah* by Tere Liye, namely; a) deontological ethics described in this novel are intelligence, never giving up, dignity, independence, and compassion; b) teleological ethics (ethical egoism) described by the author in this novel are lies, abuse of power, cunning, betrayal, and hatred.

The second research is Zuhroida, (2020) entitled: *Ethical Values in the Novel Sabtu Bersama Bapak by Adhitya Mulya and Its Role in Shaping the Character of Students in High School*. The objectives of this study is to describe the ethical

values in the novel *Sabtu Bersama Bapak* by Adhitya Mulya. The results of this study show the ethical values in the novel *Sabtu Bersama Bapak* by Adhitya Mulya found 31 data, while the forms of ethical values include 7 religious' values, 18 moral values consisting of honesty, independence, responsibility, courage, loyalty, sacrifice, never giving up and 4 social values consisting of caring and cooperation.

The third research is Kurniawan & Silitonga, (2020) entitled: *Ethics and Education Values in The Novel "Mengejar Impian Ayah" by Abdi Siregar*. This study aims to determine how the description of ethical and educational values in the novel *Mengejar Impian Ayah* by Abdi Siregar. The results of this study indicate that the ethical and educational values found in the novel are able to build this novel into a novel that is worth reading and can be used as a reading source for everyone. In the novel, 23 data on ethical values, 22 values for religious education, 40 values for moral education, and 21 values for social education were found.

#### **F. Significance of the Study**

It is hoped that the result of this research can be used as a reference for learning the power of ethical values and increasing reader's knowledge about values. By analyzing ethical values, the reader can enrich and add the students' knowledge in implementing theory of ethical values.

#### **G. Research Method**

In this section covers research design, data source, data collection and data analysis.

## 1. Research Design

This research uses a literary criticism approach. According to Abrams (1981), literary criticism is a study related to definition, analogy, analysis, and evaluating of literary work. In this research used ethical values that concerned of moral that relate to dealing or ability to make distinction between the right and wrong. A novel is a miniature of society that use morality to achieve a good relation, if we want to solve a problem, we have to conclude something based on moral reasoning whenever we argue about how we should act, whenever we give reason to justify or critics our behavior. Morality gives constraint about or attitude in order in a good way.

The researcher uses description text analysis. The researcher focused on the object that is ethical values on the novel *Rebecca* by Daphne du Maurier using virtue ethics theory by Aristotle. Then the researchers collect the data by analyzing the text.

## 2. Data Source

The data source of this analysis is the text of the novel entitled *Rebecca* written by Daphne du Maurier which consists of 457 pages. The data are 'taken by quoting the phrases, paragraph, and dialogues exiting in the novel that related to the problem of study. This novel consists of twenty-seven chapters, in every chapter connected each other.

## 3. Data Collection

Data collection is systematic procedures and standard to acquire the intended data. In this research conducted with several steps. *First*, the

researcher read the novel to understand whole contents being analyzed. *Second*, the researcher chooses and select the data dealing with the problems that will be investigated. *Third*, the researcher collects the data that have relation with problem of the study. The data are taken from *Rebecca* novel that consist ethical values aspect. The data are taken in form of words, phrases, and sentences in the novel, detailed and carefully reading to understand the most appropriate data collection.

#### **4. Data Analysis**

According to Bogdan & Biklen (1998), data analysis is the process of systematically searching and arranging the interview transcripts, field, notes, and other material that researcher accumulates to increase his own understanding of them and to enable him to present what he has discovered to others.

After the data had been gained, the researcher starts to analyze the data. First, the research read and identified the text of the novel in ethical values aspect. Second, the researcher applies theory based on statement of the problem. Third, the researcher begins to analyze the data based on classification the problem. Finally, researcher make conclusion based on researcher discussion.

#### **H. Definition of Keywords**

The research has many terms that emerge in this study:

##### **1. Ethical values**

Ethics is a philosophical discipline about intense spirituality and centered in human behavior. Aristotle defined the object of ethics as human action:

“praxis” or immanent action, the kind of action in which the product or effect becomes part of the agent, shaping the agent’s character. For example, actions of charity make the person who acts charitable (Neves, 2016).

Values are those beliefs or standards that incline us to act or to choose in one way rather than another. Values serves as general guidelines in all situations. Values (set of preferences) are said to be the cause and Ethics effect. If one operates in a given instance from a Value emotion within the outward action will tend to be Ethical (Singh & Singh, 2012).

## **2. Virtue Ethic**

Virtue ethic is the theory focuses on what makes a good individual or person rather than what makes a good action. According to Aristotle (1955), there are several virtue traits that every person must have such as courage, temperance, liberality, magnificence, magnanimity, proper ambition/pride, patience/good temper, truthfulness, wittiness, friendliness, modesty, and righteous indignation.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This part the researcher presents about literature related to the study, the description of ethical values, virtue ethics (Aristotle's virtue ethic, basic tenets and types of Aristotelian virtues, and Aristotle's golden mean), novel (definitions and elements of novel), and the previous study related to ethic.

#### A. Ethical Values

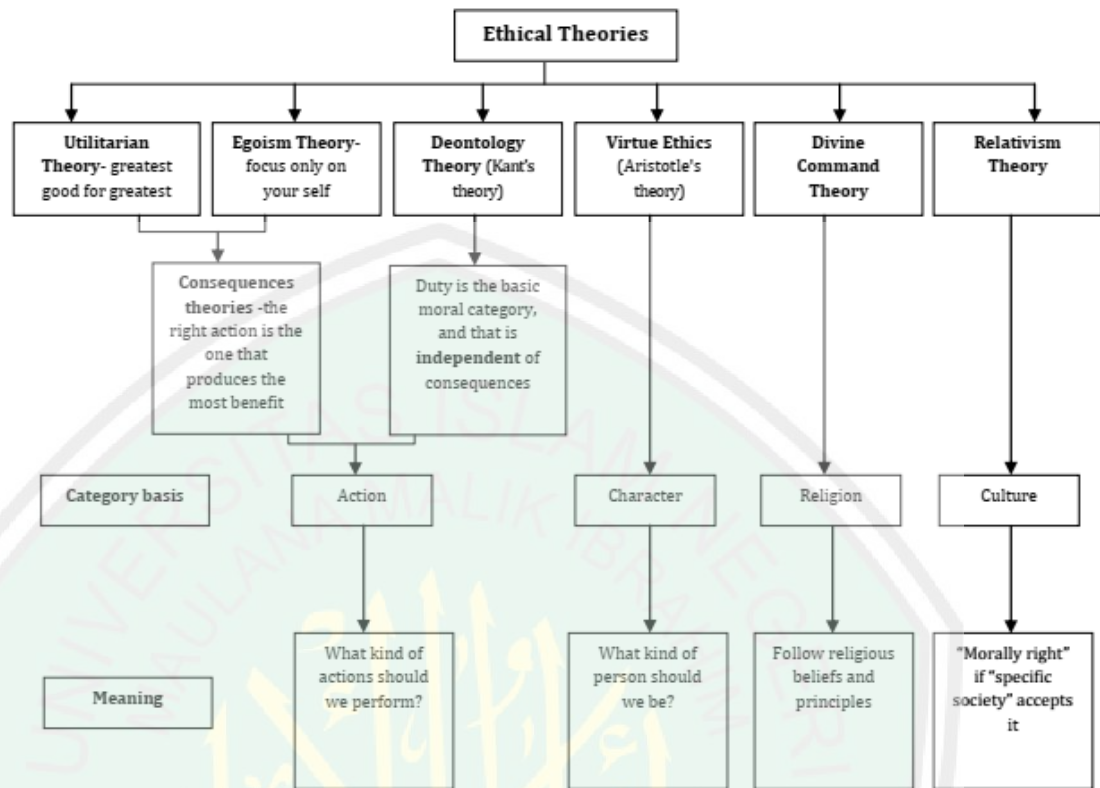
In the 3rd century BC, Aristotle put forward a philosophical discipline called ethics. In giving birth to a new discipline, Greek rationality needed more than just a spiritual power centered on human behavior that lived in ancient societies in India or in Asia. A new and special object with adequate methodology and special terminology is needed so that it can be studied, understood and used as a reference in the constitution of a new discipline (Neves, 2016).

In *Nicomachean Ethics*, Aristotle systematically defines the object of ethics as human action, which is called "praxis" or immanent action, that is, a type of action that reflects the character of the agent. For example, someone's acts of charity have made that person called generous. This triggered philosophers to develop methodologies related to the study of action semantically so that human behavior and its influence in shaping the character of an agent can be analyzed. Aristotle finally created a conceptual system with interrelated definitions to facilitate an explanation of the morality of human action, the achievement of goodness, and human perfection (Neves, 2016).

Basically, ethical values already exist and are embedded in individuals. However, each individual has different values. External forces can influence most of the temporary changes in the values of the individual. Right or wrong that is felt by the individual is reflected in the values. The values serve as a foundation in understanding individual attitudes and motivations. The behavior of individuals or groups is largely influenced by values. Values also serve as general guidelines for individuals in dealing with various situations and conditions. Ethics is seen as the cause and effect of values which are a set of preferences. The values of an action will tend to be ethical if the individual takes certain examples of emotions. Values are considered as beliefs or standards that encourage individuals or groups to take action or choose one way from another (Singh & Singh, 2012).

At a time when many businesses and companies have collapsed in the world, ethical issues are gaining more and more attention in recent research. This situation is in line with the fact that ethical issues still require clarity and understanding. There are several theories about ethics that can explain what is right and wrong to identify whether a behavior or decision is ethical or not. These theories include the theory of relativism, utilitarianism, egoism, deontology, the divine command, and virtue ethics, which are the latest theoretical frameworks used by various recent studies to support explaining phenomena about ethics (Al-Aidaros et al., 2013) .

The following is presented a summary of the theories about ethics as shown in the figure 2.1 below.



Source: Al-Aidaros *et al* (2013)

Figure 3.1 Summary of Ethical Theories

Utilitarianism is a theory that focuses on evaluating the benefits and costs imposed on society in individual procedures and actions. According to this theory, a behavior can be considered morally correct when the amount of utility achieved is greater than other actions (Sturgeon, 2009). There are similarities between utilitarian theory and egoism, namely considering the consequences of actions, but different approaches to evaluating ethical behavior. If the theory of egoism focuses more on consequences for oneself, then the utilitarian theory is not only that, but also for many individuals. Cost-benefit analysis becomes a reference for utilitarian

theory in assessing moral behavior that requires individual actions to produce the greatest good for as many people as possible (Ho, 2007).

The theory of egoism emphasizes that a person must always act for personal gain (Ho, 2007). According to this theory, an action is morally correct when it prioritizes personal interests over other people. The assumption of this theory is that everyone should prioritize personal interests exclusively. This means that there is no ethical obligation except to act as best as possible for personal gain (Rachels & Rachels, 1993). Therefore, self-interest is the only standard of behavior in carrying out one's natural duties and obligations.

Deontological theory emphasizes duty as a basic moral category. The focus of this theory is a universal statement of right and wrong. Deontology theory differs from utilitarian theory, where the consequences of an action are not prioritized, because the action stands alone. According to this theory, a person is obliged to do the right thing regardless of the consequences of that action (Ho, 2007). Immanuel Kant, a German philosopher who supports this theory, believes that there is a universal ethic that is accepted by everyone. For example, don't do something if you don't want everyone to do it too (Velasquez, 2006).

Right and wrong in the theory of virtue ethics are based on certain qualities and values that must be followed by each individual. The goal of ethical life based on this theory is to develop ethical virtues as a general character, and implement these virtues in real life (Velasquez, 2006). In contrast to consequence theory and deontology, this theory considers individual actions and focuses on the individual (Ho, 2007). Aristotle, who is the most representative supporter of this theory, put

forward several virtues that must be possessed by every individual, including politeness, cooperation, courage, justice, hospitality, generosity, honesty, justice, loyalty, self-confidence, self-control, politeness, fairness, and tolerance (Rachels & Rachels, 1993).

According to the divine command theory, right and wrong essentially refer to religious beliefs. The concept of this theory is that something "ordered by God" is "ethically correct", and vice versa. This means that ethics and religion always go hand in hand. In general, religious people believe that it is only through a religious context that ethics can be understood. They understand that God gives laws to humans and the world for a specific purpose. The problem is that the goal is in fact not fully understood. This theory has raised some serious problems for believers and non-believers alike. This theory is completely rejected by atheists who do not believe in the existence of God. Ethics that must refer to God's commandments do not make sense for atheists because God himself does not exist (Rachels & Rachels, 1993).

Finally, relativism theory asserts that ethical values are relative to a certain environment or place. This means that there are differences in moral values between one culture and another, and from one time to another (Sturgeon, 2009). Moral principles that are completely correct and relevant are considered absent in this theory, so it is quite difficult to fully apply them to companies and communities in all countries (Velasquez, 2006). To facilitate understanding, the following is presented the main ideas of each ethical theory as shown in table 2.1 below:



Table 2.1 Main Idea of Ethical Theories

Theory	Main Idea
Relativism theory	Ethics are relative to a particular environment. Different societies may have different ethical codes. There is no universal truth in ethical principles that can be held by all peoples at all times.
Divine Command theory	“Ethically right” means “commanded by God”, and “ethically wrong or unethically” means “forbidden by God”. Religion is the only standard to identify ethics.
Utilitarian theory	“Ethically right” means the action results in a greater number of utilities than could be achieved by any other actions.
Egoism theory	A person must always perform in his/her own interest. An action is considered to be ethically right only when it promotes a person's self-interests.
Deontology theory	It underlines the duty as a basis of moral category which can be seen as a right or wrong judgment. It does not look at the consequences of action. And, there are universal ethical actions that everyone must accept.
Virtue ethics theory	This theory focuses on what makes a good individual or person rather than what makes a good action. There are specific virtue traits that every person must have such as civility, cooperativeness, courage, fairness, friendliness, generosity, honesty, justice, loyalty, self-confidence, self-control, modesty, fairness, and tolerance

Source: Al-Aidaros *et al* (2013)

## B. Virtue Ethics

One of the oldest ethical theories in both western and non-western traditions of thought is the ethics of virtue. This theory comes from ancient Greek philosophies including Socrates, Plato, and Aristotle. Primarily Aristotle's understanding of human nobility and Chinese philosophy that originated in Confucius. During the medieval period, the existence of this theory was considered important in the development of moral theology in Christianity and philosophy for the Jews. As a normative ethical theory, the focus of virtue ethics is on human character and morals. This theory emphasizes that humans become good rather

than just doing well. However, Aristotle stated that it is more important to be good by doing good deeds in order to have a good life (Banks, 2012).

Virtue ethics theory is seen as a type of ethical theory that emphasizes the agent and is based on a relationship. This distinguishes it from ethical theories which are based on rules and principles, for example the theory of Kantianism or deontology and utilitarianism which emphasizes one's actions. Three things in modern ethical thinking that are emphasized in the theory of virtue ethics, namely who am I, who should I be, and how do I achieve it (MacIntyre, 2007). The theory of virtue ethics has historically dominated western moral philosophy until the Enlightenment. But during the nineteenth century, this theory was followed by the emergence of ethical theory with an approach that emphasized the rules and consequences of action, namely Kantianism / Deontology and utilitarianism (Bibus, 2013).

In the late 1950s, as a time reflecting modern times, ethics of virtue re-emerged in Anglo-American philosophy (Hursthouse, 2012). This resurrection is a reaction to ethical theory based on rules and obligations that have so far rivaled virtue ethics (Webb, 2010). Feminist theorists have accepted the virtue ethics perspective as an alternative to traditional approaches to ethics that are considered 'male-oriented' such as deontology and utilitarianism. They can accept virtue ethics because it is seen as a value theory based on the concept of relationships (Rachels & Rachels, 2007).

Overall, virtue ethics emphasizes what it really means to be human by focusing on examining the character and motivation of the individual to distinguish

right from wrong. Virtue ethics positions morality above rules and obligations but does not ignore ethical principles or consequences (Bibus, 2013) and is also free from principles and obligations (Pellegrino, 2007). As stated by MacIntyre (2007), although it is not complete or exclusive, principles and rules are also considered important for evaluating a person's nobility.

Today, there are various approaches that fall into the category of virtue ethics. Despite their wide diversity, these approaches have one element in common, namely concern for the character or motives of moral agents and social relations with others (Bibus, 2013). There are six claims as an important feature of any Aristotelian virtue ethical approach, namely: 1) If an agent who has a virtuous character chooses to take an action because that is the only choice in a condition, then that action is correct; (b) Kindness takes precedence over truth; (c) Virtue is defined as irreducible plural intrinsic goodies; (d) Virtue is viewed objectively as good; (e) Some intrinsic goods have relative agent properties; (f) Kindness does not have to be maximized by acting right (Oakley, 1996).

### **1. Aristotle's Virtue Ethics**

Aristotle lived during 384-322 BC known as a philosopher from Greece. This disciple of Plato and also the academic teacher of Alexander the Great is one of the greatest intellectual figures in the history of the western world. Aristotle is also known as the initiator of the virtue approach in the field of ethics. His approach to ethical virtue, also known as positive character, has had a profound influence on the thinking of ethicists and scholars in various

professions around the world, particularly in the health and social care fields (Murphy, 1999).

There are six specific reasons that distinguish Aristotle's virtue ethics from other ethical virtue theories which include: (1) Virtue ethics focuses on people and their character, not on specific decisions or principles; (2) Virtue is a good habit of a person which can be learned through practice; (3) Proper virtue is found by witnessing and imitating the behavior of others; (4) One must witness other people who have adopted good habits in order to become virtuous; (5) There is a 'community' which regulates and examines a virtue; (6) In virtue ethics, aspiration is the main motivator (Murphy, 1999).

Aristotle was the first to conceive of virtue as part of human nature and has used a scientific approach to explore more deeply the ethical role of virtue in people's personal and social happiness. The ideas of Socrates and Plato have influenced Aristotle's ideas of virtue and developed them as the center of a life to be lived well. Aristotle is known as the first person who initiated the ethical conception of virtue in a socio-political context from the perspective of human experience as a holistic process (Stedman, 2011).

There are two literatures written by Aristotle that developed the theory of virtue, namely *Nicomachean* and *Eudemian Ethics*. Aristotle's basic principles of ethical virtue are relevant and applicable to the health and social care professions. This is because Aristotle's ethical virtue focuses on the moral development of professionals as humans (Stedman, 2011).

## 2. Basic Tenets of Aristotelian Virtues

Aristotle (2004) states that virtue is a good habit that comes from a person's heart (soul / psyche) and mind (or learned disposition). These virtues play an important role in the development and maintenance of character and good ethical behavior. Aristotle saw that virtue was equal to excellence and was socially placed and cultivated. Aristotle also stated that the most important habit for achieving eudaimonia is virtue. The concept of eudaimonia is at the core of Aristotle's philosophy which is often translated as happiness in English. Eudaimonia is also referred to as 'developing human', 'well-being' or 'good life' in ethical literature. However, these terms actually do not describe their contents accurately, because this concept is difficult to describe their subtlety and nuance.

The concept of eudaimonia is seen as a holistic concept and is related to a decent life, both individually and socially. Aristotle saw eudaimonia as an objective end that is desired by other intermediate ends. For Aristotle, eudaimonia is the ultimate goal (telos) of human life. If Aristotle's eudaimonia concept is applied to social work as a value-based profession, then social work telos is to support and improve the welfare of individuals, families and communities, as well as to achieve social justice for all human beings. Not only as the ultimate goal of life, eudaimonia also intended as development and self-realization. This means that this concept needs to be seen as a process and goal for social work.



Aristotle described eudaimonia as the rational activity of the human soul, because it deals with the use of reason (ratio). Intellect is defined as the human ability to think rationally in thinking about the right actions and decisions. As the founder of logic and rationality, Aristotle distinguishes between theoretical and practical reasoning. Although both types of reasoning play an important role in the growth and application of ethical reasoning in daily life. Aristotle shows that the 'right' desire and reason are the basic prerequisites for making good ethical choices (Papouli, 2018).

Ethical reasoning as a virtuous activity as proposed by Aristotle is the most important view in carrying out the profession in the field of social work. This can occur because social workers often experience difficulties in making ethical decisions while carrying out work under pressure related to their working conditions and social welfare (for example, dilemma welfare budgets and the necessity of cutting benefits), especially in times of economic crisis and savings. This shows how important it is for social workers to balance appropriately between the wants and needs of social service recipients, as well as the logic of the organization they work with regarding the concept of social service delivery (Papouli, 2018).

In order to do well in the professional field, virtue is a good habit that is very helpful for social workers. However, there is a difference between natural and real (or 'full') virtue in Aristotle's view. Aristotle saw that people could not be completely virtuous. This is because people's moral judgment of virtuous actions is inconsistent. In addition, Aristotle distinguishes between being a

virtuous person and one who only acts well. Aristotle stated that the requirements for being a virtuous person are not only to do something good, but also to know that the action is good, to intend to do the action for oneself, and the action taken is sure and firm. Based on Aristotle's ideas, it makes sense that a social worker can be virtuous not only because he acts well, but also understands that what he has done is good and gets through whatever happens. This means that, if you want to be a good social worker, you must have the desire and take good actions based on logic or reason (Papouli, 2018).

### **3. Types of Aristotelian Virtues**

Aristotle (2004) mentions several virtues (good habits) and their opposites (bad habits) which are very important in order to live well. As quoted by Lacewing (2015) that the list of virtues is based on a general explanation that has reasons. There are two sets of basic virtues proposed by Aristotle (Table 2.2), with several intellectual and moral virtues. Intellectual virtue is related to the qualities of thought received from teaching, experience, and time. These intellectual virtues include scientific knowledge, artistic/technical knowledge, intuitive reasoning, practical wisdom, and philosophical wisdom. Whereas moral or ethical virtue is based on the traits of character virtue that enable a person to be a good person. These moral virtues include courage, simplicity, self-discipline, modesty, politeness, humility, generosity, kindness, honesty, honesty, justice. Aristotle stated that moral virtue is derived from human habits and it takes a lifetime of effort to maintain it.

Table 2.2. Aristotle's Virtues Ethics

Intellectual virtues	Moral virtues
Scientific knowledge (episteme), artistic or technical knowledge ( <u>techne</u> ), intuitive reason (nous), practical wisdom ( <u>phronesis</u> ), philosophic wisdom ( <u>sophia</u> ).	Courage, temperance, self-discipline, moderation, modesty, humility, generosity, friendliness, truthfulness, honesty, justice.

Source: Papouli, E. (2018)

Aristotle saw that in achieving prosperity and happiness, humans need both virtues (intellectual and moral virtues). Intellectual virtue can provide a solid foundation for moral virtue. But it is not enough for awareness because virtue consists of cognitive and affective elements that are complex integrated and shaped by the motivation of each individual (Magundayao, 2013).

The four most important virtues listed in Table 2.2 were identified by Aristotle as those that play an important role in achieving eudaimonia, namely courage, justice, practical wisdom, and simplicity. The four virtues had previously been conceived by Plato before being developed and detailed by Aristotle. The following is a brief description of some examples for social workers or educators applying the core virtues in the form of action:

- a. Courage, Aristotle called it the mother of all virtues because with courage, humans can consistently do other virtues. A brave social worker must be able to make difficult decisions for the right action even in situations of threat or danger. Social workers often have to show courage in facing various problems that exist in the workplace (Solomon, 1999).

Example:

- 1) Defending people who are treated unfairly
- 2) Motivating students to be willing to speak in public
- 3) Leaving a bad job and changing into a new, good job
- 4) Opposing racism or prejudice in conversations in class or at work.

b. Justice, is a virtue that aims to eudaimonia others rather than oneself so that it is considered the greatest virtue. This virtue focuses on a system of rights based on legal procedures and establishes equality between citizens of different countries. In social work practice, justice is a core virtue. Social justice includes a vision of society that ensures the physical and psychological safety of all members of the fair distribution of resources (Bell, 2007).

Example:

- 1) Provide equal opportunities and potential for every client or student to achieve success
- 2) Treat others with dignity and respect
- 3) Changes in the way of speaking better related to gender equality in the community (class or workplace)
- 4) Provide good service and role models to students or clients.

c. Practical wisdom, is the ultimate virtue that can guide everyone. Virtue is a condition of righteous and reasoned capacity for humans to do good or bad things. Practical wisdom can only be obtained through experience. This means that social workers and new students must have an experience, learn

from an early age in managing and facing risks during their career and study (Papouli, 2018).

Example:

- 1) Assist and guide students in learning
- 2) Understand the extent of the limits on the rules and principles
- 3) Learn the limitations of yourself and do not hesitate to ask peers for help
- 4) Give good advice to others, for example younger social workers and new students.

d. Temperance, is the value of simplicity in doing an action and feeling (thought). This virtue requires self-control in order to avoid actions that harm oneself or others. In social workers, this virtue can be seen from their self-care strategies so as not to get bored and avoid malpractice (Peterson & Seligman, 2004).

Example:

- 1) Work hard while paying attention regardless of health conditions or personal life
- 2) Limit yourself so you don't get stuck being a superhero in the classroom or office
- 3) Can separate personal and work affairs
- 4) Balancing a healthy lifestyle with a pleasant social life

These four Aristotelian types of virtue are referred to as the primary virtues (also known as classical, universal, or humanistic virtues). This is because these virtues have significance for human development and well-being



(Morales-Sanchez & Cabello-Medina, 2013). The Peterson & Seligman (2004) survey found six core virtues of Aristotle's main virtues. This survey has examined the strength of character through time and world culture. The development of the main virtues also through education and habituation as well as other virtues. Aristotle strongly suggested that pleasure and risky behavior are important in life to conquer the ultimate virtue.

Furthermore, Aristotle said that the main virtues are interrelated and influence so that it is not an absolute concept. Without a strong sense of social justice and a desire to do well, social workers cannot exercise courage. In addition, without practical wisdom, social workers cannot temperance because they do not know how to practice it. Based on the conception of the main virtues and the fact that social work is a field where all virtues can be practiced together as stated by Bibus (2013), it can be concluded that these basic tools are owned by a social worker. A social worker only needs to apply it in terms of knowledge and skills. The main virtue is an important part of ethical behavior for social workers because it will form the basis of good professional character, helping to avoid unethical actions in fair practices so that they can act in accordance with the ethical principles of their profession.

#### **4. Aristotle's Golden Mean**

Aristotle stated that to act well means always to act between two extremes. Virtue or good habits tend to fall between two opposing bad habits. One bad habit that is excessive (too many) and the other is poor habit that is not enough (too few) (see Table 2.3). For example, the virtues of modesty are in the

middle between shamelessness (deficiency) and shame (excess). The virtue of courage is between cowardice (deficiency) and haste (excess) in dangerous terrain, and so on.

Table 2.3. Aristotle's Ethics: Virtues and Vices

Sphere of action or feeling	Excess (vice)	Mean (virtue)	Deficiency (vice)
Fear and confidence	Rashness	Courage	Cowardice
Pleasure and pain	Licentiousness/ self-indulgence	Temperance	Insensibility
Getting & spending (minor)	Prodigality	Liberality	Illiberality/ meanness
Getting & spending (major)	Vulgarity/ tastelessness	Magnificence	Pettiness/ stinginess
Honor & dishonor (major)	Vanity	Magnanimity	Pusillanimity
Honor & dishonor (minor)	Ambition/ empty vanity	Proper ambition/ pride	Ambitiousness/ undue humility
Anger	Irascibility	Patience/ good temper	Lack of spirit/ irascibility
Self-expression	Boastfulness	Truthfulness	Understatement/ mock modesty
Conversation	Buffoonery	Wittiness	Boorishness
Social conduct	Obsequiousness	Friendliness	Cantankerousness
Shame	Shyness	Modesty	Shamelessness
Indignation	Spite	Righteous indignation	Malicious enjoyment/ spitefulness

Source: Aristotle (1955)

Aristotle views that the principle of balance between these two extreme dispositions is contained in the concept of the golden mean. The concept is seen in the famous Greek phrase 'miden agan' which means nothing superfluous. The concept of the golden mean is important in virtue ethics because it involves choice and balance. Keep in mind that the golden mean is not the mean in arithmetic, which lies between two extreme points. The mean in question is also not about moderation. Aristotle's golden mean here is a model in making ethical decisions in specific contexts and is useful in morally complex situations. Aristotle's golden mean seems to remind humans who need balance in life.

As is well known, there are complexities in making an ethical judgment. This was realized by Aristotle (1955) by stating that the specific circumstances surrounding a person's actions and events that occur largely determine the right choice of action.

## C. Novel

### 1. Definitions of Novel

The term novel comes from Italian *novella*, which in German is called *novelle* and novel in English, and this is what then entered Indonesia. *Novella* literally means a small new item, which is then interpreted as a short story in prose. A novel is a work of fiction built by the building blocks, namely the intrinsic element and the extrinsic element. A novel is also defined as a prose-shaped essay containing a series of stories of a person's life with other people around him by highlighting the character and nature of the perpetrator (Nurgiyantoro, 2010).

According to Tarigan (2011), a novel is a story with a long enough plot to fill one or more books that work on the imaginative lives of men and women. According to this concurrence, it can be said that the novel is a work of fiction in the form of prose which tells the life of the characters who are told in a plot or event whose story is neither too long nor too short, consisting of at least 100 pages. Based on the type, the novel is divided into five parts, namely, adventurous, psychological, detective, social, political and collective novels. In

line with Kosasih's (2012) opinion, the novel is an imaginative work that tells the whole side of the problems of the life of a person or several characters.

Susanto (2012) states that literary works (novels, short stories, and poetry) are imaginative, fictional works and expressions of the author's expression. Fiction is the result of imaginative, fiction, and wishful thinking of the author. The most popular forms of fiction today are novels and short stories. Novels and short stories are two forms of literary work which are simultaneously called fiction. In their development, novels are considered to be synonymous with fiction. Novels are the newest form of literary work of fiction. Novels have characteristics, namely that the main actors experience a new change of fate (Waluyo, 2011).

## **2. Elements of Novel**

Elements to build a novel are plot, theme, character and setting. Generally, it can be classified as more important elements than short story has. Those things will be described at below:

### **a. Plot**

A novel is a work of fiction that is not tied to the length of the story, allowing the author to place more than one plot in it. Generally, a novel consists of one main plot and several subplots. The main plot contains the main conflicts that are at the core of the issues that are told throughout the work. Subplot is the emergence of additional conflicts that support, reinforce, and intensify the main conflict to reach a climax. Additional plots or subplots contain conflicts of different importance and of different roles to

the main plot. Each subplot runs independently and has its own solution, but is still related to each other in relation to the main plot (Nurgiyantoro, 2010).

Karmini (2011) argues that the plot or plot is a series of events or events in a story that are arranged as a functional interrelation that simultaneously marks the order of the parts in the whole fiction. Furthermore, according to Sembodo (2010) that the plot or plot is a series of events that are interwoven in a story.

b. Theme

Novels can have more than one theme, consisting of one main theme and additional themes, thus enabling a novel to express various problems of life in one work. This is in line with the existence of a main plot and subplots. Additional themes contained in a novel must be supportive and related to the main theme, so that unity is created (Nurgiyantoro, 2010).

Themes are aspects of the story that are parallel to "meaning" in human experience, something that makes an experience memorable (Stanton, 2012). As for Sadikin (2011) suggests that the theme is an issue that occupies a major place in literary works. Furthermore, Sembodo (2010) argues that the theme is the problems raised in a story and makes an outline of the problems that are described.

c. Character

The characters in the novel are displayed in full, for example those related to physical characteristics, social conditions, behavior, traits and habits, including relationships between characters, which are depicted



directly or indirectly (Nurgiyantoro, 2010). Meanwhile, according to Aminuddin (2013), the actor who carries out the events in a fictional story so that the event is able to form a story is called a character, while the way the author presents the character or actor is called characterization.

Characterization is one of the most important and even decisive things in a fiction, without a character being told and without the movement of a fictional character it is meaningless (Karmini, 2011). Furthermore, Wicaksono (2014) defines characterization as a character that is placed on a character, a depiction or depiction of a story character, both physically and mentally by an author.

#### d. Setting

In a novel, the setting is described in detail, so as to provide a clear, concrete, and definite picture. However, a good story will only paint certain details that are deemed necessary. A good story will not fall into a prolonged painting, causing boredom and reducing the tension in the story (Nurgiyantoro, 2010).

Sadikin (2011) explains that the setting is the place or time of events that occur in a literary work. Meanwhile, Stanton (2012) argues that the setting is an environment that includes an event in a story, a universe that interacts with ongoing events. Furthermore, Wicaksono (2014) states that the setting is part of the story or fulcrum that refers to the problem of the place and time where the social environment event occurs which is depicted to animate the event.

### CHAPTER III

#### FINDING AND DISCUSSION

This chapter describes the results of research on virtue ethics in the novel *Rebecca* by Daphne Du Maurier. The virtue ethics can also describe the characters, attitudes, thought patterns, and speech of the main male and female characters in the novel in various actions or feelings. The virtue ethics in this study refers to Aristotle's (1955) opinion regarding the golden mean consisting of 12 virtue ethics, namely courage, temperance, liberality, magnificence, magnanimity, proper ambition/pride, patience/good temper, truthfulness, wittiness, friendliness, modesty, and righteous indignation.

#### A. Findings

The results of this study found 7 (seven) out of 12 (twelve) virtues identified as Aristotle's virtue ethics in the novel *Rebecca* by Daphne Du Maurier. The seven virtue ethics are friendliness, righteous indignation, proper ambition, wittiness, temperance, courage, and good temper. Virtue liberality, magnificence, magnanimity, truthfulness, and modesty were not found. Therefore, data analysis was carried out only on the seven value of virtue ethics that have been found in the novel.

##### 1. Friendliness

Friendliness is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of social conduct. Friendliness is an act or feeling that is in the golden mean between cantankerousness/surliness (deficiency) and

obsequiousness (excess). The results of the study found the friendliness virtue ethics from main character in the novel *Rebecca* by Daphne Du Maurier. This study found 7 (seven) data identified as the value of friendliness from Aristotle's virtue ethics. The following is an analysis of the friendliness from main character in the novel.

*I think he realized my distress, for he leant forward in his chair and spoke to me, his voice gentle, asking if I would have more coffee, and when I refused and shook my head, I felt his eyes were still on me, puzzled, reflective. He was pondering my exact relationship to her, and wondering whether he must bracket us together in futility (Rebecca, p.17).*

The setting of the above data occurs in the morning, when Mrs. Van Hopper and her staff (a girl) meet and chat over coffee with Mr. Maxim de Winter at the Cote d'Azur Monte Carlo Hotel. Mr. Maxim de Winter was a friend of Mrs. Van Hopper's nephew. Meanwhile the young girl was silent and listened because she felt embarrassed and awkward to be involved in the conversation. I didn't feel the girl's coffee was almost gone. This is why Mr. Maxim de Winter took the initiative to get the girl to talk by offering more coffee. The context of the data above is a girl's memory of Maxim's friendliness who offering herself extra coffee in a soft voice to break the silence between them. This is Maxim's friendliness behavior who shows his sensitivity in seeing other people's distress and ongoing situations. This data shows that in social behavior, the act of friendliness is between being bothersome as the deficiency and not caring about the distress of others as the excess. The second data that has been found for virtue ethic of friendliness is presented as follow:

*"I suppose you know a crowd of people here, though I must say Monte is very dull this winter. One sees so few well-known faces. The Duke of Middlesex is here in his yacht, but I haven't been aboard yet." She never had, to my knowledge. "You know Nell Middlesex of course," she went on. "What a charmer she is. They always say that second child isn't his, but I don't believe it. People will say anything, won't they, when a woman is attractive? And she is so very lovely. Tell me, is it true the Caxton-Hyslop marriage is not a success?" She ran on, through a tangled fringe of gossip, never seeing that these names were alien to him, they meant nothing, and that as she prattled unaware, he grew colder and more silent. Never for a moment did he interrupt or glance at his watch; it was as though he had set himself a standard of behavior, since the original lapse when he had made a fool of her in front of me, and clung to it grimly rather than offend again. It was a page-boy in the end who released him, with the news that a dressmaker awaited Mrs. Van Hopper in the suite (Rebecca, p.18).*

The setting of the data above is still the same as the previous data that occurred in the morning, when Mrs. Van Hopper and her staff (the girl) met and chatted while drinking coffee with Mr. Maxim de Winter at the Cote d'Azur Hotel Monte Carlo. Mrs. Van Hopper continued to ramble on and dominate the conversation by mentioning names that were foreign to Mr. Maxim de Winter. But Mr. Maxim de Winter was silent and listened to the babble of Mrs. Van Hopper.

The context of the above data is Maxim's friendliness who is more silent without trying to interrupt or glance at his watch in order to appreciate a talkative woman who is excited to talk to him. This is Maxim's friendliness behavior who chooses to be a good listener in dealing with women who talk a lot. This data shows that in social behavior, the act of friendliness is between disregard as the deficiency and interrupts as the excess. The third data that has been found for virtue ethic of friendliness is presented as below:



*I remembered Mrs. Van Hopper's warning of the night before about putting myself forward and was embarrassed that he might think my talk of Monaco was a subterfuge to win a lift. It was so blatantly the type of thing that she would do herself, and I did not want him to bracket us together. I had already risen in importance from my lunch with him, for as we got up from the table the little maitre d'hotel rushed forward to pull away my chair. He bowed and smiled - a total change from his usual attitude of indifference - **picked up my handkerchief that had fallen on the floor, and hoped 'Mademoiselle had enjoyed her lunch'**. Even the page-boy by the swing doors glanced at me with respect. My companion accepted it as natural, of course; he knew nothing of the ill-carved ham of yesterday. I found the change depressing, it made me despise myself. I remembered my father and his scorn of superficial snobbery (Rebecca, p.27).*

The setting of the data above occurs during the day, when Mr. Maxim de Winter invites the girl to lunch in restaurant of the little maitre d'hotel. The restaurant was then filled with people chatting and laughing against a backdrop of orchestras and clattering plates. The clock on the door read two o'clock in the afternoon. The two of them had been sitting in the restaurant for an hour and a half, during which time the girl had dominated their conversation. In the conversation, the girl talked about the life of herself and her family.

The context of the above data is the memory of a girl about Maxim's friendliness who had helped pick up a handkerchief that had fallen on the floor and wished she could enjoy her lunch. This is Maxim's friendliness behavior who spontaneously helps others without being asked and wishes that person goodness. This data shows that in social behavior, the act of friendliness is between indifference as the deficiency and cursing as the excess. The fourth data that has been found for virtue ethic of friendliness is presented as below:



***"There's a cold wind this morning, you had better put on my coat."***

*I remember that, for I was young enough to win happiness in the wearing of his clothes, playing the schoolboy again who carries his hero's sweater and ties it about his throat choking, with pride, and this borrowing of his coat, wearing it around my shoulders for even a few minutes at a time, was a triumph in itself, and made a glow about my morning (Rebecca, p.38).*

The setting of the above data occurred one morning, when Mr. Maxim de Winter and the girl were driving around Monte Carlo by car. Every morning Mr. Maxim de Winter always took the girl around to enjoy the sights and interesting places in Monte Carlo. They were driving on the road in a car with the hood open, while in the morning the wind was blowing cold. Realizing this, Mr. Maxim de Winter suggested that the girl immediately put on her coat so as not to get cold.

The context of the above data is the girl's memory of Maxim's friendliness, who lent his coat to her, that make she wouldn't feel cold while driving with him. This is Maxim's friendliness behavior who is sensitive to situations and conditions and has attention to his friends by providing solutions. This data shows that in social behavior, the act of friendliness is between indifference as the deficiency and indulgence as the excess. The fifth data that has been found for virtue ethic of friendliness is presented as below:

*When he had gone, and shut the door behind him, Maxim came over to me where I was standing by the fireplace. I held out my arms to him and he came to me like a child. **I put my arms round him and held him.** We did not say anything for a long time. **I held him and comforted him** as though he were Jasper. As though Jasper had hurt himself in some way and he had come to me to take his pain away (Rebecca, p.388).*

The setting of the above data takes place at night, after Favell (the person who accused Maxim of being *Rebecca's* killer), Colonel Julyan (local police), and Frank (Maxim's best friend) left Maxim's Manderley house. Tomorrow morning, they all (including Maxim and his wife) plan to go to London to meet the key witnesses of *Rebecca's* death. In his bedroom, Maxim, looking restless, approached his wife, Mrs. de Winter.

The context of the data above is the friendliness of Mrs. de Winter who was hugging and comforting her husband who was feeling anxious and worried about the investigation into the death case of *Rebecca*, his ex-wife. This is Mrs. de Winter's friendliness, who tried to calm the heart and mind of her husband, who was upset because the police were re-investigating the death of her ex-wife. This data shows that in social conduct, the act of friendliness is between selfishness as the deficiency and disrespect for others as the excess. The sixth data that has been found for virtue ethic of friendliness is presented as below:

*Someone knocked at the door, and the lift-boy came in with a note in his hand. "Madame is in the bedroom," I told him but he shook his head and said it was for me. I opened it, and found a single sheet of note-paper inside, with a few words written in an unfamiliar hand.*

*"Forgive me. I was very rude this afternoon." That was all. No signature, and no beginning. But my name was on the envelope, and spelt correctly, an unusual thing (Rebecca, p.21).*

The setting of the data above occurs in the afternoon, when a girl (Mrs. Van Hopper's staff) is daydreaming while looking at the evening sun near the window of the hotel room where she is staying. Then the girl took a pencil and

paper, and with a dazed mind she began to sketch a face of a man with a cynical and unfriendly character.

The context of the data above is Maxim's magnificence act of apologizing to others in a letter for feeling he had spoken harshly before. This is Maxim's magnificence actions who have regretted his harsh words to a girl, so as not to create a negative impression on their meeting. This data shows that in sphere of getting and spending in major scale, the act of magnificence is between acts of disregard as the deficiency and interrupting as the excess. The seventh data that has been found for virtue ethic of friendliness is presented as below:

*I had misjudged him, of course, there was nothing wrong after all, for as soon as I spoke this second time, **he came clear of his dream and began to apologize.** I had gone white, I suppose, and he had noticed it (Rebecca, p.32).*

The setting of the above data occurred in the afternoon, when Mr. Maxim de Winter took a girl (Mrs. Van Hopper's staff) to a hill by driving a car. Arriving at the top of the hill, they got out of the car and headed toward the curb, which was a vertical slope of a two-thousand-foot hill. Beneath it lay the reef and the ocean. They watched the sun sinking on the horizon of the sea. Mr. Maxim de Winter was mostly silent and daydreaming. He seemed to have remembered the old memories with someone in that place. They were there until evening, so the girl was worried and asked Maxim if they should go home immediately considering it was late. Maxim ignored the question because his mind was wandering everywhere.

The context of the data above is a girl's (Mrs. Van Hopper staff) memory of Maxim's magnificence that immediately apologized was so conscious of his reverie that he did not listen when he was spoken to by the girl. This is Maxim's magnificence act, who spontaneously realized his mistake and immediately apologized for not paying attention to the words of his interlocutors. This data shows that in sphere of getting and spending in major scale, the magnificence is an act of selfishness as the deficiency and disrespect for others as the excess.

Based on the results of the data analysis above, the virtue ethic value of the main character in novel of *Rebecca* by Daphne Du Maurier is compatible with friendliness, which is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of social conduct. Friendliness is an act or feeling that is in the golden mean between cantankerousness/surliness (deficiency) and obsequiousness (excess). In this virtue ethic, the value of friendliness in the novel of *Rebecca* by Daphne Du Maurier can be seen from the actions or feelings of the main character offering more coffee to new friend, being a good listener in conversations with talkative women, taking a girl's handkerchief that has fallen, lending a coat to a friend when the cold wind blows, to hug and comfort a partner who is feeling anxious and worried, apologizes when he feels that his words can offend others, and when he ignores the interlocutor due to being lost in daydreams.

## **2. Righteous Indignation**

Righteous indignation is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of indignation. Righteous indignation is an



act or feeling that is in the golden mean between malicious enjoyment/spitefulness (deficiency) and envy (excess). The results of the study found the righteous indignation virtue ethics from main character in the novel of *Rebecca* by Daphne Du Maurier. This study only found 1 (one) data identified as the value of righteous indignation from Aristotle's virtue ethics. The following is an analysis of the righteous indignation from main character in the novel.

*“What's the matter?” I said. “Who are all those people?”*  
*“I'm afraid you will have to face it now,” he said, in irritation.*  
*“Mrs. Danvers has collected the whole damned staff in the house*  
*and on the estate to welcome us. **It's all right, you won't have to***  
***say anything, I'll do it all”** (Rebecca, p.71).*

The setting from the data above occurs during the day, when the car driven by Maxim and his wife arrived at the gate of their Manderley house. A graceful and beautiful residence built in a cavity of delicate meadows and mossy lawns, terraces sloping into the garden, and gardens to the sea. Mrs. de Winter saw through one of the glass windows that the hall of the house was full of people. Seeing this, Maxim swore softly because he didn't want a reception for his arrival.

The context of the above data is the act of righteous indignation from Maxim de Winter, who, although he did not like it, still faced the welcoming ceremony of himself and his wife in his own house held by Mrs. Danvers (head of household at Maxim's residence). Maxim is worried that the welcoming ceremony by all the staff of his house and plantation will make his wife awkward and uncomfortable. This is Maxim's proper indignation behavior that can keep his irritation at something he doesn't like by pretending to accept it in



order to keep a good impression and calm his new wife's feelings. This is Maxim's righteous indignation who can withstand his irritation with something he doesn't like by pretending to accept it in order to maintain a good impression and calm the feelings of his new wife. This data shows that in the sphere of indignation, righteous indignation is between revenge as deficiency and prejudice as excess.

Based on the results of the data analysis above, the virtue ethic value from main character in novel of *Rebecca* by Daphne Du Maurier is compatible with righteous indignation, which is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of indignation. Righteous indignation is an act or feeling that is in the golden mean between malicious enjoyment/spitefulness (deficiency) and envy (excess). In this virtue ethic, the righteous indignation value in the novel of *Rebecca* by Daphne Du Maurier can be seen from the actions or feelings from main character who still faced the welcoming ceremony of himself and his wife in his own house held by Mrs. Danvers (head of household at Maxim's residence), even though Maxim actually did not like these activities. Maxim is worried that the welcoming ceremony by all the staff of his house and plantation will make his wife awkward and uncomfortable.

### 3. Proper Ambition

Proper ambition is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of honour and dishonor in minor scale. Proper ambition is an act or feeling that is in the golden mean between unambitiousness/undue humility (deficiency) and ambition/empty (excess).

The results of the study found the proper ambition virtue ethics from main character in the novel of *Rebecca* by Daphne Du Maurier. This study only found 1 (one) data identified as the value of proper ambition from Aristotle's virtue ethics. The following is an analysis of the proper ambition from main character in the novel.

*“Mrs Danvers,” I heard myself saying, “I hope we shall be friends and come to understand one another. You must have patience with me, you know, because this sort of life is new to me, I’ve lived rather differently. **And I do want to make a success of it, and above all to make Mr de Winter happy.** I know I can leave all household arrangements to you, Mr de Winter said so, and you must just run things as they have always been run; I shan’t want to make any changes”* (*Rebecca*, p.80).

The setting of the above data occurs during the day when Mrs. Danvers escorts and shows the bedroom for Mrs. de Winter. Mrs. Danvers' cold attitude and words that seemed less friendly triggered Mrs. de Winter to openly declare her ambition to be Maxim de Winter's wife in the Manderley house.

The context of the data above is the proper ambition of Mrs. de Winter who is determined to make her new life successful as Maxim de Winter's wife, but her most important ambition is to make her husband happy. This is Mrs. de Winter's proper ambition who is determined to create a happy home life together with her beloved husband. This data shows that in the scope of honour and dishonour on a minor scale, proper ambition is between having no ambition as the deficiency and too ambition as the excess.

Based on the results of the data analysis above, the virtue ethic value from main character in novel of *Rebecca* by Daphne Du Maurier is compatible with

proper ambition, which is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of honour and dishonour on minor scale. Proper ambition is an act or feeling that is in the golden mean between no ambition (deficiency) and too ambition (excess). In this virtue ethic, the proper ambition value in the novel of *Rebecca* by Daphne Du Maurier can be seen from the actions or feelings from main character who has the ambition to create a harmonious and happy home life with her beloved husband.

#### 4. Wittiness

Wittiness is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of conversation. Wittiness is an act or feeling that is in the golden mean between boorishness (deficiency) and buffoonery (excess). The results of the study found the wittiness virtue ethics from main character in the novel of *Rebecca* by Daphne Du Maurier. This study found 2 (two) data identified as the value of wittiness from Aristotle's virtue ethics. The following is an analysis of the wittiness from main character in the novel.

*“Please don't worry, Mrs Danvers,” I said. “I'm sure he will be pleased with everything. **But I'm sorry it's given you so much trouble.** I had no idea he was having rooms redecorated and furnished. He shouldn't have bothered. I'm sure I should have been just as happy and comfortable in the west wing” (Rebecca, p.81).*

The setting of the data above is the same as the previous data, which occurs during the day when Mrs. Danvers finishes showing and explaining Mrs. de Winter's bedroom. When Mrs. Danvers was about to get out and still stood in the doorway with her hands on the open handle. He advised to be notified if Mrs. de Winter found something not liked in the bedroom.

The context of the data above is the wittiness of Mrs. de Winter who is just making small talk by apologizing to Mrs. Danvers for having inconvenienced the head of the household to arrange her room. Although in fact it was Mrs. Danvers' job as head of the household at the Manderley house. This is Mrs. de Winter's wittiness who is basically grateful for the hard work of her husband's employees who have done a good job. These data suggest that within the scope of the conversation, wittiness lies between speaking harsh words as deficiency and laughing or mocking as excess. The second data that has been found for virtue ethic of wittiness is presented as below:

*"I'm very sorry I disturbed you while you were writing, Madam."*

*"You didn't disturb me at all," I said; "please don't apologize" (Rebecca, p.94).*

The setting of the above data occurs in the morning in the morning room of the Manderley house. At that time Mrs. de Winter sat at the desk and received a call from Mrs. Danvers, who asked for a menu for lunch later. Since Mrs. de Winter did not have a menu preference, she asked Mrs. Danvers to serve the same menu as her ex-husband (*Rebecca*).

The context of the data above is the wittiness of Mrs. de Winter who asked Mrs. Danvers not to apologize to her. Mrs. de Winter felt that she was not bothered by Mrs. Danvers' calls. It is Mrs. de Winter's wittiness that does not want the staff who work in her husband's house to hesitate with her as long as they do a good job. These data suggest that within the scope of the conversation,

wittiness lies between speaking harsh words as deficiency and laughing or mocking as excess.

Based on the results of the data analysis above, the virtue ethic value from main character in novel of *Rebecca* by Daphne Du Maurier is compatible with wittiness, which is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of conversation. Wittiness is an act or feeling that is in the golden mean between boorishness (deficiency) and buffoonery (excess). In this virtue ethic, the wittiness value in the novel of *Rebecca* by Daphne Du Maurier can be seen from the actions or feelings from main character who apologizes for appreciating the staff who has carried out their work and prohibits the staff from apologizing to him for carrying out their duties.

## 5. Temperance

Temperance is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of pleasure and pain. Temperance is an act or feeling that is in the golden mean between insensibility (deficiency) and licentiousness/self-indulgence (excess). The results of the study found the temperance virtue ethics from main character in the novel of *Rebecca* by Daphne Du Maurier. This study only found 1 (one) data identified as the value of temperance from Aristotle's virtue ethics. The following is an analysis of the temperance from main character in the novel.

*"I can tell by the way you dress that you don't care a hoot what you wear," she said. I glanced at my flannel skirt apologetically.*

*"I do," I said. "I'm very fond of nice things. I've never had much money to spend on clothes up to now" (Rebecca, p.108).*



The setting of the above data occurs at noon after lunch. Maxim suggests that Beatrice (his sister) and Mrs. de Winter (his wife) go to the park. The two women obeyed and walked on the lawn talking about many things. Beatrice criticized her brother-in-law's appearance, from the hair to the flannel outfit Mrs. de Winter was wearing.

The context of the above data is the temperance of Mrs. de Winter, who only wore the clothes she could afford. Even though he actually likes good things, he can't afford it because of its high price. This is the temperance of Mrs. de Winter who only buys and uses things that are priced according to her financial capabilities. These data show that in the scope of pleasure and pain, temperance is between liking cheap goods as deficiency and hedonic as excess.

Based on the results of the data analysis above, the virtue ethic value from main character in novel of *Rebecca* by Daphne Du Maurier is compatible with temperance, which is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of pleasure and pain. Temperance is an act or feeling that is in the golden mean between insensibility (deficiency) and licentiousness/self-indulgence (excess). In this virtue ethic, the temperance value in the novel of *Rebecca* by Daphne Du Maurier can be seen from the actions or feelings from main character who only buys and uses things that are priced according to her financial capabilities.

## 6. Courage

Courage is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of fear and confidence. Courage is an act or feeling that is in

the golden mean between cowardice (deficiency) and rashness (excess). The results of the study found the courage virtue ethics from main character in the novel of *Rebecca* by Daphne Du Maurier. This study found 3 (three) data identified as the value of courage from Aristotle's virtue ethics. The following is an analysis of the courage from main character in the novel.

*I looked up from Jasper, my face red as fire. "Darling," I said, "I meant to tell you before, but -but I forgot. **The fact is I broke that cupid when I was in the morning-room yesterday**" (Rebecca, p.153).*

The setting of the above data takes place in the library after lunch. Frith reports to Maxim that they have lost a precious cupid statue. Mrs. Danvers accuses Robert of hiding valuable ornaments from the morning room. Maxim then told Frith to call Mrs. Danvers. After Frith left, Maxim looked annoyed. In the library room now live Maxim, Mrs. de Winter (his wife), and Jasper (their pet dog).

The context of the data above is the act of courage from Mrs. de Winter who confessed to Maxim that she had broken the cupid statue in the morning room yesterday. Mrs. de Winter intended to tell Maxim beforehand, but she forgot. It was Mrs. de Winter's courage to admit her guilt to her husband that she had broken a very precious ornament in their home. This data shows that in the scope of fear and confidence, courage is between pretending not to know as a deficiency and accusing others of being excess.

The second data that has been found for virtue ethic of courage is presented as below.

*“The woman buried in the crypt is not Rebecca,” he said. “It’s the body of some unknown woman, unclaimed, belonging nowhere. There never was an accident. Rebecca was not drowned at all. I killed her. I shot Rebecca in the cottage in the cove. I carried her body to the cabin, and took the boat out that night and sunk it there, where they found it today. It’s Rebecca who’s lying dead there on the cabin floor. Will you look into my eyes and tell me that you love me now?” (Rebecca, p.293).*

The setting of the above data occurs during the day in the library. At that time Captain Searle informed Maxim that the divers had found *Rebecca's* sinking boat and the corpse in it. After Captain Searle left, Maxim visited Mrs. de Winter in the library and told her a bitter truth. The context of the data above is the act of courage from Maxim de Winter who suddenly confessed to killing *Rebecca* (his previous wife) to Mrs. de Winter (his current wife). Maxim also admitted that the body that had been buried was not *Rebecca*, but someone else. This is Maxim de Winter's courage act, confessing wrongdoing to his wife for past bad deeds. This data shows that in the scope of fear and confidence, courage between acts of cowardice as a deficiency and rashness as excess. The third data that has been found for virtue ethic of courage is presented as below:

*“You think you can frighten me, don’t you, Favell?” said Maxim. “Well, you are wrong. I’m not afraid of anything you can do. There is the telephone, in the next room. Shall I ring up Colonel Julyan and ask him to come over? He’s the magistrate. He’ll be interested in your story.” Favell stared at him, and laughed.*

*“Good bluff,” he said, “but it won’t work. You wouldn’t dare ring up old Julyan. I’ve got enough evidence to hang you, Max, old man.” Maxim walked slowly across the room and passed through to the little room beyond. I heard the click of the telephone (Rebecca, p.360-361).*

The setting of the above data occurs in the library at seven o'clock in the evening when it rains. At that time, Jack Favell came to see Maxim, but he was

actually met by Mrs. de Winter because Maxim was not home yet. Not long ago, Maxim came and got into an argument with Jack. Jack persists in his belief that Maxim is *Rebecca's* killer, even showing evidence that *Rebecca* could not possibly have committed suicide by drowning herself with her boat. Jack continues to try to corner Maxim into admitting his actions that have killed *Rebecca*.

The context for the data above is Maxim de Winter's courage, which states that he is not afraid of anything that Jack Favell can do. To prove his courage, Maxim offers Jack to call and ask Colonel Julyan (the police who handled the case of *Rebecca's* death) to come. But Jack even mocked that Maxim would not dare to do this. Maxim also answered the taunt by actually calling Colonel Julyan. It is Maxim de Winter's courageous act of asking the police to come to meet the person who accused him of being a murderer. This data shows that in the scope of fear and confidence, courage between acts of cowardice as a deficiency and rashness as excess.

Based on the results of the data analysis above, the virtue ethic value from main character in novel of *Rebecca* by Daphne Du Maurier is compatible with courage, which is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of fear and confidence. Courage is an act or feeling that is in the golden mean between cowardice (deficiency) and rashness (excess). In this virtue ethic, the courage value in the novel of *Rebecca* by Daphne Du Maurier can be seen from the actions or feelings from main character who admits her mistake has broken valuables, admits his actions have



committed a murder in the past, and asks the police to come to meet the person who accused him of being a murderer.

## 7. Good Temper

Good temper or patience is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of anger. Good temper is an act or feeling that is in the golden mean between lack of spirit/irascibility (deficiency) and irascibility (excess). The results of the study found the good temper virtue ethics from main character in the novel of *Rebecca* by Daphne Du Maurier. This study found 2 (two) data identified as the value of good temper from Aristotle's virtue ethics. The following is an analysis of the good temper from main character in the novel.

*She spoke to me when we turned out of the village. "My dear," she began, "I'm so dreadfully sorry. I don't know what to say."*

*"Don't be absurd, Beatrice," I said hurriedly, "**it doesn't matter a bit. It's absolutely all right.**"*

*"I had no idea she would do that," said Beatrice. "I would never have dreamt of taking you to see her. I'm so frightfully sorry."*

*"**There's nothing to be sorry about. Please don't say any more**" (Rebecca, p.204).*

The setting of the data above occurs after lunch at half past three. Beatrice comes to Manderley and invites Mrs. de Winter to meet Maxim's grandmother in a village. At first Maxim's grandmother was kind because she mistook Mrs. de Winter for *Rebecca*. But after learning about his mistake, Maxim's grandmother went berserk and wanted to meet *Rebecca*. Beatrice immediately invited Mrs. de Winter to come home. On the way home in the car, Beatrice



feels guilty and apologizes to Mrs. de Winter for what Maxim's grandmother said.

The context of the above data is the good temper of Mrs. de Winter who takes issue with Beatrice's actions to bring her together with Maxim's grandmother. Beatrice feels guilty to Mrs. de Winter because Maxim's grandmother compliments and misses *Rebecca* (Maxim's former wife) in front of Mrs. de Winter (Maxim's current wife). It was Mrs. de Winter's act of good temper who was not angry or offended at her husband's grandmother who was not there to accept her and at her sister-in-law who brought them together. This data shows that in the scope of anger, good temper is between lack of enthusiasm as a deficiency and irritability as excess. The second data that has been found for virtue ethic of wittiness is presented as below:

*“Go and change,” he said, “it does not matter what you put on. Find an ordinary evening frock, anything will do. Go now, before anybody comes.”*

*I could not speak; I went on staring at him. His eyes were the only living things in the white mask of his face (Rebecca, p.234).*

The setting of the data above occurs at night when a costume party is held at Manderley. Mrs. de Winter appears dramatically at the top of the stairs in a costume based on a painting by Caroline de Winter (Maxim's great-grandmother). Maxim and his family who were present were surprised to see Mrs. de Winter's appearance. Maxim's expression immediately showed displeasure.

The context of the data above is the good temper of Maxim de Winter who tried to hold back his anger by telling his wife to change clothes

immediately before the guests came to a costume party held at their house. The costumes worn by Mrs. de Winter actually reminded Maxim of *Rebecca*, his wife who had died. This is the act of good temper from Maxim de Winter who is holding back his anger because his wife's actions have stirred up his bad memories. These data indicate that in the scope of anger, good temper is between acts of lack of enthusiasm as deficiency and irritability as excess.

Based on the results of the data analysis above, the virtue ethic value from main character in novel of *Rebecca* by Daphne Du Maurier is compatible with good temper, which is the value of Aristotle's virtue ethics on one's actions or feelings within the sphere of anger. Good temper is an act or feeling that is in the golden mean between lack of spirit/irascibility (deficiency) and irascibility (excess). In this virtue ethic, the good temper value in the novel of *Rebecca* by Daphne Du Maurier can be seen from the actions or feelings from main character who is not angry with an accidental incident and withholding anger for actions based on ignorance.

## **B. Discussion**

Based on the results of the data analysis described above, the researcher found that the ethical values in novel of *Rebecca* Daphne Du Maurier contain Aristotle's virtue ethics. The value of Aristotle's virtue ethics in the novel includes 7 (seven) values of golden mean virtue ethics, namely friendliness, magnificence, righteous indignation, proper ambition, wittiness, temperance, courage, and good temper.

The *first* ethical value in the novel *Rebecca* by Daphne Du Maurier is *friendliness*. This virtue ethic can be seen from the actions or feelings of the main character who offering more coffee to new friend, being a good listener in conversations with talkative women, taking a girl's handkerchief that has fallen, lending a coat to a friend when the cold wind blows, and to hug and comfort a partner who is feeling anxious and worried, apologizes when he feels that his words can offend others, and when he ignores the interlocutor due to being lost in daydreams.

The friendliness value in the novel is based on friendship of virtue. As stated by Lawrence & Monisha (2018) that in friendship the philosophical thought is common to follow Aristotle (Nicomachean Ethics, Book VIII). The Greek philosopher Aristotle differentiates friendship in three kinds. They are the friendship of pleasure, utility, and of virtue. Although it is very difficult to differentiate these things. But these three things are the reason to love our friends. That is, out of pleasure I love my friend, or the usefulness the person or because of his virtuous character. But all these three kinds of friendship resemble the love that had on the person in the intimate personal but not for your own. It is found that if you benefit your friend because, ultimately, of the benefit you receive, it would seem that you don't love your friend properly for his own sake, and your friendship is not a proper relationship. It looks like you get pleasure and utility from your friend. But virtual friendship is purely depending on the character of his friend. It is genuine, non-deficient friendship, for this reason, the spiritual person ignores utility friendship, pleasure deriving friendship. The purification of friendship makes the person be virtuous and transform the person in search of truth.

The *second* ethical value in the novel *Rebecca* by Daphne Du Maurier is of *righteous indignation*. This virtue ethic can be seen from the actions or feelings of the main character who still faced the welcoming ceremony of himself and his wife in his own house held by Mrs. Danvers (head of household at Maxim's residence), even though Maxim actually did not like these activities. Maxim is worried that the welcoming ceremony by all the staff of his house and plantation will make his wife awkward and uncomfortable. This is in accordance with what Bommarito (2017) stated righteous indignation, then, is not a redundant phrase (to count as righteous). Indignation must be angering that manifests concern for moral rights. Such indignation manifests a concern for the wellbeing of others and for fairness and so reflects well on one's moral character. To feel righteous indignation over human trafficking is virtuous because it manifests concern for the rights and wellbeing of others, a morally important concern.

The *third* ethical value in the novel *Rebecca* by Daphne Du Maurier is of *proper ambition*. This virtue ethic can be seen from the actions or feelings of the main character who has the ambition to create a harmonious and happy home life with her beloved husband. This is in accordance with what Bommarito (2017) stated righteous indignation, then, is not a redundant phrase (to count as righteous). Indignation must be angering that manifests concern for moral rights. Such indignation manifests a concern for the wellbeing of others and for fairness and so reflects well on one's moral character. To feel righteous indignation over human trafficking is virtuous because it manifests concern for the rights and wellbeing of others, a morally important concern.

Proper or right ambition is in the middle of an ambition that is too much and too little. As stated by Aristotle that man is proud who think himself worthy of great things being worthy of them, for he who does so beyond his desert is a fool, but no virtuous man is foolish or silly. The proud man, then, is the man we have described for he who is worthy of little and implies himself of little is temperate, but not proud; for pride implies greatness, as beauty implies a good-sized body, and little people may be neat and right proportioned. It is a mean between too much and too little ambition which can be described as right ambitions (Adindu, 2018).

The *fourth* ethical value in the novel *Rebecca* by Daphne Du Maurier is of *wittiness*. This virtue ethic can be seen from the actions or feelings of the main character who apologizes for appreciating the staff who has carried out their work and prohibits the staff from apologizing to him for carrying out their duties. Based on these actions, the main character can be said to be a virtuous person, and a virtuous person is usually also intelligent. As Aristotle claims, in his *Nicomachean Ethics*, that in addition to being, for example, just and courageous and temperate, the virtuous person will also be witty. Very little sustained attention, however, has been devoted to explicating what Aristotle means when he claims that virtuous persons are witty or to justifying the plausibility of the claim that wittiness is a virtue. It becomes especially difficult to see why Aristotle thinks that being witty is a virtue once it becomes clear that Aristotle's witty person engages in what he calls 'educated insolence'. Insolence, for Aristotle, is a form of slighting which, as he explains in the *Rhetoric*, generally causes the person slighted to experience shame and anger (Johnston, 2020).



The *fifth* ethical value in the novel *Rebecca* by Daphne Du Maurier is of *temperance*. This virtue ethic can be seen from the actions or feelings of the main character who only buys and uses things that are priced according to her financial capabilities. This action is in accordance with that stated by Aristotle that temperance is a mean with regard to pleasures. The temperate man desires pleasurable things and chooses them because they are pleasurable; he is pained when he fails to get the object of his desire. A temperate person is moderately disposed with regard to pleasure and pains. He loves such pleasures as right reason dictates. It keeps the desiring part of the soul in harmony with reason (Adindu, 2018).

The *sixth* ethical value in the novel *Rebecca* by Daphne Du Maurier is of *courage*. This virtue ethic can be seen from the actions or feelings of the main character who admits her mistake has broken valuables, admits his actions have committed a murder in the past, and asks the police to come to meet the person who accused him of being a murderer. Courage to be candid in telling the truth is a very important virtue ethics. That is why, the first virtue discussed by Aristotle is courage order wise called bravery. It is a mean between rashness and cowardice. A brave person is one who faces and fears what should for the right reason, in the right manner and at the right time. He performs his actions for the sake of what is noble. A brave man is one who is fearless in facing a noble death. Courage is a mean with respect to things that inspire confidence or fear, in the circumstances that have been stated; and it chooses or endures things because it is noble to do so, or because it is base not to do so. The vice of courage is rash. The rash man is boastful and only a pretender to courage. The man who exceeds

fear is a coward, for he fears both what he ought not and as he ought not, and all the similar characterizations attached to him (Adindu, 2018).

The *seventh* or last ethical value in the novel *Rebecca* by Daphne Du Maurier is of *good temper*. This virtue ethic can be seen from the actions or feelings of the main character who is not angry with an accidental incident and withholding anger for actions based on ignorance. The virtue that is a mean with respect to anger is good temper. The excesses are irascibility or bitterness. On this Aristotle writes, “Good temper is a mean with respect to anger, the middle state being unnamed, and the extremes almost without a name as well, we place good temper in the middle position, though it inclines towards the deficiency, which is without a name. The excesses might be called a sort of 'irascibility'. For the passion is anger, while its causes are many and diverse (Adindu, 2018).

## CHAPTER IV

### CONCLUSION AND SUGGESTION

In this chapter, researchers convey the conclusions and suggestions in this study. Conclusions are the answers to the problems under study, and suggestions contain points that need to be considered and developed in relation to the results of this study.

#### A. Conclusion

Based on the results of the research and discussion described in the previous chapter, it can be concluded that there are seven ethical values of Aristotle's virtues found in novel of *Rebecca* by Daphne Du Maurier, namely friendliness, righteous indignation, proper ambition, wittiness, temperance, courage, and good temper. The values of virtue ethics that were found were dominated by friendliness, which shows that the main character in the novel is a person who is good at socializing and likes to help others so that many people like him. The found ethical values of virtue are also in line with or not against the teachings of Islam.

#### B. Suggestion

Based on the conclusions in this study, there are several suggestions that can be conveyed, which are as follows:

1. For students, especially in learning English Letters, it is suggested to increase their knowledge and insight into literary psychology, especially regarding ethical values in a literary work in order to help understand the dynamics of the characteristics and life behavior of a character.

2. For teachers, it is suggested that in teaching language and literature the ethical values of the main character in a literary work are also conveyed, so that students can more easily understand the actions and feelings of the main character in a literary work.



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