

**CHARACTER EDUCATION REFLECTED
IN *THE LION KING* MOVIE (1994)**

A FINAL PROJECT

**Presented as Partial Fulfillment of the Requirements
to Obtain the Sarjana Sastra Degree
in English Literature**



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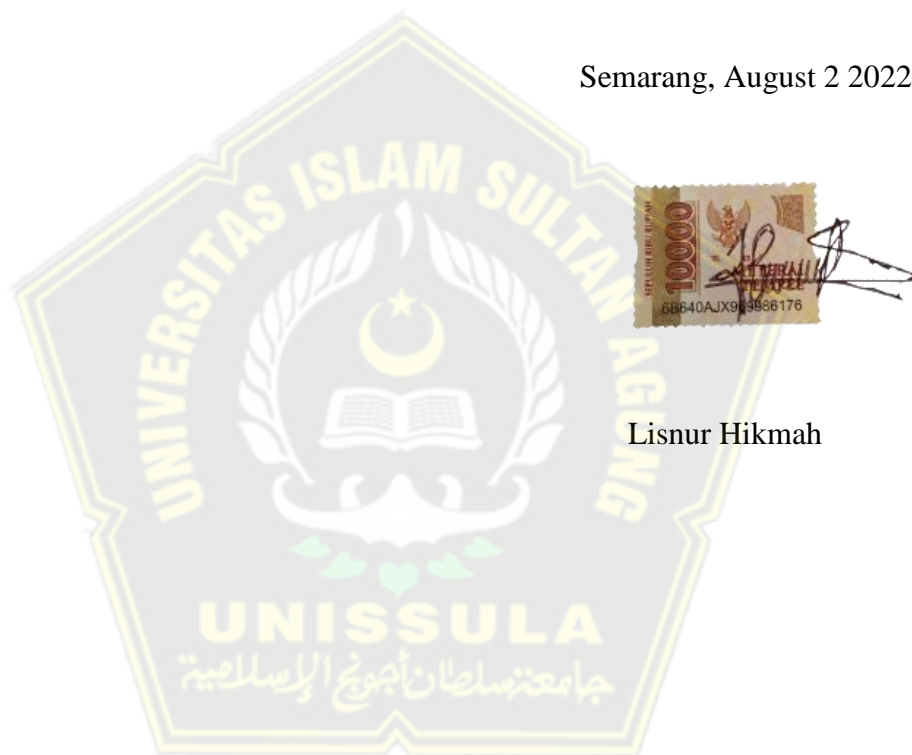


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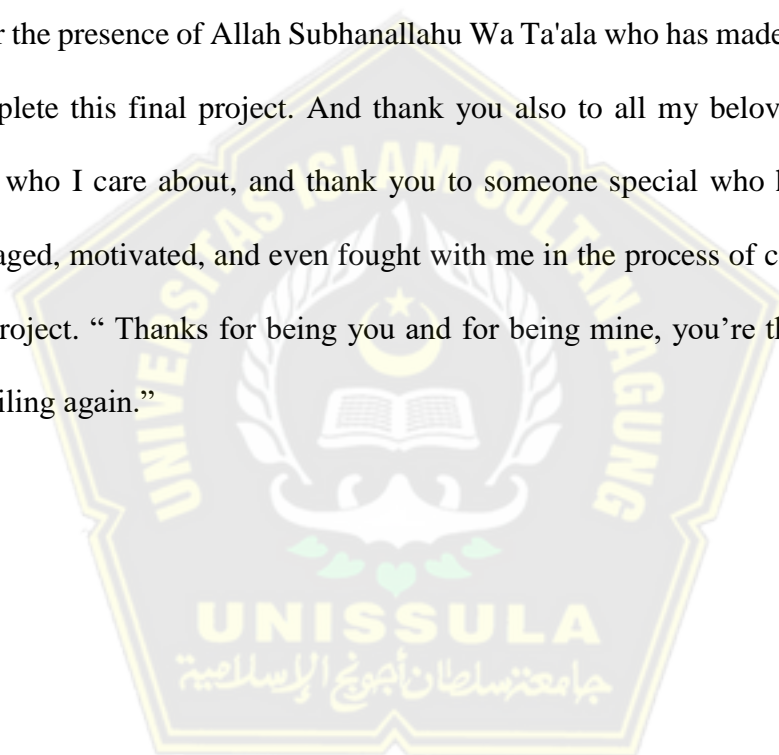
MOTTO AND DEDICATION

MOTTO

“Work hard in silence, let your success be your noise”

DEDICATION

I dedicate this final project to my parents and my friends. Alhamdulillah, I thank God for the presence of Allah Subhanallahu Wa Ta'ala who has made it easy for me to complete this final project. And thank you also to all my beloved family and friends who I care about, and thank you to someone special who has supported, encouraged, motivated, and even fought with me in the process of completing this Final Project. “ Thanks for being you and for being mine, you’re the reason why I’m smiling again.”



ABSTRACT

Hikmah, Lisnur, 30801800021. Character Education Reflected in the Lion King Movie (1994). A Final Project of Language and Communication Science. English Literature Program. Sultan Agung Islamic University Semarang. Advisor: Idha Nurhamidah, S.S., M.Hum.

This research aims at exploring the character education theorized by Thomas Lickona which are delivered by Zazu hornbill to prince Simba in *The Lion King Movie (1994)* produced by Walt Disney Feature Animation Company. He is a majordomo or an advisor to Lion King Mustafa of Simba Lion Club. He is also a nanny as well as a teacher of the prince Simba who is only a cub.

This research uses descriptive qualitative to analyze the data. Several steps are used to collect the data, such as watching the movie and reading the movie script, identifying the data, classifying the data, and reducing the data.

The results showed that the character Zazu got several character education, especially efforts in the formation of prince character through education which can be seen from actions such as responsibility, respect, courage, self-discipline, and caring. The function of character education aims at instilling and shaping behavior or character obtained from moral awareness, moral thinking, and decision-making.

Keywords : *character education, thomas lickona, zazu, the lion king movie*

INTISARI

Hikmah, Lisnur, 30801800021. Pendidikan Karakter yang Tercermin dalam Film The Lion King (1994). Tugas Akhir Ilmu Bahasa dan Komunikasi Program Sastra Inggris. Universitas Islam Sultan Agung Semarang. Pembimbing: Idha Nurhamidah, S.S., M.Hum.

Penelitian ini bertujuan untuk mengeksplorasi nilai-nilai pendidikan karakter yang diteorikan oleh Thomas Lickona yang disampaikan oleh Enggang Zazu kepada pangeran Simba dalam The Lion King Movie (1994) yang diproduksi oleh perusahaan Walt Disney Feature Animation. Dia adalah mayordomo atau penasihat Lion King Musafa dari Simba Lion Club. Ia juga seorang pengasuh sekaligus guru dari pangeran Simba yang hanya seorang anak kecil.

Penelitian ini menggunakan penelitian deskriptif kualitatif dalam menganalisis data. Beberapa langkah yang digunakan untuk mengumpulkan data yang diperlukan seperti menonton film dan membaca skrip film, mengidentifikasi data, mengklasifikasi data dan mengurangi data.

Hasil penelitian menunjukkan bahwa karakter Zazu mendapatkan beberapa nilai pendidikan karakter, terutama upaya pembentukan karakter pangeran melalui pendidikan yang dapat dilihat dari tindakan seperti tanggung jawab, rasa hormat, keberanian, disiplin diri, dan kepedulian. Fungsi pendidikan karakter bertujuan untuk menanamkan dan membentuk perilaku atau karakter yang diperoleh dari kesadaran moral, pemikiran moral, dan pengambilan keputusan.

kata kunci: pendidikan karakter, thomas lickona, zazu, film the lion king (1994)

ACKNOWLEDGMENT

Alhamdulillah Robbil Alamiin

In the name of Allah Subhanallahu Wa Ta'ala who gives me mercies and blessings so that I can finish this final project. Shalawat and greetings we extend to our lord Prophet Muhammad SAW., who has brought us from darkness to enlightenment.

The writing of this final project, *Character Education Reflected in The Lion King Movie (1994)*, was prepared to fulfill the requirements to obtain a Bachelor's degree in English Literature at the Sultan Agung Islamic University. While completing this writing, even a few difficulties came along his journey. However, many parties have helped and supported in all these situations, so the writing of this final project can be completed properly. Therefore, on this occasion I would like to thank all those who were on my journey to complete this thesis:

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‘THANK YOU GUYS FOR ALWAYS SUPPORTING ME, YOU’RE GUYS
AMAZING!’

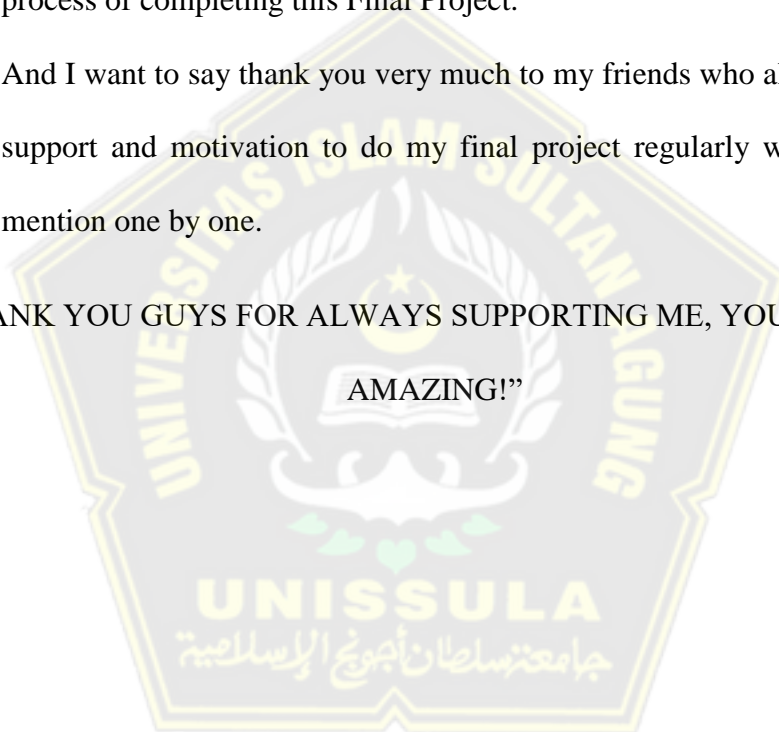


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CHAPTER I

INTRODUCTION

A. Background of Study

Literary work is one of the descriptions of the pattern of people's lives which is used as imagination by the writer in the form of writing. The writing referred to by the author is usually formed from various social problems experienced and felt by a person, then made into an idea or idea. From these ideas a literary work can be developed quickly.

Language is a form of human communication tool in the form of sound through a taster, where every sound that is issued always has a meaning. In using language, always have the speech that will be spoken when the speaker and the interlocutor communicate. Language itself has the meaning as a means of carrying out all types of activities, including as a means of conveying information, requesting information, expressing happiness, expressing sadness, sharing advice, and sharing other things that cannot be conveyed and can only be done with an action. Usually when we use everyday language to communicate as formal or informal speech. Formal language speech is usually used at certain events, such as speeches, presentations, debates, and so on whereas we usually use informal speech in everyday language.

Character education in the present era is increasingly becoming an important role in preparing the next generation of good children. Character education is expected by the nation's children to grow and develop their character.

Character education according to Thomas Licking which contains three main elements, namely wise (knowing the good), loving (desiring the good), and doing (doing the good). So that you can get all the information and introduction that is worth going through. Without proper handling, the character of the nation, especially the younger generation, will not be focused, and the human aspect will be destroyed and devoid of morals.

Literature is an imaginative work that describes human life in a society that can be enjoyed, understood, and utilized by the community as well. The forms of literary works such as drama, poetry, short stories, films, and novels. Literary work has its definition taken from each different literary expert. As in the term literature itself, where literature is a term that can be used to describe written or spoken material. Literature is broadly used to describe anything from creative writing to more technical or scientific work, but the term is most often used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction.

At this time we really need good character to be fully human. Besides that we also need the strength of the mind, heart, and willingness to have quality character such as having good judgment on others, having honesty, empathy, caring, perseverance, and having a disciplined attitude. Given the above explanation, this study is titled “Character Education as Reflected in *The Lion King Movie*” focusing on the concept of character education in theory Thomas Lickona. Character is closely related to morals, so a person with character is someone who has positive moral qualities. Moreover it can be concluded if education is a

character that implicitly means building traits or behavior patterns that are based on or related to a positive moral dimension. Character is also from the values of human behavior related to God, oneself, and fellow humans to create a good environment.

Character Education has a unique spot in instruction, particularly in Indonesia. The truth of the matter is that there are still some degenerate practices appeared by certain young people. This shows that character education in Indonesia is as yet not ideal. Because of the advancement of innovation and correspondence, there are a few elective methods of learning character education. For instance by observing great movies that contain loads of character education esteems, yet in actuality, not all movies contain great qualities that are helpful for learning character education. The film actually should be checked for qualification. Along these lines, this examination was directed to investigate the character education esteems of the character Zazu in the movie *The Lion King*. There are five fundamental beliefs stated by the Ministry of Education and Culture (2017) which are talked about in this examination. Likewise, the aftereffects of this examination are the estimation of Zazu's character education in the film *The Lion King* dependent on five fundamental beliefs put forward by the Ministry of Education and Culture, where no past specialist has explicitly inspected the estimation of character education in *The Lion King (1994)* film. Explicitly utilizing the hypothesis of the five basic beliefs revised by the Ministry of Education and Culture (2017).

Films are a part of mass media in the study of modern communication that affects the audience.

According to Dewojati, Cahyaningrum, The film is also one of the unique literary genres because it has building elements that are different from other literary genres (2).

This influence arises from a possibility that has predicted in a negotiation process which has the meaning of the audience in the film-making process which refers to the audience in carrying out the process of negotiation and the meaning of the message that the film will convey. In the development of a film, it will have a considerable impact on social changes that exist in society. These changes are caused by various kinds of variations, such as the way of conveying the message of reality about this reality and the symbolic of reality itself, so that it can create a different condition. Apart from that, the film is also one of the types of mass media that have become part of the channel of various ideas and concepts that can create a plural effect from the broadcast side, which in turn will bring about a change for society.

The Lion King 1994 movie became one of the most successful animated films in the United States. This film also adds to Disney's income which is quite a lot. In the process of making it, the animators previously concentrated enough on making Pocahontas because they thought that the film would be more popular. When they showed a snippet from the film *The Lion King 1994* they got a pretty good reception. Because in this film tells the story of a lion cub named Simba, but in this research, we take the character Zazu who plays the majordomo Raja (the king's advisor). At the beginning of the story he has shown his obedient attitude towards the king of the jungle to be wiser in his attitude and can have behavior that

is exemplary by the forest dwellers in Pride Land, the king also gives knowledge to Zazu about how to have a brave attitude. Zazu also began to understand and began to instill this in him to have a brave attitude. Zazu cares about the king and the king's family, and Zazu is also very responsible for every task mandated by the king. Until one morning, when the king was teaching Simba about a knowledge of leadership Zazu came to give the king the morning information. Thanks to the knowledge of the king, Zazu is increasingly becoming an advisor to the king who is obedient and obedient in carrying out his duties.

Thus, based on the explanation above, the writer plans to conduct a study that analyzes the purpose of character education for Zazu's character in the film *The Lion King 1994* because this film is considered very interesting and has a good mandate to be taken and applied in everyday life. In addition chose to be relevant with a strengthening of character education using Thomas Lickona's theory. Like the character Zazu in the film *The Lion King 1994*, there is character education that can be taken to have a sense of caring and responsibility. Because as we know if the level of responsibility for someone in Indonesia is still lacking, it is very necessary to have an interesting factor so that they are interested in carrying out the learning process in improving their character education. Just as in watching an animated film or reading a fairy tale book, it is included in the learning process to take a lesson or trust.

B. Limitation of the Study

The limitation of this research lies in the character education values of Zazu as a fictional character in the film *The Lion King* (1994). The focus of this research is character education in Zazu characters which is used to support Zazu character development.

C. Problem Formulation

1. What character education reflected by Thomas Lickona found in the Zazu in *The Lion King* movie?
2. What is the function of character education reflected by Zazu in *The Lion King* movie?

D. Objectives of the Study

Based on research questions, the objectives of the study are:

1. To portray character education by Thomas Lickona in the Zazu in *The Lion King* movie.
2. To describe the function of character education reflected by Zazu in *The Lion King* movie.

E. Significance of the Study

The significance of study shows how this study can be useful and give a contribution to several areas. The present study is be useful both theoretically and practically. In the film *The Lion King* (1994) as one of the literary works that is able to educate and provide us with more knowledge. Moreover, English literature students can also practice or make a contribution to educate and channel their

knowledge about character education to the community and school children to increase their knowledge. The hope of this research is to add and embrace the many benefits of science and education for the audience through the learning of this research.

F. Organization of the Study

This study consists of five chapters. Chapter one consists of an introduction where the study provides an overview of the background of the study and the reasons for selecting the topic, limitations of the study, formulation of the problem, purpose of the study, significance of the study, organization of the study. While chapter two consists of a synopsis review regarding the character of Zazu *The Lion King Movie (1994)*, literature and discussion of the theory used in this study, such as intrinsic literary elements, theoretical review, character education in Zazu's character in the film *The Lion King (1994)* according to Thomas Lickona. Chapter three contains research methods, which discusses types of data, organizing data, and data analysis. Chapter four is explained the Finding and Discussion of the study. It consisted result of the analysis. Chapter five is explained about the Conclusion and Suggestions of the study. It consisted of Conclusion and Suggestion for the reader.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher would like to explain some theories related to the study which has strong relation with the topic. This chapter includes synopsis, intrinsic elements, and theoretical review.

A. Synopsis

The animated film "*The Lion King*" was released on May 7, 1994, and was directed by Roger Allers and Rob Minkoff. This film tells about the struggle of the figure of the King of the Jungle in maintaining peace in his territory. Zazu is the main character in Disney's 1994 animation *The Lion King*. He is a hornbill with a red beak who serves as majordomo, advisor, and ears of Mufasa. Zazu is assigned by Mufasa to maintain order in the kingdom of Pride Land. Zazu's character is very wise, full of knowledge, and has a fairly high sense of self-confidence, although it is not uncommon for him to be bullied by others, especially by Simba and Nala because of Zazu's small body. Zazu's figure is also a bird that sounds quite chatty. In addition, Zazu is also assigned to accompany Simba and Nala, although he is often annoyed by Simba's behavior. Zazu feels very happy when Simba returns to Pride Rock to remove Scar from his father's throne.

When Simba and Nala work together to distract Zazu so they can both go on an adventure to Outland. When Simba and Nala arrived in a barren area they both found the elephant grave they were looking for. When Simba attracts the attention of three Hyenas and the three Hyenas chase Simba and Nala until they are both

cornered. Luckily, Zazu manages to summon Mufasa to help save Simba and Nala from the Hyena, although shortly after the Hyena escapes Mufasa feels annoyed with Zazu for failing to keep an eye on her children. Later, Zazu was ordered to bring Simba and Nala home.

One day, Zazu saw some vultures flying. He also asked Mufasa if he should fly to see what was going on, but Mufasa ignored Zazu's question and lay down to take a nap. Without further ado, Zazu flew to where the vultures were and saw if Sarabi fell into the hole and couldn't get out. Then Zazu flew to tell Mufasa who jumped and ran into the canyon. But Mufasa couldn't find a way to save Sarabi. And Zazu also found a tree trunk, then the trunk was pulled by Mufasa to help Sarabi out and climb from the hole.

When Scar devises a plan involving Simba to engineer an invasion of the hyenas and their minions to kill his brother so that Scar can take over the throne of his kingdom. But when Zazu wanted to tell Mufasa to ask for his help, he was hit by Scar against the wall and he was knocked unconscious. After Mufasa came to save Simba he was killed by Scar and Simba fled, then Zazu came to Pride Land to tell Sarabi that her husband had been killed by Scar, and Zazu comforted Sarabi.

After a few years, Zazu appears again in a scene where Scar takes over the kingdom of the Pride Lands. And in that scene, Zazu is imprisoned in a cage made of ribs and stone, he is forced to entertain Scar by singing songs. When the Hyena came to Scar to complain that the Hyena lacked food and water, Scar casually

pleaded to eat Zazu. Even though Scar advised the hyenas to eat Zazu because he wanted revenge on Zazu.

After that, Simba returned to usurp his father's throne. Timon, Pumba, and Rafiki fight against the hyenas, while Simba fights his uncle. Zazu pleaded with Timon to help him out of the rib cage, but Timon got into the rib cage instead because he was being chased by hyenas. Pumba also came to the rescue and chased away the hyenas after Banzai had accidentally mistreated him. Zazu is released with Timon and joins the two in pursuit and shouts of victory.

As an advisor to the king, Zazu embarks on a very broad, diplomatic, and decisive adventure. But on the other hand, Zazu is not taken seriously by other characters, especially by Simba and Nala, who often teased Majordomo as a child. Even Mufasa joined in to tease Zazu. But Zazu is without a doubt, he is very loyal to the king and has proven his usefulness as an advisor on any occasion. Zazu as the king's eyes and ears knows a lot and tells everything, especially when problems arise. If it wasn't for Zazu, by the time Simba and Nala caught the attention of three Hyenas and were cornered they would have been pounced on by the three Hyenas. Because it was Zazu who had informed Mufasa about the dangerous situation before things got worse.

And this is one of the public responses commenting on the film The Lion King. Unfortunately, the Lion King remake is less memorable for several reasons. First, and foremost, is the weakness in the depiction of the character Scar (Chiwetel Ejiofor). In the animated version, Scar is a cunning and manipulative character. In

front of Mufasa, he pretends to be a good brother, but in hindsight, he is an evil, jealous, and depressive lion. But basically what we have here is a drama, with comedy that sometimes lifts the mood. The result is surprising seriousness; this isn't the frivolous game with cute animals you might expect from an ad. although the film might be a bit scary and sad for very young children, I think it's a positive thing that "The Lion King" is dealing with a real problem by processing the realities of life in the story, and children can prepare themselves for more difficult lessons later. Simba's story.

There are several awards received by The Lion King 1994 film, namely, Academy Award for Best Original Song, Academy Award for Best Original Music, Golden Globe Award for Best Musical or Comedy Film, Nickelodeon Kids' Choice Award for Favorite Film, Satellite Award for Best Yout DVD, and an Annie Award for Best Animated Film.

B. Review of Related Literature

B.1 Review of Preview Studies

The first research is a thesis written by Made Yudhi Hari Premana (2020) entitled The Identification of Character Education Values in Characterization of Simba in *The Lion King (1994)* Movie. In his thesis, he identified educational values in the characterization of Simba. The object is the same as the previous thesis which used the 1994 film The Lion King, but Premana's thesis discusses more specifically the educational values of the main character, Simba.

The second study is a thesis written by Roihani Faiziyah (2021) entitled Analysis of Character Educational Values in The Main Character of The Lion King's Movie by Simba. He wanted to know about the value of character education depicted in Simba's character in The Lion King. This method uses qualitative research. Therefore, this study found that the educational values in Simba's character are: honesty, brave, peace, confidence, and potential, self-discipline and moderation self, purity. The dominant character with character education values in the film The Lion King. Simba has an effort to maintain the dignity of his family and kingdom which shows more than one moral value, especially tolerance, patriotism, independence, peace, and responsibility.

Those two studies above help the author to reveal the differences between the three studies related to the author's research. In contrast to the three related studies, the first research focuses more on analyzing the main character's growth process in personal development. Meanwhile, the second and third studies focus on deepening the value of character education in films, especially on the main character, Simba.

B.1.1 Character Education Thomas Lickona

Character education has become the concern of various countries in order to prepare a quality generation, not only for the benefit of individual citizens but also for citizens of society as a whole. Character education can be interpreted as the deliberate use of all dimensions of school life to foster optimal character development (deliberate efforts from all dimensions of social life to assist optimal character formation).

Thomas Lickona stated that the notion of character education is a deliberate effort to help someone understand, pay attention to, and practice core ethical values. And he also mentions that character education is an unintentional effort to have good morals or ethics, namely being able to have the quality of a good sense of humanity, not only good for individuals but also good for society as a whole. Thomas Lickona also defines character education as an effort that is deliberately taken from all dimensions of social life to help shape character optimally.

The terminology of character education was introduced in the 1900s. Thomas Lickona is considered to be the bearer, especially when he wrote a book entitled *The Return of Character Education* and later his book, *Educating for Character: How Our School Can Teach Respect and Responsibility*. Character education according to Thomas Lickona contains three main elements, namely knowing the good, loving-kindness (desiring the good), and doing the good (doing the good). So, character education carries the same mission as moral education or moral education.

Terminologically, the meaning of character as put forward by Thomas Lickona: A reliable inner disposition to respond to situations in a morally good way. According to Thomas Lickona, good character includes knowledge of goodness, then creates commitment (intention) towards goodness, and ultimately does good. In other words, a character refers to a series of knowledge (cognitive), attitudes (attitudes), and motivation (motivations), as well as behavior (behavior) and skills (skills).

According to Thomas Lickona, there are nine character education which include the following core characters:

First, Responsibility, According to Thomas Lickona in Mardiyah and Setiawati, responsibility has the meaning of not evading, when asked for an explanation of one's actions. Being responsible means being able to ask for an explanation of his behavior and not only being able to answer but also having to answer (10).

According to Dalmeri Mawardi, responsibility is a person's behavior to carry out the duties and obligations that should be carried out to oneself, the community, the surrounding environment, the State, and to God Almighty. In addition, responsibility also has a meaning as a way of a person's behavior to choose a choice that will be made in life, must also be ready to face all the consequences of the choices that have been made. In being responsible, you will also be asked for an explanation for your behavior not to dodge when asked for an explanation. Therefore, everything that has been done should be considered in advance and not rushed.

Second, Respect, according to Oetomo, politeness is an attitude of respect and civility in behavior, good manners in speech, good manners, and also behavior that is by customs and local culture that we must have in ourselves (20).

Respect is an attitude that reflects one's own behavior to respect parents, friends, and teachers. Respect is very important for everyday life because respect has become one of the customs in a multicultural country like Indonesia. Because

we should have mutual respect between fellow living beings in an absolute society. Because there are differences between race, ethnicity, language, religion, and social status that can lead to cultural differences, traditions, and also perspectives that often become problems if you don't instill respect for fellow living beings. And to realize that respect, there are several statements related to how to instill the value of respect. The value of respect needs to be instilled in everyday life effectively, namely integrating a value of respect into life learning.

The third Fairness (justice), Lord Denning, is an English Supreme Court Justice who once said that "justice is not something that can be seen, it is an eternal and impermanent act. As someone can not know what justice is, even though justice is not the result of reasoning, but an act of conscience" (Sholehudin, 44).

Justice is a matter that is concerned with attitudes and actions in a relationship between humans, justice also contains a demand so that someone can treat them equitably with fellow human beings by their rights and obligations. Justice is part of a social value that has a fairly broad meaning so that it can be contrary to the law as one of the social values. Justice can also be understood with empowerment as a quality or function of living things that have consequences if the realization of injustice is shifted to another world that is outside of human experience and its essential sense of justice is subject to God's ways which have been obtained and cannot be changed through God's unpredictable decisions.

Fourth Courage (courage), Courage has the meaning as a trait that dares to take risks when making decisions quickly and on time (Frinaldi and Embi, 1).

Every person certainly has an attitude of courage from birth, but the nature of that courage can be formed by creating a conducive situation, so that person will feel more comfortable and more confident. Meanwhile, according to Irons, courage is an action to fight for something that is considered important and capable of dealing with all problems that can hinder someone even though they have obstacles to have faith in the truth.

Fifth Honesty (compassion), Compassion generally comes from the strong to the weak. Allah loves His servants, parents love their children, brothers love their younger siblings, and so on (Nasirudin, 124).

Compassion or affection has the meaning of something that is believed and applied by the community to be used as a benchmark or a reference in behaving. In addition, the main characteristic that must be applied in daily life is to make it an outpouring of compassion for fellow human beings. As living beings, we must have compassion for other creatures, both for fellow humans and animals. With compassion, it can create a sense of affection for everything that can be applied by the community as a benchmark in behavior.

Sixth Citizenship (citizenship),

Citizens who know with the attitude of citizenship can become citizens who have self-confidence (civic confidence), citizens who have knowledge and skills in citizenship can become capable citizens (civic competence), citizens Those who have civic attitudes and skills will become committed citizens (civic commitment), but

in the end, citizens who have civic knowledge, attitudes and skills can become smart and good citizens (smart and good citizenship). (Winarno, 26-27).

Citizenship is knowledge of values, attitudes, and skills that can support being a participative and responsible citizen in the life of society and the state. Citizenship can be divided into two senses. First, juridical citizenship is citizenship that is marked by a legal bond between society and the state. With the existence of this law, certain consequences are within the power of the State concerned. Second, sociological citizenship is citizenship that is not characterized by legal ties. However, it is characterized by emotional ties such as feelings, descent, fate, and history.

Seventh Self-discipline (self-discipline),

According to Syahyuni (8), states that: Discipline is an attitude of availability and a person's willingness to obey and comply with applicable regulatory norms. Disciplining good employees can speed up company goals while disciplining turn can be a barrier and slow down the achievement of company goals.

Discipline can be interpreted as an attitude that can be ensured by every educator so that learning activities can run as expected. According to Rachman discipline is also something quite important in life to achieve a goal. Because in everyday life it is not far from activities and activities, activities carried out on time will be able to create a good habit.

Eighth Caring (caring), Caring is a basic value and attitude to pay attention and act proactively to the conditions or circumstances around us. And also caring is an attitude of our partisanship to involve ourselves when problems, circumstances, and conditions occur around us (Subagyo, 8).

Caring has a meaning, namely, an attitude in treating someone with courtesy, courtesy, and having a tolerant attitude towards differences. Caring also has curiosity with attitudes and actions that have an effort to find out something deeper and wider that has been learned, seen, and heard. Caring can also be applied in everyday life, by helping each other towards others, and we as living beings must have a high enough sense of caring to create a safe, peaceful and peaceful environment.

The ninth Perseverance (persistence), according to Poerdaminta (1230) reveals that perseverance is hard-hearted, earnest, and earnest. Perseverance is also a person's ability to focus on the work he is doing so that he can produce a historic work so that it can be remembered for all time.

Perseverance is a behavior that has a serious effort to overcome all obstacles in doing something, both in learning activities, doing homework, and school assignments so that they can be completed as well as possible. Persistence will certainly create work both in the school environment and family environment. Because from perseverance we can achieve the goals we have set, perseverance can also be created from an early age, so that a person can distance himself from

laziness. In addition, perseverance can also make a person have forward-thinking and have a curiosity in learning new things.

B.1.2 The Function of Character Education

The purpose of character education according to Thomas Lickona is based on historical research from all countries in the world, because basically, he researches to guide the younger generation to become intelligent individuals and shape them to have good behavior and character. He realized that being intelligent and well-behaved were not the same thing, since Plato's time appeared to have formed a policy on moral education in a way that deliberately made it a major part of education in schools. They have tried to shape the moral education in the community who use their intelligence to benefit society and for themselves as part of life to create better behavior. Moral education also functions as a formal educational forum, because schools need to determine the direction in shaping educational goals for students to become individuals of good character with a generation that is smart in building the nation's culture and civilization.

The purpose of character education is to instill and shape behavior or character obtained from trials, sacrifices, and life experiences. So that it can foster behavior that forms intrinsic value in students. These values are given and instilled continuously so that they can form a good habit. These habits will give rise to special characters both individually and in groups. Character education is also not just teaching what is right and wrong to students, but it is done more than that because character education instills a habit about what is good and what is not good to do. So that it can make students easy to understand, feel, and have a sense of

wanting to do good things for themselves. In addition, character education also has the same mission as education in good character and moral education.

While other character education goals are aimed at creating students with character not only in an easy and quick effort, but it requires an effort that is carried out continuously and deep reflection, to be able to arrange moral decisions. which should be followed up along with concrete actions, to create practical and reflective things. And to make all of that, of course, requires a fairly long amount of time to create a habit and form a person's character or character more perfectly. Thomas Lickona quotes Mercy College psychologist Sidney Callahan in his book, *In Good Conscience: Reason and Emotion in Moral Decision Making*, that much of our creative moral thinking arises from emotional experiences. A very important moral revolution has begun with a feeling of empathy for groups that were previously not considered such as slaves, women, workers, children, people with special needs, and others. This is of course very appropriate to be used as a goal of character education not just to give birth to an intelligent human being, but also to create a human being who has a strong character. The function include:

First, moral awareness, According to Setiawan (108) intelligence and moral awareness have an important role to shape the behavior and character of students. Moral intelligence is the ability to know what is right and wrong through strong ethical beliefs and act on those beliefs through right behavior and honorable behavior.

The existence of moral awareness is to understand information from the problem in question who use their mindset to see a situation that requires a moral judgment to think carefully about what is meant by right action. Moral awareness is very important to know how we can get information that is by the facts. This is done so that someone can understand a condition and respect others when they are having a problem and need help to solve the problem with the right mindset and action.

Second, knowing moral values, According to Gunawan (31), values are things that contain the meaning of the self (conscience) of living beings which can provide the basis for moral principles which are the basis of beauty and efficiency as well as the integrity of conscience.

Knowing moral values can also mean how to apply a relevant value from a variety of existing situations. Therefore we as living beings must have and learn moral values in our lives, to create behavior and have good morals. With moral values, a person will obey all the rules that have been made and can have polite behavior towards people who are older than us. To learn moral values, it is enough to apply them to yourself to uphold the level of politeness towards fellow human beings.

Third, determine perspective, According to Anilan and Berber (158-159), learning can present life problems to train students to solve problems both in traditional, innovative ways, and can create several points of view to solve problems.

Determining perspective is one of a person's ability to take from the point of view of others to see the situation as it is to imagine how they think, react, and feel the problems that exist. Therefore, in making decisions we must think about it more carefully to solve a problem with the results we want. That way we also have to be careful in thinking so as not to have selfish thoughts in solving a problem and must overcome it by lowering our ego to produce the situation we want.

Fourth, moral thinking, According to Nina Syam (98) A moral behavior is considered to have moral value if the attitude is carried out consciously based on its own will and comes from autonomous moral thought.

Moral thinking involves an understanding of what is meant by morals and why moral aspects should be. Meanwhile, to educate someone to have moral and moral behavior, we can apply moral thinking as the development of one's behavior so that it becomes better. Therefore we can conclude if a person's moral behavior can be called moral if the behavior can be done consciously on one's own ability to have a pretty good idea as an experience in learning one's life.

Fifth, decision making, According to Maulia, Putri, Amalia, Ikkiu, and Nadhifa (8) decision making is the process of reaching a conclusion that previously went through a series of considerations and produced one possibility and ruled out other possibilities.

A person must be able to think of action through a moral problem by way of reflective decision making. In making decisions, a person must have mature thoughts to take the right action, to produce cognitive decisions.

The sixth personal knowledge, according to Yuliana (5), knowledge is the result of human senses, or the result of one's knowledge of objects through the senses they have (eyes, nose, ears, and so on).

In personal knowledge according to Thomas Lickona, schools must provide clear and comprehensive directions about a commitment to moral education in the development of a person's character. So it can be concluded if a person's knowledge is knowledge created from the human senses to provide good and clear directions in detail to create a commitment to have a broad moral education.

B.2 The value of character education in Africa

The colonial government in Africa paid less attention to existing training in areas that were indispensable so that people who were carrying out education could be independent, such as limited training in pharmacy, midwifery, sewing, or the like. And the limited vocational education in Africa that made them independent was not one of the goals of colonial rule. Education in Africa has a design that aims to defend racial differences such as whites and blacks, and Africa also creates semi-skilled labor that is carried out under the supervision of the colonial nations. Africa also carries out civilizing missions carried out by missionaries to build the character of its people through education.

Education in Africa is given to middle social groups who are needed to serve a particular interest. The teaching structure given in the classroom must also be adapted to the classroom situation. Character education in Africa carries out educational reforms that aim to achieve an attitude of independence in the course

of an education that is following local values. Survival in education is one of the priorities because it not only leaves a feudalistic way of thinking but also creates a strong foundation for patriotism and African identity. The government of African presidents has experienced a dilemma in its efforts to reform the education system. The educational reform aimed to create the nation to become an independent society with a national identity that was far better than the influence of colonialism.



CHAPTER III

RESEARCH METHOD

Chapter III describes a list of research methods. The research method is a formula that collects and analyzes cases to answer the formulation of the problem which is the object of research. Chapter III covers research methods in research which are divided into three types of data: research data, types of the data, and organizing data.

A. Types of the Research

The type that used in this researcher was a descriptive qualitative. Qualitative research is very useful for writers to produce an understanding of the audience and readers about the object of their research. According to Bogdan and Taylor in Moleong, “qualitative research is a study that produces descriptive data in the form of speech or writing and observable behavior.” Thus, qualitative research is not about a study involving statistical data or mathematics. And to simplify its use, use a qualitative descriptive approach to answer the next topic.

B. Types of the Data

Two types of data were used in this research, those were primary data and secondary data. The first was primary data is refers more to the main information that provides a direct source that is related to an object of research in *The Lion King* (1994) movie. Primary data is also in the research which includes dialogue, exposition, and descriptions (characters, settings, conflicts, etc.) in the movie *The Lion King* by Irene Mecchi, Jonathan Roberts, and Linda Woolverton (1994).

Moreover, the second was secondary data that support the main source. The secondary data took from books, e-books, journals, e-journals, and websites that are related to this research.

C. Data Organizing

In data organizing, there are several stages used, namely as follows:

C.1 Data Collecting Method

The researcher collected some data from many resources that can be used to help the analysis of this research. In addition, the data analyzed in many ways related to this research. Several steps must be taken by the researcher. Then, this research would run systematically and correctly. The following four steps in the data collecting method were:

C.1.1 Watching the Movie

The section aims to required to watching the movie script. In the first step, the researcher watch the movie *The Lion King (1994)* by Irene Mecchi, Jonathan Roberts, Linda Woolverton, to understand the whole storyline. Then, the researcher watch the movie closely to the most important part and deeper understanding based on the problem. After that, the researcher re-watch the movie carefully to ensure that the researcher got all of the information and data to help answer the question in the problem formulation.

C.1.2 Reading the Movie Script

The second step is reading the script after watching the film *The Lion King (1994)*. The researchers need to read the script several times. The purpose of reading

a film script is to find a scene that will be selected for analysis, and equated with the film's storyline and script.

C.1.3 Identifying the Data

The third step was identifying the data. The purpose was to find out and collect the important things in the movie, the data that have been analyzed have any form, such as dialogue, monologue, and all the sentences related to the research. After that, the researcher to facilitate the identification must record and remember the minutes and second in the movie to give more explanation about it which made the researcher easier to identifying the evidence.

C.1.4 Classifying the Data

The fourth step was classifying the data. The purpose was to classify the data because it made the data more accessible for the researcher to analyze after all of the data was obtained. The classified by a sign was then filled into a table that we called an appendix. An appendix was table that consisted of some columns, minutes, quotes of the movie, references and the las was a comment would complete the data.

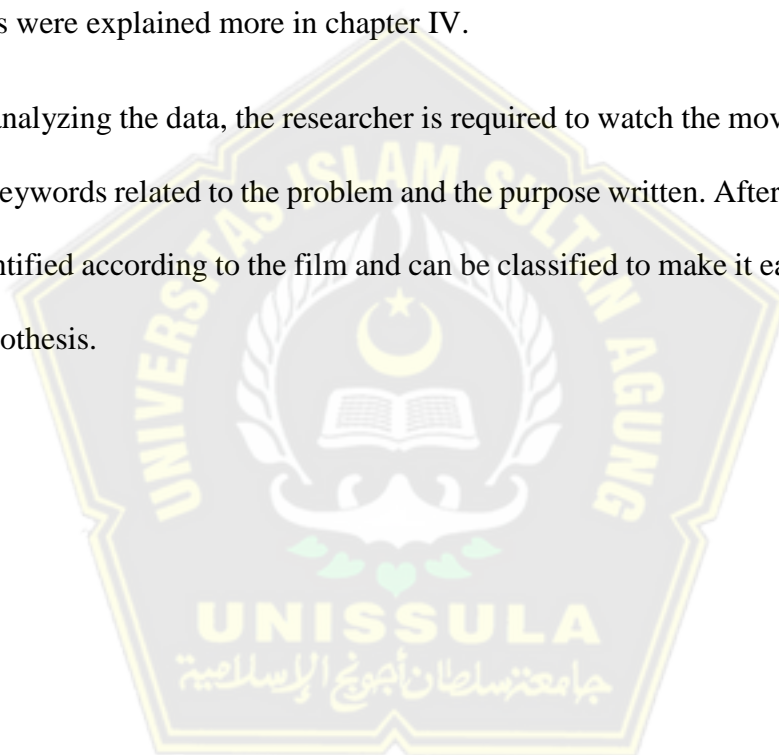
C.1.5 Reducing the Data

In addition, the last step was reducing the data. The last procedure in the data collecting method, the function of this process was to make the data be a small amount, ad the data that have to choose in this process was the strong evidence that helped the researcher to answer the question in the problem formulation.

D. Analyzing the Data

The last chapter III was analyzing the data. This data analysis technique is carried out as the final step to inform the data, and this analysis is carried out by using qualitative methods. The data is in the form of sentences, narration, prologue, and dialogue. The researcher uses descriptive analysis techniques that can approach the problem formulation to be resolved clearly, this study also explains some of the statements in the movie to support this analysis. Meanwhile, the findings and final analysis were explained more in chapter IV.

In analyzing the data, the researcher is required to watch the movie many times to get keywords related to the problem and the purpose written. After that, the notes are identified according to the film and can be classified to make it easier to answer the hypothesis.



CHAPTER IV

FINDING AND DISCUSSION

This chapter is the fourth part of this work which is the answers to the problem formulation listed in chapter one. Theory used Thomas Lickona's character education which is depicted in the film *The Lion King Movie (1994)*, as well as the function of character education in the film. Zazu achieves the characteristics of character education in the film rolled as majordomo or advisor of King.

A. Character Education Reflected by Thomas Lickona in The Zazu in *The Lion King Movie*

The following are description of character education throughout the film experienced by Zazu the majardomo. The journey of majordomo's life truly depicts the characteristics fully. Every step of Zazu's life, moments, events, and accidents prove that Zazu delivers character education. However, they are large. Thus, a double-checking should be done to get the truly depiction of the characters. After in-dept analyzing, it is found that there are several important signs which Zazu stands out, as follow:

A.1 Responsibility

Zazu has done his job well, he always conveys his message to the king. So, he got lucky because he had been trusted by the king. As quoted in the ideas of Mardiyah and Setiawati, responsibility has a meaning, namely not avoiding, when asked for an explanation for one's actions (10). As in the character Zazu in the film *The Lion King (1994)*, the behavior he plays can carry out his duties and obligations

as the king's majordomo, which he has done for himself and the king. These characteristics have been reflected in the story set of the film The Lion King (1994) and match the characteristics of Thomas Lickona's theory.

SCAR

“Oh, Zazu. What do you want?

(Reveal Zazu, the hornbill we met in the opening scenes. Zazu blends regal with an ironic edge. He reveres his boss (King Mufasa) and disdains anyone he perceives to be a low-life cretin – which is pretty much everybody but the King.

ZAZU

“I'm here to announce that King Mufasa's on his way. And you'd better have a good excuse for missing the ceremony this morning.”

(The little mouse escapes to freedom.)

SCAR

{mock sad} Now look, Zazu. You've made me lose my lunch.”

(00:05:17-00:05:21)

In the scene above Zazu appears as majordomo to bring an announcement to Scar. It can be seen in Zazu's words that are so firm and without a doubt, it can be interpreted that he is very responsible for the work that has been mandated by the king, namely Mufasa. But when he conveyed the mandate he got into trouble if

he wanted to be devoured by Scar because for him Zazu had escaped his afternoon, namely a mouse. The conversation above reveals Zazu's character as a majordomo who is responsible and has a challenge in the story of the film *The Lion King* (1994).

ZAZU

“Checking in with the morning report.”

MUFASA

“Fire away!”

(Mufasa nods to Zazu to begin. Samba couldn't care less; eyes a passing butterfly and lopes after it.

ZAZU

“The buzz from the bees is that, well—the leopards are in a bit of a spot...” (00:10:14-00:10:20)

In the conversation above Zazu appeared again, this time he appeared to deliver a morning report, he said that according to the news from the bees there will be some leopards coming to Pride Land. This is part of his responsibility, he always submits a report whenever something will happen to Pride Land or the Mufasa family. From the conversation above, it has been reflected that Zazu has a fairly high attitude toward responsibility as a hornbill that is used as the King's majordomo. These behavioral traits exist in Thomas Lickona. Zazu carries out his

duties swiftly and on time, therefore he is highly trusted by Mufasa to take care of his family, especially Simba.

ZAZU

“{to Mufasa} Sire—Hyenas! In the Pride Lands!

MUFASA

“{existing} Zazu, take Simba home.” (00:11:07-00:11:09)

The dialogue above is part of character education for Zazu, he tells Mufasa if there are Hyenas in Pride Land and he conveys this to confirm to Mufasa if Hyenas are really in Pride Land. He made sure that juttet into courage, as in the conversation above he accompanied Simba to his home. This gives Zazu a lesson to have a sense of responsibility for the duties that have been entrusted to him by the King. Then, over time Zazu turned into an adult hornbill, Zazu decided to always obey the mandate that had been given by Mufasa to look after his family in Pride Land. The scene above shows Zazu's success in a life lesson that must have responsible behavior.

A.1.2 Respect

Respect is an attitude that reflects one's own behavior to respect parents, friends, and teachers. Respect is very important for everyday life because respect has become one of the customs in a multicultural country like Indonesia. Because

we should have mutual respect between fellow living beings in an absolute society.

NARRATOR

“We track in with a hornbill (Zazu) who flies over the gathered animals and angles up, up, up to the promontory. He lands and bows regularly to an o.s. characters. He gestures with his wing. Indicating that all is ready... and recently backs away.”

(00:02:19-00:02:35)

The monologue above informs that Zazu's character has given an intro in the film *The Lion King* (1994) to convey information to the king if everything is ready, during preparations to make Simba king to replace his father when his father died. This is proof that Zazu's character in *The Lion King* (1994) has depicted an attitude of respect and submission to his superiors. One of the signs of someone who has a polite and respectful attitude or behavior is to have a good view of fellow living beings. Because having a respectful attitude has become a habit in a multicultural country. Even so, the idea of majordomo's attitude and behavior must have something to hold on to if the person actually behaves respectfully, and the exact timeframe in this film isn't really when this happens is quite questionable. The fact that has been related to the circumstances of the early life of the Majordomo story in the film *The Lion King* (1994) has also shown an explanation that has a good family relationship between Zazu and the king since the beginning of the story. In that case, Zazu as an advisor to the king must have an attitude of respect

and must be an advisor who can give good attitudes to the people of the king to make this attitude a living legacy in the future.

The opening story in the film is opened by a young character, innocent, with little experience, who wants to become a king's advisor who should be trustworthy, mature, excellent moral, and cooperative. This trait has shown that Zazu has a respectful nature since the beginning of the story which begins when Zazu comes ashore and bends down to convey information by signaling by his wings. And also several accidents have their urgency to lead to character strengthening. Seeing the key momentum in The Lion King Movie (1994), Zazu has shown his trustworthiness, responsibility, and polite attitude towards the King. At the beginning of the film Zazu has signaled with his wings. When Timon, Pumba, and Rafiki fight against the hyenas, Simba fights his uncle. Zazu pleads with Timon to help him out of the rib cage, but Timon gets into the rib cage instead because he is being chased by hyenas. Zazu is released with Timon and joins the two in pursuit and shouts of victory.

As an advisor to the king, Zazu embarks on a very broad, diplomatic, and decisive adventure. But on the other hand, Zazu is not taken seriously by other characters, especially by Simba and Nala, who often teased Majordomo as a child. Even Mufasa joined in to tease Zazu. But Zazu is without a doubt, he is very loyal to the king and has proven his usefulness as an advisor on any occasion. Zazu is the king's eyes and ears, he knows a lot and tells everything, especially when problems arise.

A.1.3 Courage

Courage is an action to fight for something that is considered important and capable of dealing with all problems that can hinder someone even though they have obstacles to have faith in the truth.

Zazu has become a brave person when Simba and Nala say that a king doesn't need an advisor from a little hornbill like Zazu. Zazu has an attitude of courage that can create a conducive situation, Zazu's courage becomes an action to fight for something that is considered important and can face all problems. Frinaldi and Embi explain that courage has a meaning as a courageous trait to take risks when making quick and timely decisions. In the end, Majordomo has gone through the time dimension of courage which continues to reach the peak of maturity.

NALA

“Kings don't need advice from little hornbills for a start.”

(Zazu falls to the ground and sits on a little perch—unaware that he is floating on a log down a stream... headed for a waterfall:)

ZAZU

"If this is where the monarchy is headed, count me out of service, out of Africa, I wouldn't hang about."} (00:16:18-00:16:30)

The attitude of courage that has been seen in Zazu's words above reflects that Zazu can be interpreted as a brave majordomo. Even when Nala said the King

didn't need an advisor from a little hornbill, Zazu showed a lot of courage. And the phase of courage in the scene can be seen from Zazu's sentence which says that if that is the goal of the monarchy, he dares not to return to duty and leave Africa to no longer wander in Pride Land. This means that Zazu's character in The Lion King (1994) dares to take a risk as a majordomo king, and in his character, he has formed a way that makes a conducive situation, so he will feel more comfortable and feel confident.

ZAZU

“And quiet by accident, let me assure you. a simple navigational error.”

Zazu starts to fly, to lead the cubs to safety, but shenzi slaps at Zazu's tailfeathers, pinning him to the ground.

SHENZI

whoa-whoa... wait, wait. we ain't been properly introduced.

ZAZU

“(proudly) I, madam, am the king's majordomo.”

SHENZI

whoo-weee! a major dumbo!

BANZAI

(circling Simba) and that would make you... (00:19:39-00:19:55)

Another evidence that shows the courageous attitude of Zazu's character in the film *The Lion King* (1994) is in the dialogue above which shows that Zazu is a brave hornbill, he flaps his wings to protect Simba and Nala from the siege of Shenzi, Banzai, and Ed. With his courage and self-confidence, he called himself the king's majordomo, but the three Hyenas had doubted Zazu for his courage to face the three Hyenas. This illustrates the character of the courage that exists in oneself to protect oneself and others without being insensitive. The story depicts Zazu's character in terms of courage which is related to the characteristics of Thomas Lickona's theory in the film *The Lion King* (1994) which is shown to the audience.

A.1.4 Self Discipline

Zazu who has a good attitude towards himself that can be confirmed in every way is a very important thing in life to achieve a goal. In his daily life which is not far from activities and activities carried out promptly to create good habits. Self-discipline is also something quite important in life to achieve a goal. Because in everyday life it is not far from activities and activities, activities carried out on time will be able to create a good habit. This trait has been explained through the storyline of the film *The Lion King* (1994), Zazu is the king's majordomo who has to prepare for the obstacles he will face in his social life.

SIMBA

“Then you are fired.”

ZAZU

“Nice try. But only the king can do that.”}

NALA

"Well, he's a future king."

SIMBA

"So you have to do as I tell you to!" (00:15:03-00:15:05)

From the conversation above, it can be seen from Zazu's words that it leads to self-discipline. In the dialogue when Simba says when he becomes a king, he will fire Zazu. However, at that moment Zazu remained on his feet if he continued to obey the king's orders because only the king could fire him. In the conversation, Zazu was interested in Nala's quote which said her statement if Simba was a future King, Zazu was worried by Simba if would become a scary King. Even though he feels feared and worried by Simba and Nala, Zazu persists in his strict stance on the norms of the rules that have been agreed upon by the sag king, Mufasa.

ZAZU

"And quiet by accident, let me assure you. a simple navigational error."}

Zazu starts to fly, to lead the cubs to safety, but shenzi slaps at Zazu tailfeathers, pinning him to the ground.

SHENZI

whoa-whoa... wait, wait. we ain't been properly introduced.

ZAZU

"(proudly) i, madam, am the king's majordomo."}

SHENZI

whoo-weeee! a major dumbo!

BANZAI

(Circling simba) and that would make you... (00:19:39-00:19:55)

Another evidence that shows the courageous attitude of Zazu's character in the film *The Lion King* (1994) is in the dialogue above which shows that Zazu is a brave hornbill, he flaps his wings to protect Simba and Nala from the siege of Shenzi, Banzai, and Ed. With his courage and self-confidence, he called himself the king's majordomo, but the three Hyenas had doubted Zazu for his courage to face the three Hyenas. This illustrates the character of the courage that exists in oneself to protect oneself and others without being insensitive. The story depicts Zazu's character in terms of courage which is related to the characteristics of Thomas Lickona's theory in the film *The Lion King* (1994) which is shown to the audience.

A.1.5 Caring

As quoted in Subagyo's idea, caring is a basic value and attitude to act proactively towards a condition or situation around him. Caring is also an attitude of one's partiality to involve oneself when having problems, circumstances, and conditions that occur around them (Subagyo, et al, 8). Problems can sometimes be solved by the main character himself, but in the story, in the film *The Lion King* (1994) a problem can not only be solved by the main character but can also be solved by other characters for example Zazu's character as majordomo, it can

determine the fate of the character. main and other characters as unconditional in the film.

SCAR

(insincere) That was today? Oh, I feel simply awful. Must have slipped my mind.

ZAZU

“Yes, well as slippery as your mind is – as the king's brother, you should have been first in line.” (00:06:08-00:06:15)

The dialogue above informs that Zazu had previously reminded Scar that as the King's brother it was fitting for him to attend the event held by his brother, and Zazu had also emphasized that he was the King's future successor, Scar should also be in the first place as the King's brother, this has shown that Zazu's character has a caring attitude towards those around him. On the contrary, Scar ignored the care that Zazu gave him. This is a caring attitude that has proactive action in conditions that can involve oneself in a problem. At that time, it can be concluded that the film *The Lion King* (1994), especially the Zazu character, has many benefits for the audience because it has shown many benefits, especially in terms of the behavior shown by the Zazu character.

MUFASA

“What am I going to do with him?”

ZAZU

“He'd make a very handsome throw him?”

MUFASA

“{good idea} Zazu!”

ZAZU

**“And just think. Whenever he gets dirty, you can take him out
and beat him.” (00:07:05-00:07:15)**

Another evidence that shows a caring attitude taken from the film The Lion King (1994), especially on Zazu's character is the dialogue quoted above which reflects that Zazu shows his caring attitude towards Mufasa as King. He says that in a family there should always be someone with a character like Scar, he even explains that there are two people like Scar in his family and they always manage to mess up special events. And when Mufasa asks what he should do, Zazu replies that Scar will become a handsome rug, in that situation Zazu tries to cheer up the angry King with a joke, like the one in the dialogue above. The conversation above is based on a storyline. This describes behavior in life for how to know to have and be caring for anyone and not indiscriminately. The story that set Zazu in the film The Lion King (1994) to create caring behavior towards others, and shown to the entire audience of the film.

MUFASA

“Zazu, take Simba home.”

SIMBA

"Aw, dad, can't I come?"

MUFASA

"No, son."

Mufasa runs off.

With Simba and Zazu.

SIMBA

"I never get to go anywhere."

ZAZU

"Oh, Young Master, one day you will be king. Then you can do whatever you want."

SIMBA

"That's not what my dad told me."

ZAZU

" well, let told Zazu set you straight. You're going to have it all. You'll be-Head Honcho!... top Banana!... the Grahhhhnd Fromage..." (00:11:10-00:11:28)

In the dialogue above, Zazu appears with a big ambition, namely his concern as a majordomo, when Mufasa told him to take Simba to his house because Hyena appeared in Pride Land, he was still accompanying Mufasa's son. Little Simba is very lucky to have Zazu as an advisor to the King who cares about him, the story

above also witnessed the process when Zazu cared about the people around him. The dialogue above is a sign that Zazu never ignores what his king has ordered under any circumstances. That brief conversation was a testament to Zazu's determination to care even in the worst of situations.

ZAZU

“Step lively! The sooner we get to the waterhole, the sooner we can have! (00:14:10-00:14:14)

The conversation above shows the moment of Zazu's caring attitude in the film *The Lion King* (1994) which is seen in Zazu's words in the dialogue above, Zazu says if you move agilely, the faster you will reach the desired goal, and the faster you will get there. can do it. With the caring attitude he has, Zazu can give action with what he will face while in that position. Zazu insists on continuing to do his job better as the king's majordomo, as well as he has shown his caring behavior that can be applied in everyday life to create a safe, peaceful, and also peaceful environment with the surrounding community.

B. The Function of Character Education Reflected by Zazu in *The Lion King* Movie

B.1 Moral Awareness

Awareness is to understand information from the problem in question who use their mindset to see a situation that requires a moral judgment to think carefully about what is meant by right action. In this case, it shows that Zazu has morally conscious behavior since the beginning of the film's story, in the scene when

Mufasa asks how he should deal with his brother named Scar, then Zazu also tells Mufasa that no matter how bad Scar is to the King, one day he will turn out to be good. Zazu confidently convinced Mufasa. Like Setiawan's idea, intelligence and moral awareness have an important role in shaping a person's behavior and character.

MUFASA

“What am I going to do with him?”

ZAZU

“He'd make a very handsome, throw him?”}

MUFASA

“(good idea) Zazu!”

ZAZU

“And just think. Whenever he gets dirty, you can take him out and beat him.” (00:07:05-00:07:15)

The impact of moral awareness that can be seen in Zazu's words can be interpreted that he has an important role to shape behavior and character from the existence of moral awareness that exists in him. Thus, he felt that Scar would get dirty and would scratch him to take him out. **And** in that moral awareness, what Zazu can get is to make sure the King if no matter how bad Scar will turn out to be a good person, he is quite sure of that to the King. From the dialogue, it can be intended to have self-awareness, namely by knowing how an individual can get

information that is following the facts because then an individual can understand a condition to respect other people when they have a problem.

MUFASA

“Zazu, take Simba home.”

SIMBA

"Aw, dad, can't I come?"

MUFASA

"No, son."

Mufasa runs off.

With Simba and Zazu.

SIMBA

“I never get to go anywhere.”

ZAZU

“Oh, Young Master, one day you will be king. Then you can do whatever you want.

SIMBA

"That's not what my dad told me."

ZAZU

“ well, let told Zazu set you straight. You're going to have it all. You'll be-Head Honcho!... top Banana!... the Grahhhhnd Fromage...”} (00:11:10-00:11:28)

Another evidence that shows the moral awareness that exists in the character of Zazu in the film *The Lion King* (1994). The moral awareness that Zazu experiences in the dialogue above do not only come from his life as the King's majordomo but also from his surroundings. At that time Zazu wanted to take Simba back to his house because Pride Land was attacked by Hyenas, but when Simba said that he couldn't go anywhere, Zazu gave Simba words of reassurance, because he realized something one day Simba would come back. become a King. This action belongs to Zazu's moral awareness.

B.1.2 Moral Thinking

Nina Syam explained that moral thinking is considered to have moral value if the attitude is carried out consciously based on its own will and comes from autonomous moral thought (98). Moral thinking can involve an understanding of what is meant by morals and why moral aspects should be. Therefore, it can be concluded that a person's moral behavior can be called moral if the behavior can be carried out consciously of his own volition to create fairly good thinking results. And what needs to be known again is that one of the most important abilities to be overhauled by an individual is speaking, which has a vital use in an individual sense, namely to communicate to build good life communication. Thus, a moral individual can shape his character in the factors involved, because humans are natural learners.

SIMBA

“Zazu! Help me!”

ZAZU

“Your father is on the way! Hold on.” (00:33:55-00:33:59)

Zazu's words in the dialogue above have an impact on moral thought which shows a moral thought that is considered very valuable because Zazu took the initiative to tell Mufasa if Simba was in danger. He realized that with his duty as the king's majordomo, he encouraged Simba to stay afloat until his father arrived to help him. With his attitude that Zazu already has an attitude of moral thought. When people needed help he would swiftly do it of his own accord. Of course, with him having such moral thoughts it would become a very beneficial habit for him and those around him. And from the reflection of the dialogue above, it is because of his ability to always help which is the basis of good character skills, beneficial for a developmental process in Zazu's life, so that he can take full advantage of the abilities he has.

B.1.3 Decision-making

In the idea of Maulina, Putri, Amalia, Ikkiu, and Nadhifa, decision-making is a process of an achievement that can be concluded beforehand through a series of considerations and produces one possibility and excludes other possibilities (8). In this case, an individual must be able to think of action through a moral problem by making reflective decisions. Likewise, with Zazu's character in *The Lion King* (1994) he has shown a cognitive decision-making attitude, he can think from an

action that he has, namely a decision if he will stop being Majordomo Raja and then he will get out of Africa if this is the case. orders from the King.

NALA

“Kings don't need advice from little hornbills for a start.”

(Zazu falls to the ground and sits on a little perch—unaware that he is floating on a log down a stream... headed for a waterfall:)

ZAZU

"If this is where the monarchy is headed, count me out of service, out of Africa, I wouldn't hang about."} (00:16:18-00:16:30)

In the dialogue above, the decision-making that happens to Zazu is what will happen if an individual can think of an action that goes through a moral problem. And in the conversation above Zazu can think of a decision on his actions that if he will stop his duty as majordomo and go out of Africa and will no longer wander around Pride Land if it is an order from the sag master, King Mufasa. He can confirm that his decision-making as in the conversation above, makes Zazu aware of a problem he will face one day. However, at this time he decided to always obey the mandate and orders of the King while he still had the opportunity to become the King's majordomo.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the author provides a conclusion and analysis that summarizes the main points of the results as well as suggestions for further studies which are divided into two sub-chapters as the closing of this research.

A. Conclusion

Based on the chapters that appear above, one conclusion is that the literary theory that has been applied to this work is Thomas Lickona. Thomas Lickona is an expert who has a theory that focuses on literary works and can be described by a character formation or character development goals from the majordomo (king's advisor) from the beginning of the story to the end of the story. In terms of the author's intention to describe the journey of a majordomo king, it is important to analyze deeply every event that occurs throughout the story of the majordomo's life journey to develop an attitude or behavior that has character, like responsibility, respect, courage, self-discipline, and caring. The function of character education aims at moral awareness, moral thinking, and decision-making. The literary approach to the film *The Lion King* (1994) has a close relationship, so to get information in the film whether the film is compatible with Thomas Lickona's theory or not, therefore the author has his method to analyze it, namely by looking at 9 characteristics. Characteristic of Thomas Lickona which has been reflected in the film.

The next target result that is by looking at how the majordomo character is achieved as the main focus of research. Another point is to show that this work focuses on a life journey to create a character and the purpose of the majordomo character so that it can be seen as the majordomo character grows as a whole as long as he becomes a king's advisor.

In addition, this literature research has two findings that become the center of the analysis: 1) the depiction of the character education possessed by Zazu in the film *The Lion King* (1994) using Thomas Lickona's theory. Because the depiction of Zazu's character fits perfectly with Thomas Lickona's theory. 2) the purpose of character education which is owned by Zazu in the film *The Lion King* (1994), because the purpose of the character in Zazu can be used as an example for the audience of the film, and also the purpose of character education uses Thomas Lickona's theory. In addition, these two problems are problems experienced by Zazu throughout the situation in the film.

The last conclusion is to define the character of the Majordomo who is very obedient and the responsibility that has been mandated, then the character of the Majordomo named Zazu fits perfectly with the nature of Thomas Lickona's approach. The route of Zazu's life as an advisor to the king, he undertakes an adventure very broadly, diplomatically, and also decisively. However, on the other hand, Zazu's character is not taken seriously by other characters, especially by Simba and Nala who have teased him as a children's majordomo because of his small body. However, Zazu is very unquestionable, he is very obedient and loyal to the king who has proven his usefulness as an advisor to the king.

B. Suggestion

The author uses the approach of Thomas Lickona in analyzing the film *The Lion King* (1994) which forms character education and the purpose of character education, which is arguable to try to reveal the reflection of the film *The Lion King* (1994) into real human life. The majordomo character played by Zazu is very serious in taking responsibility in it, then it can be studied carefully the journey of Zazu's character, the original character, social relationships, and many more things about Zazu that can inspire and motivate the audience in everyday life. , because many moral messages are obtained from Zazu's character.

The next researchers who interested an analyzing this movie can try to analyze the character of Zazu as the object of the research. Because the character of Zazu who is responsible and trustworthy is very interesting to be analyzed. And there are many more aspects of Zazu's character that relate to character education.

Last, the author has also revealed that this work can exceed a standard and some weaknesses can be seen. Thus, criticism, suggestions, and input from readers on this work are very useful. Therefore because of that, the author would like to suggest to other researchers that they can use other theories with the hope that the next works in this research can create much better quality. The author will gladly open all suggestions and messages from readers.

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