

## COURAGE AND MODESTY AS THE ATTRIBUTES OF MORAL VALUE IN THE NOVEL OF THE OLD MAN AND THE SEA

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Article Info	Abstract
<b>Article History</b> Received: December 2019 Revised: February 2019 Published: April 2020	<i>The aim of the research was to analyze the courage and modesty as the attributes of moral value in The Old Man And The Sea. This research was descriptive qualitative research. The data were words, phrases, sentences or fragments from the first until the last chapters. The result of this research were: (1)Santiago's being determined, being hard-working and perseverance, and optimistic of what he did (2)The attribute of being modest or modesty was displayed in various characteristics of Santiago. Some characteristics of Santiago were being unselfish, care, respect, loving, feeling lonely, sympathetic, and even feeling of regretful after killing a fish. The attribute of being modest was displayed by showing that the old man behaves as if he were the father of the young boy Manolin. In terms of being religious, the old man displayed the characteristic of being grateful to God when he realized that God had made the fish not as intelligent as human. This, in the old man's view, made it possible that human could kill the fish. In such a feeling, he also imagined if only the fish were as intelligent as human. This novel revealed the Courage and Modesty in details.</i>
<b>Keywords</b> Courage; Modesty; Attributes of Moral Value;	
<b>How to cite:</b> Aristiawan, D. (2020). Courage and modesty as the attributes of moral value in the old man and the sea. <i>JOLLT Journal of Languages and Language Teaching</i> , 8(2), 139-152. DOI: <a href="https://doi.org/10.33394/jollt.v%vi%i.2279">https://doi.org/10.33394/jollt.v%vi%i.2279</a>	

### INTRODUCTION

A novel is an efficient and simple book. It is easier to bring everywhere and easier to understand. The way the writers express their ideas, the issues, and the language used are easier to understand. Novels also talk about life in places or times (Haryati, 2019). Some writers write their novels based on their real-life or their imagination. It also gives more appeal to the readers if the writers write the novel based on their true story (Rosida & Saputri, 2019). The values of any novel can be presented for readers' consideration in real life.

In most novels, there are moral values in the story. Esteban (1990:57 in Febriyanto, 2014) states that "Moral values are universal truths which man holds to be good and important; there are the ethical principles which readers struggle to attain and implement in their daily life. It is reinforced by Nurgiyantoro (2019) who argues that novels are the ideals that transcend all time and space; those which are valid for all people regardless of race or religion; the ones which unite strangers, families, nation all of humanity with God. Moral values can reflect on real life, it also can give an additional appeal for the novel itself (Saddhono & Lestari, 2019; Haerazi et al., 2018).

Readers can find out the moral values in the novel only after reading and understanding it (Gunawan, Bandarsayah, & Fauzi, 2019). In this study, the novel *The Old Man and the Sea* tells about an old man named Santiago, he is a fisherman who spends his life in the sea. He waits for about eighty-four days to catch a fish, but he loses his fisherman's luck. He has a friend named Manolin. Manolin is a young boy who always accompanies him, even though his family does not want him to. One day, Santiago wants to catch a big marlin fish. He spends two days and two nights to catch this fish. After catching the big marlin fish,

he gets problems that make him lose it. However, although he loses his fish, he can survive and go back home safely. As cited by many sources especially those that discuss biography, *The Old Man and The Sea* becomes one of the bestselling works in 1952. This particular novel was published on September 1, 1952.

Hemingway writes a great deal about hunting, fishing, prizefighting; with directness and vigor; with the accuracy of a man who has handled the artifacts of a sport, taken them apart, loved them. *The Old Man and The Sea* consist of education and entertainment so that it makes *The Old Man and The Sea* got Pulitzer Prize. Because of this, this novel can become learning sources to meet moral, moral decadence, chaos, and betrayal. The author of the novel performs many values to take as a consideration in real life (Nurhayati, 2019).

According to Effinger, in *The Old Man and The Sea*, Ernest Hemingway presents the fishermen Santiago as an ideal man, independent in his action, eager to follow his calling, and willing to take chances in life. The old man's most notable attribute, however, appears to be his unquenchable spirit: no matter how his body is beaten, his spirit remains undefeated, undefeatable, through all trials. As stated in Pryor's article, *The Old Man and The Sea* is the last novel Hemingway published before his death. In 1951, Hemingway wrote *The Old Man and The Sea* in two months during his days in Cuba. The slim novel received a lot of critical and commercial success. It was a major factor in Hemingway being awarded the Pulitzer Prize for Fiction in 1953 and the Noble Prize in Literature in 1954. The novel is still widely taught in schools nowadays. It is in line with Kusumastuti (2019) who argues that the novel or short story is still useful to provide in the schools.

Santiago keeps fighting those sharks, even though he does not have much energy anymore. Here, the writer finds another lesson in *The Old Man and The Sea*. After reading this novel, the writer was interested in analyzing the courage and modesty as a part of moral values in *The Old Man and The Sea*. The writer wants to find further moral values. The writer hopes that the moral values of *The Old Man and The Sea* novel can inspire people to live in calm or tough conditions. This is one of the values or cultural values can be presented by teachers in their daily life. Kinds of literature also can be utilized to train students to improve their reading comprehension (Haerazi & Irawan, 2020; Haerazi et al., 2020).

Obtaining the advantages of reading is not something simple. Reading a novel requires imagination and deep understanding to get the soul of the novel (Kusumastuti, 2019). To understand the message of the novel, readers should make part of the writer own life by emphasizing favorite parts (Yektingtyas, 2019). Readers will enjoy reading novels much more if we try to read a novel as something that tells about one's life (Suryadi & Muslim, 2019; Attas, 2019). Readers should keep track of what they read. They should write down the page numbers or author names for items that one is trying to enjoy. This often makes one revisit some parts easily in the future.

Basically, courage and modesty as one of the moral values can be found in the main characters which were discussed in more detail in this novel and even other novels. One example is Santiago, a poor Cuban fisherman who was the main character in the novel *The Old Man and the Sea* written by Ernest Hemingway. Researchers have chosen *The Old Man and the Sea* as a source of data for research because they contain some of the moral values represented by Santiago. Hemingway was awarded the Pulitzer Prize in 1953 for this novel in 1954. It is the same as Angin Alus novel for Sasaq society that contains courage and modesty (Satria-HD, 2018).

The researcher analyzes the "courage" and "modesty" as two moral values represented by Santiago by using the descriptive method. She selects the data from *The Old Man and the Seas* novel for her research. The researcher applied the theories of "moral value" proposed by Christopher Peterson and Martin E.P. Seligman (2004) in order to find the moral messages behind the main character, the researcher tries to analyze some fragments obtained from the

text of the novel. For that, the researcher selected the fragments uttered by Santiago as the main characters and some other statements related to the moral values. It is adapted from Muhyidin (2018) who does the same thing. In short, through Santiago's behavior in the novel *The Old Man and the Sea*, one can find some messages containing moral values. As far as the researcher knows, research that analyzed the moral values represented by the main character has the challenge of analyzing the messages conveyed in the novel. Indeed such research will offer some contributions to the study of literature in general, and the study of moral values in particular. Trying to find and describe the moral values represented by the main character, therefore, will be valuable because it offers several contributions to the study of literature and moral values.

## Review of Related Literature

### The Term Value

Scheffler's view (2010: 15-16), humans should be respect beings. One may value one's privacy, or one's relationship with one's brother, or a friend's sense of humor, or the opinion of a trusted advisor. However, what is valuing? Quoting David Lewis's view, Scheffler states that valuing is "some sort of mental state, directed toward that which is valued. It might be a feeling, or a belief, or a desire." He further states that valuing might instead be "a combination of these; or something that is two or three of them at once; or some fourth thing." He also proposes to set these more complicated possibilities aside, and to look for a simpler account. After quickly dismissing the idea that valuing is a feeling or a belief, Scheffler states that Lewis defends a version of the view that it is a form of desiring. Still quoting Lewis's view, Scheffler (2010) states that the simplest version of this view is that to value something just is to desire it. The view has been surprisingly influential, may seem plausible in some cases. Scheffler gives an example that seems reasonable to judge someone's privacy by seeing from his or her characters. Thus, to value one's friend's sense of humor is to desire one's friend's sense of humor.

On the most natural interpretation, it means that one would like to possess one's friend's sense of humor oneself. However, he also believes that what is meant by respecting other people's sense of humor is how someone respects others both in terms of understanding and also thinking. Scheffler goes on and states that if the suggestion that judgment is solely desirable is to make sense, then the desire must be understood in a very specific sense - and very broadly. Maybe, for example, want something is to have a favorable attitude toward it. To value one's friend's sense of humor would then be to have a favorable attitude toward it. This may seem plausible. But, is it plausible to equate desiring something with having a favorable attitude toward it? Offhand, it seems that I may have a favorable attitude toward something without desiring it. He has a favorable attitude toward Vaclav Havel, but he does not desire him, whatever that might mean, nor does desire to see, meet or talk to him.

The above idea suggests the most important qualification, namely, that value cannot be understood solely in terms of emotional vulnerability. There are other considerations that also support this conclusion. One of these has to do with the relation between valuing and caring. There is a great deal of overlap between these two notions. One can speak as easily, for example, of caring about one's relationship with one's brother as we can of valuing that relationship, and it is clear that caring, no less than valuing, renders one emotionally vulnerable.

It is not surprising, then, that some writers treat the two concepts as interchangeable (Scheffler, 2010: 24). Quoting Patrick Fleming's view about the "The Indeterminacy of Desire and Practical Reason", Chan states that one's desires are often indeterminate. Desires have some important relation to reasons for action (Chan, 2008: 95). The nature of this relation has been the subject of a great deal of debate. In Chan's view, all reasons must be

linked to the agent's subjective motivational state by a sound deliberative route. In Chan's view, indeterminacy has two sources. One source is that deliberation is guided by imagination, not by rules. The second is that an agent's motivational set can be indeterminate. The indeterminacy of desire sheds light on some little problems in practical reason. It points to the fact that agents have to solve constitutive questions about their subjective motivational set (Chan, 2008: 95). From the above discussions, it can be concluded that in general, to value something is to desire something. To value a relationship with someone is to desire a relationship with someone. In this particular research, therefore, to desire the big Merlin fish (in *The Old Man and the Sea*) can be said to value the big Merlin fish.

### **Moral Values in Human Life**

Harman's view (2000: 2-3), morality arises when people reach an implicit agreement or come to a tacit understanding of their relations with one another. Part of what Harman means by this is that moral judgments or, rather, an important class of them are true or false only in relation to and with reference to one or another such agreement or understanding. In any event, it should be clear that Harman intends to argue for a version of what has been called 'moral relativism'. In doing so, Harman is taking sides in an ancient controversy. Many people believe that the sort of view, which Harman is going to defend is obviously correct indeed, that it is the only sort of account that could make sense of the phenomenon of morality. At the same time, there are also many who think that moral relativism is confused, incoherent, and even immoral, at the very least obviously wrong. Some arguments against relativism make use of a strategy of dissuasive definition; they simply define moral relativism as an inconsistent thesis. Harman gives an example of moral relativism might be defined as committed to the following three claims: (a) there are no universal principles, (b) one ought to act in accordance with the principles of one's own group, (c) principle, (d) courage and modesty were universal moral principle.

It is easy enough to show that this version of moral relativism will not do, but surely a defender of moral relativism can find a better definition. Harman's moral relativism is a soberly logical thesis, a thesis about logical form if one likes. Just as the judgment that something is large is true or false only in relation to one or another comparison class, so too, Harman argues, the judgment that it is wrong of someone to do something is true or false only in relation to an agreement or understanding. A dog may be large in relation to chihuahuas but not large in relation to dogs in general. Similarly, Harman argues, an action may be wrong in relation to one agreement but not in relation to another. Just as it is indeterminate whether a dog is large, period, apart from any relation to a comparison class, so too, Harman argues, it is indeterminate whether an action is wrong, period, apart from any relation to an agreement. There is an agreement, in the relevant sense, if each of a number of people intends to adhere to some schedule, plan, or set of principles, intending to do this on the understanding that the others similarly intend. In this essay, Harman argues that there is a way in which certain moral judgments are relative to an agreement but other moral judgments are not. This relativism is a thesis only about what Harman calls 'inner judgments', such as the judgment that someone morally ought or ought not to have acted in a certain way or the judgment that it was morally right or wrong of him to have done so. The relativism defended in this first essay is not meant to apply, for example, to the judgment that someone is evil or the judgment that a given institution is unjust (Harman, 2000: 2-3).

Many people also believe on reflection that different people have reasons to observe different moral requirements, depending on the moralities those people accept. Those of us who have this 'relativistic' view makes inner judgments about a person only if we suppose that he or she has reasons to be motivated by the relevant moral considerations. People make other sorts of judgments about those whom we suppose not to have such reasons. Inner judgments include judgments in which we say that someone morally should or ought to have

done something or that someone was morally right or wrong to have done something (Harman, 2000: 4-5). According to Harman (2000:4-5), inner judgments have two important characteristics. First, they imply that the agent has reasons to do something. Second, the speaker in some sense endorses these reasons and supposes that the audience also endorses them. Other moral judgments about an agent, on the other hand, do not imply that the agent has reasons for acting that are endorsed by the speaker. Harman further states that if someone S says that A (morally) ought to do D, S implies that A has reasons to do D and S endorses those reasons. If S says that B was evil in what B did, S does not imply that the reasons S would endorse for not doing what B did were reasons for B not to do that thing. In fact, S implies that such reasons were not reasons for B. Harman (2000: 8) concludes that the use of moral language by speakers who assume that the possession of rationality is not sufficient to provide a source for relevant reasons, that certain values, desires, goals, or intentions are also necessary. In particular, the speakers assume that there might be no reason at all for a being from outer space to avoid harm to us (Harman, 2000: 8).

In many moralists' views, positive moral values are important because they allow humans to have an overall feeling of peace and joy. Moral values can give meaning and purpose to human life. Human is able to direct their behavior towards beneficial and fulfilling activities. When humans live their life according to moral values that are based on honesty, compassion, courage, modesty, and forgiveness, then the human can also form positive bonds with other people. In moralists' view, incorporating the moral value of honesty in life will make human trustworthy. Human beings will have a clear conscience because a human being can respect their selves. The people that are in contact with one another will be able to count on one another, to be fair, and sincere. Integrity will allow humans to advance in both human personal and professional life. There are more opportunities for a human to fully experience life when humans are all honest persons (*see*: Admin, 2016).

In addition to honesty, human also needs to incorporate the moral value of compassion into their life. Compassion allows humans to have sympathy for the misfortunes of other people. It also motivates humans to want to give them any type of assistance that they can. Compassion results in having feelings of mercy toward other people. When humans have compassion as a moral value people are more likely to put their trust in one another because they will be non-judgmental of their circumstances. In life, it is essential to human survival to have modesty especially with respect to courage. Modesty allows humans to realize what their limits are. It helps humans to stay focused and keeps them from becoming overconfident and reckless. People will feel comfortable around one another because they are humble and they do not try to belittle them.

Lastly, it is also important to incorporate the moral value of forgiveness in human life. Forgiveness allows humans to move past hurtful or damaging situations. It allows humans to abandon feelings of anger or resentment against others or their selves. A human can be emotionally healthy when they practice forgiveness because it keeps them from holding onto pain and resentment. In conclusion, moral values are extremely important for human overall well-being. Moral values provide a structure for human life (Suryaman, 2018; Nurgiyantoro, 2019). Honesty makes human respectable. Compassion makes humans sympathetic to others. Courage gives humans the bravery to overcome life's challenges. Modesty keeps human-focused and humble. Forgiveness allows them to be emotionally stable because human does not hold onto anger and resentment (Asmarani, 2018). These attributes will allow them to live their life in a way that reduces stress levels. Humans will also have peace and harmony in their life. Moral values allow humans to live a life in a manner that humans can be proud of. The bonds, that human form with others will also be more fulfilling because they live their life according to honesty, compassion, courage, modesty and forgiveness.

### **Courage and Humanity: Attributes of Moral Values by Peterson and Seligman**

Quoting French philosopher Comte-Sponville (2001), Peterson and Seligman (2004:36) state that while fears and the acts to defeat them vary from society to society, the capacity to overcome fear “is always more valued than cowardice or fainthearted-ness”. Furthermore, quoting Putnam’s view (1997) Peterson and Seligman offer an inclusive account of “courage” by delineating three types: physical, moral, and psychological. In terms of “humanity”, Peterson and Seligman include love, kindness, and social intelligence. These are the two attributes of the main character Santiago in the novel *The Old Man and the Sea* that will be discussed further. Physical courage, in Peterson and Seligman’s view, is the type involved in overcoming the fear of physical injury or death in order to save others or oneself (2004:29).

Moral courage entails maintaining ethical integrity or authenticity at the risk of losing friends, employment, privacy, or prestige. Psychological courage includes that sort required to confront a debilitating illness or destructive habit or situation; it is the bravery inherent in facing one’s inner demons. Following Putnam’s idea, Peterson and Seligman lead and include all three characterizations in the core virtue of courage. They also do not limit the definition to single astonishing acts, chronic courageousness counts, too. This, in their view, brings us to a perhaps obvious but necessary remark on courage: It has an inner life as well as an outer one. That is, courage is composed of not just observable acts but also the cognitions, emotions, motivations, and decisions that bring them about.

Thus, as we examine the ubiquity of courage, although most of the examples that follow are of the physical or soldier-in-battle variety, what we mean abstractly is closer to Cicero’s (1949) definition: Courage is “the deliberate facing of dangers and bearing of toils”. Peterson and Seligman mean the courage to include physical valor, but also integrity and perseverance, any act of willfully overcoming into what it is so easy to slip: security, comfort, complacency. Peterson and Seligman mean doing what is right, even when one has much to lose. Or, “Without courage, we cannot hold out against the worst in ourselves or others” (Peterson and Seligman, 2004:29).

Peterson and Seligman (2004:29) define courage “emotional strengths that involve the exercise of will to accomplish goals in the face of opposition, external or internal”. Courage in Peterson and Seligman’s view includes bravery. They define bravery as “Not shrinking from threat, challenge, difficulty, or pain; speaking up for what is right even if there is opposition; acting on convictions even if unpopular; includes physical bravery but is not limited to it”. In their view, courage also includes persistence. Peterson and Seligman define persistence (perseverance, industriousness) as “Finishing what one starts; persisting in a course of action in spite of obstacles”. Thus, one must “getting it out the door” (taking pleasure in completing tasks). In Peterson and Seligman’s view, courage also includes integrity. They define integrity (authenticity, honesty) as “speaking the truth but more broadly presenting oneself in a genuine way and acting in a sincere way”.

Last but not less important, Peterson and Seligman also include “vitality” as part of courage. They state that vitality or zest, enthusiasm, vigor, or energy means approaching life with excitement and energy. Thus, it also means not doing things halfway or halfheartedly; living life as an adventure; feeling alive and activated. That is courage as one very important attribute of moral value (Hasanah, Subketi, Handayani, 2018). From the discussion, it can be concluded that courage as one of the moral attribute has several parts of the attribute. It is either observable actions or the cognitions, emotions, motivations, and decisions that bring them about (Asmarani, 2018). Courage also includes physical valor, integrity, perseverance, act willfully, doing what is right (even when one has much to lose), bravery, facing challenge, difficulty, or pain. Furthermore, courage also includes speaking up for what is right, being persistent, being in vitality or zest, enthusiasm, and vigor or energy.

## RESEARCH METHOD

### Research Design

Naturally, this research is descriptive qualitative. That is, in one way it is qualitative because the data are in the forms of words, phrases, sentences, or fragments. Thus, the data are not in the form of numbers. The words, phrases, sentences, or fragments are taken from the text of the novel *The Old Man and the Sea*. This research is descriptive because the researcher describes the moral value of the main character by discussing two attributes of moral value. They are courage and modesty. The description is made by using the theories of moral value proposed by Christopher Peterson and Martin E.P. Seligman (2004). Some other supporting theories will also be used to support the analysis.

### Instruments

Bogdan and Biklen (in Arikunto, 2010:24) state the researcher is very important in qualitative research. Moleong (in Arikunto, 2010:24) also states the main instrument of the research is the researcher himself. In this research, the researcher is the main instrument to collect and analyzed the data based on the researcher's interpretation then the researcher describes and relates it with the theory applied to support the analysis. So, the result of the research is determined by the researcher's point of view in describing the analysis of the research

The object of this research is the novel *The Old Man and the Sea* written by Ernest Hemingway. As one of the novels written by Ernest Hemingway, this novel consists of 127 pages. Some other copies by different publishers may consist of 65 up to 80 pages. The one consisting of 127 pages is taken as the object of the research because it is similar to the one that was published for the first time.

The source of the data is the text of the novel *The Old Man and the Sea* written by Ernest Hemingway. From this text of this novel, the researcher takes some words, phrases, sentences, or fragments. Thus, the data are not in the form of numbers. These words, phrases, sentences, or fragments are taken to be analyzed using the theories of moral value proposed by Christopher Peterson and Martin E.P. Seligman (2004).

### Data Analysis

There are two steps in collecting the data. First, the researcher tries to identify the words, phrases, sentences, or fragments that describe the moral attributes of the main character. This step is taken by reading the novel *The Old Man and the Sea* several times. After reading the novel several times, anyone will find some words, phrases, sentences, or fragments that describe the attributes of the moral value of the main character. The second step is taken by considering the theories. That is, the researcher considers the words, phrases, sentences, or fragments based on (1) the theories of moral value, and (2) the attributes that support the moral value.

By reading the novel several times, the researcher found some words, phrases, sentences, or fragments that contained the attributes of the moral value especially attributes "courage" and "modesty". In this research the words, phrases, sentences, or fragments selected and analyzed using the theories of moral value and sub-theories of moral value attributes. After reading the novel as a whole, researchers take sentences or fragments that have moral messages about courage and modesty contained in the novel *The Old Man and The Sea*. After the researcher got the data, then the researcher analyzed the data and looked for moral values or messages contained in the sentence or fragment. Some theoretical views from some theorists quoted, reviewed, detailed, and compared. After the theoretical views were compared the researcher makes the discussion so that the process of data analysis and the results can be read by the reader with good understanding.

## RESEARCH FINDINGS AND DISCUSSION

### Research Findings

As the main character in the novel *The Old Man and The Sea*, Santiago displays the two attributes throughout the novel. The two attributes are displayed either by his own words throughout the novel or by the author's description in many parts of the novel. The two ways of displays are presented one by one as Table 1 as follows.

**Table 1.** The Datum of the Old Man and the Sea

DATUM 1	<i>He was an old man who fished alone in a skiff in the Gulf Stream (p.5)</i>
DATUM 2	<i>The brown blotches of the benevolent skin cancer (p.5)</i>
DATUM 3	<i>His eyes were cheerful and undefeated (p.6)</i>
DATUM 4	<i>They were strange shoulders, still powerful although very old, and the neck was still strong too (p.13)</i>
DATUM 5	<i>No, the old man said. You're with a lucky boat. Stay with them (p.6)</i>
DATUM 6	<i>I must give him something more than the belly meat then(p.15)</i>
DATUM 7	<i>You ought to go to bed now so that you will be fresh in the morning(p.18)</i>
DATUM 8	<i>I wish I had the boy (p.44)</i>
DATUM 9	<i>I'll stay with you until I am dead (p.45)</i>
DATUM 10	<i>I could go without sleeping, he told himself. (p.68)</i>
DATUM 11	<i>He began to pity the great fish (p.41)</i>
DATUM 12	<i>That was the saddest thing I ever saw with them, the old man thought (p.42)</i>
DATUM 13	<i>Then he was sorry for the great fish that had nothing to eat and his determination to kill him never relaxed in his sorrow for him (p.66)</i>
DATUM 14	<i>If you were my boy I'd take you out and gamble (p.8)</i>
DATUM 15	<i>I can do it as long as he can (p.45)</i>
DATUM 16	<i>But today is eighty-five days and I should fish the day well (p.34)</i>
DATUM 17	<i>Now is no time to think of what you do not have. Think of what you can do with what there is (p.99)</i>
DATUM 18	<i>But, thank God, they are not as intelligent as we who kill them (p.55)</i>
DATUM 19	<i>Once there had been a tinted photograph of his wife on the wall but he had taken it down because it made him too lonely to see it (p.11)</i>
DATUM 20	<i>He had sung at night sometimes when he was alone steering on his watch in the smacks or in the turtle boats (p.32)</i>

### Discussion

From the datum above, the researcher can analyze the datum based on the attributes of the novel. The data analysis can be shown as follows.

**Datum 1:** In the above datum 1, the author of the novel above tells us about the courage of the old man Santiago who went fishing alone without friends with him in the wild sea. He spent more than 84 days for fishing without any fish he got. His age in the wild sea alone showed us that age is not the reason for giving up in facing problems in our life. This fragment shows us a process of how to survive in wildlife. His courage reflected in his struggle in doing something, he decided to go fishing alone because he believes that actually, he was not really alone, he believed that God always with him and everything will running well because of beliefs. Although he was not young, he never asks any helps from others to survive in his life, he wants to do and face his problems by himself, and in the end, he can return with a big fish in his boat.

In the above description about the old man, although only in one sentence, it can be seen several things below:

- The fisherman was an old man.
- He was fishing in a skiff, not a big boat.
- We were fishing in a Gulf Stream, where the current is strong, not slow like the current in a river.

From the three further interpretations about what the old man was doing, one can conclude that the old man was very determined. That is, fishing in a strong current of a gulf in a skiff is something dangerous. It was more dangerous especially for an old man like Santiago. Since the old man was very determined, in Peterson and Seligman's view (2004: 29), it is part of courage. It also indicates behavior character as a strong man. It is in accordance with Muzaki (2018) who analyzes the film of Avengers infinity wars in which the strong man always is able to survive in any dangerous situation.

**Datum 2:** In the above datum 2, the author describes the old man as having some brown blotches of the benevolent skin cancer. This means that the skin of the old man is not healthy. It suffered from skin cancer before and now recovered. The skin cancer left the old man brown blotches as a memory for the old man. Still, he is hardworking and perseverance with what he has. Since he is hardworking and perseverance, based on Peterson and Seligman's view (2004:29), it can be stated that the old man is courageous

**Datum 3:** The above sentence actually contains two statements. They are "The old man eyes are cheerful", and "The old man eyes are undefeated". Thus, the eyes of the old man are not only cheerful but also undefeated. Cheerful means that the old man's eyes show he is in a happy state. Undefeated means that the old man's eyes show he is undefeated. When someone's eyes are cheerful, this means that he or she is optimistic. A little differently, when someone's eyes are undefeated means that he or she is perseverance. When measured in Peterson and Seligman's view (2004:29), the terms optimistic and perseverance are parts of courage. Thus, the above statement made by the author means the courage of the old man

**Datum 4:** When looked deeper, in the above author's statement about the old man, there are four sub-statements. They are:

- The old man's shoulders were strange.
- The old man was powerful.
- The old man's shoulders were old.
- The old man's neck was still strong, too.

**Datum 5:** This datum 5 is in the form of the old man's words. It can be seen that instead of asking Manolin to go with him, the old man ask Manolin to stay with people with a lucky boat filled with fish. This also means that Santiago did not want to make Manolin disappointed because Santiago does not want to see Manolin feel sad when he and the old man comes back from fishing without any fish. This also shows that Santiago is not selfish. He has a feeling of care for the young Manolin. When measured in terms of Peterson and Seligman's theory (2004: 29), the terms unselfish and care are parts of what Peterson and Seligman call modesty.

Those sub-statements were based on the fact that the old man was still working hard; fishing in the wild gulf-stream. At the same time, his hard work is the fact that he is perseverance or determined. The terms hardworking and perseverance, in Peterson and Seligman's view (2004:29), are parts of courage. Thus, the above statement made by the author means the courage of the old man

**Datum 6:** In the above datum 6, Santiago says that he must give Manolin more than the belly meat. This means he cares much for the boy (Manolin). More than that, as a friend, although much younger than himself, Manolin is treated like a close friend. This means that he respects Manolin as an adult. These two characteristics of humans, respect and care, are parts of modesty or humanity. These two characteristics of human beings, therefore, in line with what Peterson and Seligman call modesty or humanity (*see*: Peterson and Seligman, 2004:362).

**Datum 7:** In the above datum 7, Santiago asks Manolin to go to bed. This is intended to make feel fresh when he gets up the next morning, especially after a tiring day of fishing. It is easy to see that what Santiago does to Manolin is a form of good attention from an old man

to a young man like Manolin. In other words, the old man Santiago displays his feelings of love and care to the young man Manolin. When seen in terms of the two attributes proposed by Peterson and Seligman (2004: 362), these two feelings (love and care) can be seen as parts of humanity or modesty.

**Datum 8:** In saying the wish, “I wish I had the boy”, it is very clear that the old man is longing to have a boy around him, maybe his own son. At least, he wishes that he had a boy around him during his old lonely days. Besides, during his days fishing alone on the sea, he needs someone to be around. In terms of anyone’s life, this kind of feeling is very human and very modest. Therefore, when measured in terms of modesty in Peterson and Seligman’s view it can be concluded that this is part of the attribute of modesty (*see*: Peterson and Seligman, 2004: 362).

**Datum 9:** When this expression is made by an old man to an old woman (or by a boy to a girl), this statement can be seen as a promise or a sign of faith. But since this statement is made by an old man who is facing a big fish he has been trying to catch, this means something else. That is, it means that he is very ambitious in one way and very perseverance in the other. This statement, therefore, can be seen as showing the ambition and the feeling of the perseverance of the old man. It can, therefore, be seen as parts of his courage (*see*: Peterson and Seligman, 2004: 29).

**Datum 10:** Almost similarly, when this expression is stated by an old man to his old wife, this statement might mean that the old man is very patient. However, since this expression is stated by an old man to a big fish he has been trying to catch, this expression also means something else. That is, this expression is a characteristic of an old man who is hardworking and perseverance. These two characteristics, therefore, are—as what Peterson and Seligman’s call them—parts of courage (*see*: Peterson and Seligman, 2004: 29).

**Datum 11:** At the beginning of his thought, the old man felt very proud of his success in catching the great fish. That is because he has been trying to catch the big fish for more than eighty days. Besides, after considering that he has to pay for his both hands effort, he thought differently. At the end of such feelings, however, his feelings of a human suddenly came up. As an old man, he felt very sympathetic and care for the great fish. When seen in terms of Peterson and Seligman’s view about moral value, this kind of feeling can be seen as part of modesty or humanity (*see*: Peterson and Seligman, 2004: 362).

**Datum 12:** This description of the old man’s feeling is also contrastive when seen from what he has been trying to catch for more than eighty days. After looking at the dead fish, he felt that he was very sorry. In other words, he regretted what he had done to the fish. This old man’s kind of thought can be seen as a feeling of loving and care towards the big fish he had caught. When measured in terms of what Peterson and Seligman’s propose, these two kinds of feelings can be classified as parts of humanity or modesty (*see*: Peterson and Seligman, 2004: 362).

**Datum 13:** Almost similar to the feelings in datum 12, datum 13 also tells about how the old man feels after catching the great fish. Instead of feeling happy or proud of what he had caught, he was feeling so regretful. So regretful that his determination to kill the great fish never relaxed in his sorrow for the great fish. It can be seen that this kind of feeling is caused by his sympathetic feeling. Otherwise, it might be caused by his feelings of care to the great fish. When measured in terms of Peterson and Seligman’s view about modesty, these kinds of feelings can be seen as parts of the attribute of humanity or modesty (*see*: Peterson and Seligman, 2004: 362).

**Datum 14:** This kind of expression can be seen as a wish. That is, the old man wishes to have his own boy. The statement, however, was expressed using conditional sentence type II; something that is never in reality. Nevertheless, this feeling is represented what the old man feels toward the young boy Manolin. In this wish, it can be seen that the old man

imagines as if he were a father, and if only Manolin were his own son he would take Manolin out and gamble. In one and other ways, this is a feeling of a loving father as well as a feeling of care toward a young boy. When measured in Peterson and Seligman's view about modesty, these kinds of feelings (loving and care) are parts of modesty (Peterson and Seligman, 2004:362).

**Datum 15:** In the above expression in datum 15, it can be seen that the old man is optimistic about his ability and luck. If this expression is stated to a man or a young boy next to him, this may be a feeling of human struggle. But since this expression is stated to a great fish he has been trying to catch for more than eighty days, this can be seen as an expression of courage. Thus, the feelings of optimism and perseverance are parts of what Peterson and Seligman call courage (*see*: Peterson and Seligman, 2004:29).

**Datum 16:** At a glance, this expression sounds like an expression made by an old man who is frustrated because it has been eighty days he has not caught any fish. However when seen in the second part of the expressions—I should fish the day well—one will soon understand that the old man is very ambitious and perseverance. That is, despite he has not caught any fish for the last eighty-five days, he still continues to go on fishing. This is the fact that the old man is ambitious and perseverance. In terms of what Peterson and Seligman's view, these kinds of attitudes are parts of what they call courage (*see*: Peterson and Seligman, 2004:29).

**Datum 17:** In this expression in datum 17, it seems that it is only a motto written in a book or something like that. But since this expression is stated by the old man to a young boy next to him, this is a kind of suggestion. To be clearer, it is a suggestion in order to make the young boy feel determined and perseverance about what has been going on so far in the eighty days fishing. Thus, what the old man suggests is that one should not think of what one does not have. Instead, one should think of what one can do with what available to someone. In suggesting this, it can be understood that the old man is determined and perseverance about what one can do with what available to him and the young boy Manolin. These feelings of determination and perseverance can be seen as what Peterson and Seligman view as parts of courage (*see*: Peterson and Seligman, 2004:29).

**Datum 18:** In this expression, the old man is expressing his thankful feeling of gratitude. He feels that God has made him intelligent. He is grateful that God has made the fish not as intelligent as a human. This, in the old man's view, made it possible that humans can kill the fish. It is probably because he feels that if the fish were as intelligent as a human being, it would be very hard for the old man to kill the fish. This kind of feeling can be seen as part of the humanity or modesty (*see*: Peterson and Seligman, 2004:362).

**Datum 19:** The above description made by the author in datum 19 above is the description of how the old man feels. Previously, there had been a photograph of his wife hung on the wall. But the photograph was taken down because it made him too lonely to see it. Feeling lonely when seeing a photograph is a feeling of love and care. It might be no problem to keep a photograph on the wall when one tries to keep it as a memory. When one cannot bear to see it, however, it is better to take the photograph down from the wall as otherwise, it will be hurting to see it. This kind of feeling is also part of humanity or modesty (*see*: Peterson and Seligman, 2004:362). It is in accordance with sternness in the novels of Oka Rusmini who shows any kind of sternness for women (Rokhmansyah, Valiantien, & Giriani, 2018).

**Datum 20:** This datum 20 is another description of how the old man feels for being alone on the sea for more than eighty days. To get over his loneliness, he sometimes sings songs to spend the lonely night on his turtle boat. This kind of feeling—lonely—is very

human. When measured in terms of Peterson and Seligman's theory of moral, this kind of feeling is part of modesty or humanity (*see*: Peterson and Seligman, 2004:362)

## CONCLUSION

In this study, it can be concluded that courage is displayed by different kinds of feelings. They are among others, Santiago (the old man)'s feelings of being determined, being hard-working and perseverance, and feeling optimistic about what he does in all cases. Other parts of being courageous are also shown in the forms of ambition, enduring the pain, and bravery. Out of all of these characteristics, however, the characteristic of being brave might be the most important part of the attribute of courage. Differently, the attribute of being modest or modesty is also displayed in various characteristics. Such characteristics are among others the feelings of being unselfish, care, respect, loving, feeling lonely, sympathetic, and even feeling of regretful after killing a fish. In some other cases, the attribute of being modest is also displayed by showing that the old man behaves as if he were the father of the young boy Manolin.

In terms of being religious, the old man displays the characteristic of being grateful to God when he realizes that God has made the fish not as intelligent as a human. This, in the old man's view, made it possible that humans can kill the fish. In such a feeling, he also imagines if only the fish were as intelligent as human still, another characteristic that the old man displays is the feeling of getting hurt when looking at his wife's photograph. To avoid such feelings, the old man has taken off the photograph off the wall. This being brave might be the deepest part of human feelings so far displayed in the novel as part of the attribute of modesty. Throughout the novel, Santiago as the most significant character in the novel is described as a man with various characteristics. In many parts of the novel, Santiago is described as someone with full of courage in facing the difficult lives of being a fisherman. In many other parts, however, he is also described as a fisherman who is modest. That is, he is a man who is very humble, passionate, patient, loving, and caring for others.

## ACKNOWLEDGMENT

The researcher would like to thank all colleagues who contribute to any part of this study and make this manuscript to be better with useful and valuable comments and suggestions. The researcher also thanks my institution, STIKES YARSI Mataram that supports me to accomplish this study.

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