

HUMANISM VALUE OF MAIN CHARACTER IN *WAR FOR PLANET OF THE APES* MOVIE

¹⁾Euis Meinawati, ²⁾Inge Dwiana Haryati, ³⁾Meiva Eka Sri Sulistyawati,

⁴⁾Viviana Lisma Lestari, ⁵⁾Syukri Ghozali

^{1),2),3),4)}Universitas Bina Sarana Informatika Jakarta

⁵⁾UIN Syarif Hidayatullah Jakarta

e-mail: euis.eum@bsi.ac.id

Abstract

This study discusses the humanity values contained in the characters *War for Planet of The Apes* movie. This analysis uses method of qualitative data. This study uses two kinds of data. Firstly, the primary data is from the literary work itself, *War for Planet of the Apes*. The secondary data such as theory books, previous studies, and journals. The data analyzed is taken from the player's remarks in *War for Planet of The Apes* movie. The theory taken to discuss human values is Hardiman's theory. Hardiman said there are six of humanism values, they are (1) appreciate opinions, (2) cooperation, (3) sacrifice, (4) care about others, (5) helping, and (6) solidarity. The results of this analysis are humanitarian values that arise in the main character in terms of human nature, and how the value of humanity is realized in real life. There are four humanism values that contained in the movie, namely (1) cooperation, (2) care about others, (3) sacrifice, and (4) helping.

Keywords: Movie, Main Character, Humanism Value

Abstrak

Penelitian ini membahas tentang nilai kemanusiaan yang terdapat pada karakter dalam film War for Planet of The Apes. Metode yang dilakukan dalam menganalisis adalah kualitatif data. Pertama, data primer adalah War for Planet of The Apes. Dan data kedua seperti buku teori, pelajaran sebelumnya dan jurnal. Data yang dianalisis diambil dari ucapan pemain dalam film War for Planet of The Apes. Teori yang diambil untuk membahas nilai-nilai kemanusiaan adalah teori Hardiman. Hardiman berpendapat bahwa ada enam nilai kemanusiaan, yaitu (1) kebebasan berpendapat, (2) kerjasama, (3) rela berkorban, (4) peduli terhadap sesama, (5) menolong, dan (6) solidaritas. Hasil dari analisis ini adalah nilai-nilai kemanusiaan yang timbul pada karakter utama dalam hal sifat humanisnya, dan bagaimana nilai kemanusiaan ini terealisasi dalam kehidupan nyata. Nilai kemanusiaan yang terdapat dalam film tersebut ada empat, yaitu (1) kerjasama, (2) peduli terhadap sesama, (3) rela berkorban, dan (4) menolong.

Kata Kunci: Film, Karakter Utama, Nilai-Nilai Kemanusiaan

INTRODUCTION

The movie as a work of art is often interpreted results of copyrighted works of art that has the completeness of some elements of art to meet the needs of a spiritual nature. In this case, it contains elements of art and support a movie work they are: visual art, photography, art, architecture, dance, literature poetry,

theatre arts, and musical arts. Movie had a flexible language that could be explored, opened, and rethought. Movie becomes one of the interesting objects to be analyzed because it has several reasons, like the values of humanism. One example of the value of simple or ordinary humanism found in real life, like a dolphin that helps a human being when almost drowned at sea.

One depiction of the real event is contained in the movie *War for Planet of the Apes*. That movie is directed by Matt Reeves who tells of an ape named Caesar with his group.

In the *War for Planet of the Apes* movie, Caesar as the main character in the movie, is the result of human laboratory experiments. Caesar became an intelligent and able to speak. Caesar tries to protect the groups (apes) from human attacks trying to destroy them. Caesar offers peace to humans to stop doing blows, but ignored by humans. Caesar also keeps a girl. In addition, Caesar also seeks to remove his enslaved group by humans. It is this attitude that describes humanity even though Caesar is an ape. In contrast to human behaviour is very inhumane, where the Colonel has no sense of concern for cold and hungry apes. The Colonel also disrespects Caesar's opinion and ignores it.

Some research has done to prove about human value. F. Bacon as an empiric materialist considers that a man is a nature conqueror. However he also thinks that a man is a nature servant and expounder (Rubanova, Rubanov, & Zeremskaya, 2015). Then according to research by Dix (2016:6), entitled Human-Computer Interaction, Foundations, and New Paradigms suggested that "Human-computer interaction is now effectively human-technology interaction. Human-computer interaction, like any vocational discipline, sits upon three broad foundations: theoretical principles, professional practice and a community of people". Budiarto, Indriastjario, & Sardjono (2016), in Islamic societies, public education is the principle of the *Hablumminannas*, which emphasizes the importance of the relationship between human beings. The younger generation will

become prospective *ustadz* (teachers), as well as leaders of Muslims in the future.

From the above explanation, it can be drawn the conclusion about similarities of three researchers that humans interact with everything on earth. This happens because humans are social beings. As a social being, she or he has a humanist soul in his self. Such as helping to fellow human beings in achieving and maintaining the surrounding nature. What distinguishes this paper is the writer who has an interesting point to discuss about humanism related to animals. Therefore, the purposes of study is to explore humanism value of main character in *War for Planet of the Apes* movie. The statement of problem are;

1. What are the humanistic values contained in *War for Planet of the Apes* movie?
2. How is the relevance of the value of humanism that exists in *War for Planet of the Apes* movie to the real life?

THEORETICAL LITERATURE

Value

Value came to be an important philosophical concept in Axiology, Axiology is the study of values and how those values come about in a society. Axiology seeks to understand the nature of values and value judgments, which originated from Western philosophies and was intensively studied and promoted by Neo-Kantian thinking.

Windelband in Li (2014:46), the founder and representative of Axiology interprets, "A value is "norm" that philosophy establishes for the world, and to value is "to mean", "to have meaning (Gelten)". As Rickert in Li (2014:46), holds that Value refers to another world consisting of beings and all values, which is different from the real world including

subject and object. To summarize their interpretations, value points either to “meanings” of reality or the world, or to “meaningful norm” that the subject assigns to the world.

As Marx in Li (2014:47) says,

Human beings only give a special (generic) name to these things because they already know that they serve to satisfy their needs, because they seek to acquire them by more or less frequently repeated activity, and therefore also to keep them in their possession; they call them “goods” or something else which expresses the fact that they use these things in practice, that these things are useful to them”. “Use value indicates a natural relationship between human and thing, which is in fact a relationship that a thing exists for man.

It can be concluded that values are examples of the world for living things that designate objects and subjects in the world, therefore they are themselves. Utility values are found humans and “things”. Value is “something” which has meaning that impact on human life or as human being live our life in that guidelines that we called “value”, so can bring the positive vibes in our society. Value is useful for humans and can be utilized by humans in running their lives. Human beings create, run, and enjoy the value itself. Humans make judgments of "value" on "something" or against others and even themselves for evaluation.

Humanism Value

The value of humanity is the value that is done with the awareness of thought, attitude, and behavior in upholding respect for human rights. Treating fellow human beings by being fair and not racism because all human beings have the same degree.

According to Lamont (1997:31), “Humanism is a constructive philosophy that goes far beyond the negating of errors in thought to the whole-hearted affirmation of the joys, beauties, and values of human living”. Meanwhile, according to Hardiman (2012:7), “*Humanisme adalah suatu paham yang menitikberatkan pada manusia. Semangat dasar humanisme tampak ada pada keyakinan bahwa martabat manusia harus terlihat sebagai individu yang memiliki otonominya sendiri*”. (Humanism is a notion that focuses on humans. The basic spirit of humanism seems to exist in the belief that human dignity must be seen as an individual with its own autonomy).

Steelwater (2012:1) suggested “Humanism is any philosophical perspective that assigns preeminent value to human beings, their experiences, their interests, and their rights”. Based on the above understanding, it can be concluded that humanism is a stream aimed at humans to live life with humanity. Value of humanism is closely related to human and moral issues. Moral can encompass life, that is, issues concerning human dignity and prestige. The value of humanism is something valuable about a stream for the purpose of reviving the sense of humanity for a better life. Humanism emphasizes the dignity and roles and responsibilities that humans possess. Humans can also build them, shoot themselves, have a special position, and can meet their own physical and spiritual needs.

Kinds of Humanism Value

The value of humanity is the awareness of one's attitude and behavior according to values and norms on the basis of the demands of the conscience by treating a thing as it should. Man is subject to prestige and dignity as the creature of

God with equal degrees, rights, and obligations. According to Hardiman, there are 6 humanism values, they are:

a. Appreciate Opinions

According to Melkonian (2012:17), “Freedom of speech is not simply desirable from a philosophical point of view, but it is essential for the survival of highly industrialised societies”. It can be concluded that people can express their opinions freely but remain within reasonable limits. Humans can also appreciate and respect the opinions of others, and signify that all human beings have the same degree.

b. Cooperation

According to Van Lange & Balliet (2014: 5), “Cooperation means giving or contributing to the collective, sometimes it means not taking or consuming from a resource shared by a collective”. Whereas in the journal conducted by Hall & Brosnan (2016:1), “Competition, and natural competition, it is the case that animals, including humans, cooperate in order to mitigate competition with natural selection”. Taken from the journal by Smaldino (2017:2), says:

Cooperation is an individual-level trait. This characterization is unsurprising. In general, theories of both biological and cultural evolution have focused on the evolution of individual-level traits—physical properties and behaviours that are heritable through genetic or cultural transmission.

From the opinions above, it shows that humans are social beings who cannot live alone. Humans need the help of others to live life like cooperation. Cooperation also helps

maintain human survival. With cooperation can alleviate the work. Humans and animals work together to reduce natural selection so both of them can live well.

c. Sacrifice

According Sunarso (2009:15), “Rela berkorban adalah merelakan waktu, tenaga, dan pikiran dalam bentuk apapun demi kebaikan”. (Willing to sacrifice is to give up time, energy and thoughts in any form for the good). Taken from book by Mizruchi (1998:29), “Sacrifice is properly understood as a collective ritual, expressing a sense of group risks and benefits, and addressed to higher powers on the group’s behalf”. The meaning contained in Sunarso's view is to achieve a desire, progress, and balance in life, the need to sacrifice even to cause suffering for himself. For someone who has a willingness to sacrifice, shows that the common interest takes precedence over personal interests.

d. Care about others

According to Barnes (2012:1), says:

Care is an enduring and contested issue in social policy. Empirical research and policy analysis have addressed issues concerning the political economy of care; shifting assumptions about where care responsibilities lie; the issues of ‘who cares’ and what are the personal, interpersonal and social impacts of care giving and receiving.

Meanwhile, according to Doyal and Gough in Barnes (2012:13), says:

Human individuals need care to ensure their developmental,

emotional and social needs are met and to enable them to engage successfully in social relationships in order not only to avoid serious harm, but also to flourish as effective participants within human society.

People who have this attitude tend not to see other people's distress. Cannot let bad things happen to others. Therefore this attitude must be maintained because this life is interdependence among fellow beings.

e. Helping

Help in Arabic called *Ta'awun*. In the journal, Ramli Mokhtar, & Abdul (2014:9) says:

Ta'awun is not only emphasizing on creating the "relationship" cooperatively but this relationship ought to be anchored with openness for fair benefits. Fair benefits here refer to the benefits that each participant deserves for, according to the weightage of their contribution.

Meanwhile, according to Schein (2009:7), "Help is thus the process that underlies cooperation, collaboration, and many forms of altruistic behavior". According to Brandon in Gubi, Hyde, & Pattison, n.d. (2008:15), "Has argued in one of the few explorations of helping that does not fall into a focus on skilling, we have to attend strongly to the spirit in which helping is undertaken."

Helping is very important in life, help also must be based on openness to provide appropriate assistance. Helping is the basis of civilized human's attitude which is considered polite and moral. Helping is not only about the skills it

has, but also the spirit of self in helping others without feeling strings attached.

f. Solidarity

According to Bayertz (1999:3), says:

Solidarity is now comprehended as a mutual attachment between individuals, encompassing two levels: a factual level of actual common ground between the individuals and normative level of mutual obligations to aid each other, as and when should be necessary.

Meanwhile, according to Jeffries (2014:219), says:

We believe it is necessary to understand solidarity as one mode of relation or operation among others in human social life. It is not the only mode of human relations in social life, but it is also a distinct type of human relating that is fundamental and necessary.

According to Mayhew in Komter (2004:115) there are four forms of solidarity.

First is the primary ties of affection between people, or attraction. When a group member not only feels attracted to the group but also cares for the unity of the group and the group ends, loyalty is involved. The other two forms of solidarity are not so much based on direct emotional attachment to others but rather on a feeling of belonging to the group, or identification. Identification with a group often surpasses attraction or loyalty; for instance, people may identify with homosexuals, blacks, or people of higher education, as a group. The fourth form of solidarity is association; this solidarity transcends established group identities and distinctions.

Solidarity is the loyal nature of friends who have the freedom to listen to the interests of others. Solidarity can also cultivate a sense of generosity towards beings. Solidarity is fundamental and necessary in social relations. Solidarity is not only between individuals but also in groups. Solidarity is done at any time with an emotional attachment to fellow individuals or groups. Not to break but to form a unity.

Meanwhile, according to Jumsai and Na-Ayudhya in journal by Sukayasa entitled *Pengintegrasian Nilai-Nilai Kemusiaan (Human Values) Dalam Pembelajaran Tematik Sekolah Dasar* (2008:3), there is five of humanism value, they are:

a. Truth

According to Medina and Wood in Allen (2005:3), "Truth is an objective and unchangeable relation between our beliefs and the facts". Meanwhile, according to Aristotle in Ulatowski (2017:9), "To say of what is that it is not, or of what is not that it is, is false, while to say of what is that it is, or of what is not that it is not, is true". Truth is something that conforms to reality. Reveals what's really happening without adding or reducing information or "something".

b. Virtue

According David (2013:120), "A virtue is a disposition to form beliefs in such a way that it is epistemically good that the subject has it". Meanwhile, according to Annas (2011:8), "A virtue is a lasting feature of a person, a tendency for the person to be a certain way". Virtue is a good moral act in human, a knowledge the humans have for helping others.

c. Peace

According Merriam-Webster in Malley (2013:13), "Tranquility; freedom from civil disturbance; a state of security or order within a community provided for by law or custom." Circumstances where generosity aims to erode the cause of violence or battle. Peace will also create peace of mind or situation for both yourself and others.

d. Affection

According to Olskowski in Río (2009:173), says:

Each...affection is situated at the "interval" between a multiplicity of excitations received from "without" and the movements about to be executed. These movements arise because each affection contains an invitation to act as well as permission to wait to act, or not act...Within affectivity, there is nothing constraining choice.

Taken from book by Floyd (2006:01), "Affection is truly a central component of many social and personal relationships, from those that are casually close to those that are deeply intimate". Feeling like or interested in something and putting heart on someone or "thing". Affection has a profound and positive impact on the lives of individuals.

e. Without Violence

According to Augustine in Howes (2016:217), "Violence is appropriate in dealing with rebels who reject peace". Do something without violence or physical harm. Resolving the problem with a calm heart, this shows the attitude of human beings priority and have a heroic soul. Taken from book by Bufacchi (2007:03), "Sacrifice is prima

facie wrong, whereas social justice defines the priority of the rights. This is why we usually associate political violence with the negation of social justice, as the history of imperialist wars and recurring genocides remind us”.

According to Schwartz in Palmer and Milner (2001:67), there is three of humanism value: (a) benevolence (a concern for the welfare of others with whom one is in frequent personal contact in everyday interaction), (b) self-reaction (an aspiration toward independent thought and action and being curious and creative), and (c) universalism (an appreciative concern for the welfare of all people and of nature).

From the above explanation, first opinion, there is six of humanism value, second, there is five of humanism value, and third, there is three of humanism value. Of the three opinions above, have the same understanding of the value of humanism. It is a way of treating and helping others well with love, without thinking of their own circumstances, and without using or causing violence.

RESEARCH METHOD

In conducting this analysis, it is important for a researcher to determine the analysis method that researcher would like to use. The data comes from literary sources such as books, encyclopaedias, and journals. This analysis uses method of qualitative data. This study uses two kinds of data. The primary data is from the literary work itself, *War for Planet of the Apes movie*. The information and quotations related to the analysis are taken from the literary work. The secondary data such as theory books, previous studies, and

journals are used to give additional information about Humanism. This research uses content analysis method. This method emphasizes the meaning of literary texts. Using this method, researchers determine and develop a particular focus, namely the value of humanism in the movie. The procedures of making plan of this analysis consists of watching analysing the movie first. After that, analysing the movie, make some statement of problem. The writer find sources of reference, and sort out the references that have been obtained. In this step, the writer will apply the theory that is connected with the problem of the research to be described and analyze the data with the theory. Then, after describing and analyzing data, the writer concludes the discussion of the data into the conclusion that is important to be read.

FINDING AND DISCUSSION

Humanism Value Contained in *War for Planet of The Apes Movie*

Value of humanism is closely related to human and moral issues. The value of humanism is something valuable about a stream for the purpose of reviving the sense of humanity for a better life. According to Hardiman, there are 6 humanism value. These six values of humanism are appreciate opinions, cooperation, sacrifice, care about others, helping, and solidarity. After analyzing the data on the movie, found four humanism values contained in the *War for Planet of The Apes* movie, that is cooperation, care about the others, sacrifice, and help the others.

a. Cooperation

Cooperation is the nature of each individual. In cooperation also means to contribute as well as advice. A cooperation needs to be applied in life, both individuals

and groups. Caesar has good cooperation properties. Seen in the scene where Caesar and his colony were in escape from detention.

Data 1.

Rocket : “Then we can talk about escape.

Together apes strong”

Caesar : (*Keep listening at him*)

(Jail - 1:37:28)

It shows the value of humanism contained in the phrase "can talk about escape". They work together in developing and executing the plan. Caesar and colonies were imprisoned in collaboration with apes that are still free from prison. Apes who are outside the prison dig the ground so they can enter the prison to save the apes.

Cooperation in this case shows that they cannot live alone and need help from others. Cooperation certainly makes something heavy will feel light. As was done by apes in escaping from custody. Cooperation can also serve as a way for every living being to have a caring attitude towards other living things. Apes care about the survival, where they want to be free from torture and want to live in a safe place as before

b. Care about others

Caring to the others is a common thing in a person. But this attitude has faded from every individual. Caring for others in the value of humanism is someone

who has an attitude that cannot see others suffer. It can be concluded that, caring for others is a good attitude and also careful to understand fellow creatures.

Data 2.

Colonel : “If disturbing the work again, I will slaughter the apes one by one”

Caesar : “**Apes need food and water”**

Colonel : “They will be able to get that, after completing their work”

Caesar : “Give apes the food and water or they will not get it done”

(Colonel’s Room - 1:17:10)

From the dialogue above, the phrase "apes need food and water" shows that Caesar cares about the condition of his colony. Where the colonies do not get the feasibility. It still has to keep working in building walls of defense. Caesar firmly asked the Colonel to keep giving food and water to the apes. Because with such apes conditions will make apes suffer even can die. In the end, the Colonel gives ape food and water.

c. Sacrifice

Not all organisms have the sense of sacrifice. Sacrifice means giving all that belongs like time, mind, and even body, etc. Simply stated, he or she will give anything what he or she has no matter what and why, all out.



Picture 1. *Caesar’s friend is died*

From the picture can be seen that Caesar is being tortured by being sacked by "Donkey". Caesar's friend made a mistake in working so he got punishment from Colonel. However, Caesar with his relatives sacrifices for his friend. Bear all the pain from the shavings. This shows that togetherness is more important than its own interests. In the end, his friend was shot to death.

d. Helping

Helping fellow beings not only to form a relationship. But it helps the fellow creatures to alleviate the problems that living beings are experiencing. Help not only with the material but also through moral support. Helping other beings to become strong because they can alleviate suffering or anxiety.



Picture 1. Giving water to Nova

Nova : (*I am thirsty.*)

Caesar : (***This for you.***)

(Way - 55:58)

From the data above it can be seen Caesar was giving his drink to Nova. Maurice translated the body language from Nova to Caesar that Nova was thirsty. Nova feels thirsty on the way and only Caesar has water. From the above data it can be seen that helping is simple. Giving what is owned and sharing it to the needy. Helping is also a positive action and moral behavior. Therefore, living beings are encouraged to help each other even with small actions

The Relevance of The Value of Humanism That Exists in *War For Planet of the Apes* Movie to The Real Life

Looking at the current life, humanism values contained in people begun to fade. It is implied, the value of humanism, slowly and step by step start to

extinct. Because of the high selfishness possessed by each individual. As said by Hardiman, human values consist of six, that is appreciate opinions, cooperation, sacrifice, care about others, helping, and solidarity. The value is considered important for life so that humans do not humiliate humans. Referring from the Steelwater (2012:1) theory to apply humanism values is divided into three things, that is based on their experiences, their interests, and their rights.

a. Their Experiences

Experience is an event or situation that has happened and get "something" that memorable. Having a lot of experience makes the quality of life a better person. As a living being who has a mind and emotional and also civilized, human has experience during his lifetime with the action they choose. However, in taking action to be performed, human beings are limited by the existence of norms and

values. One is the humanitarian value that illustrates that humans have a human soul. Based on the humanitarian values contained in the *War for Planet of The Apes* movie, that the writer has found and got, there are four human values, namely cooperation, care about other, sacrifice, and helping

1) Cooperation

Cooperation certainly needs to be done for human survival. Considering humans as social beings who need the help of others. Cooperation can indeed alleviate and can speed up the work. Cooperation also provides a very valuable experience. Where we do not know what work we will do together. Experiencing difficulties and glory together. In life, not how great we are in the eyes of others, but how important we are to others. For example, cooperation in cleaning the environment around the house. For someone who has never done it and helped clean up the environment, it will get someone to gain a new experience.

2) Care about others

People who care for others' well-being through acts of altruism, volunteering, or information of communal relationship seem to be happier and less depressed. People who are caring take the time to listen to others. Caring to the others makes others happy, feeling cared for and cared for. That way, people can feel the experience of feelings that can be from others. For example, care about wild animals, such as feeding the animals.

3) Sacrifice

A sacrifice is a loss or something you give up, usually for the sake of a better cause. The sacrifice has a great impact on the people it helps. Sacrifice also provides a good experience for human life. A person who is willing to sacrifice will feel himself as a "hero". It does not mean boasting for helping. But there will be a sense of pride

in yourself. For example, provide seats on public transport to people in need such as elderly, pregnant women or disability.

4) Helping

Helping people is important because it is good to do good deeds for other, and it makes you feel good about yourself. Helping others can establish friendships. Helping also provides many advantages. By helping, humans can also get closer to each other, forming a strong relationship. Helping can provide experience in friendship. For example, lend a stationery to a friend in need.

b. Their Interests

Interest is a natural attitude that exists in every individual in his life to know, understand and learn about a thing. Interest can arise because of a process of interaction between human and human or "things". Many factors that make people become interested in humans or a thing and make humans undergoing the relationship. Like interest in a real physical being. Humans will be easily attracted to what is seen. Living a relationship, people will know what is in someone, or know what is being experienced by someone. Here are the behaviors that can be applied:

1) Cooperation

Interest in cooperation arises because it wants to maintain the goals that have been made. This attraction is not only to offer help but also to improve work efficiency. In addition, it is possible to receive or provide assistance to others thus reducing the workload. For example, in a group, a member gives input or assistance to his team so that his group can do their job well.

2) Care about other

Interest in caring for others makes life more meaningful, because it can express the feelings of others or yourself.

Engaging with the outside world and allowing everything to happen to oneself. In return, someone who has an interest in caring for others will have a good relationship with each other and will be more involved with the outside world. For example, asking friends or relatives to strengthen relationships.

3) Sacrifice

Interest in sacrifice arises because of a high sense of concern. It does not matter what happens or has an impact on yourself. Like a volunteer who does not care who's helped or how the situation is going on. A volunteer is willing to sacrifice without coercion and the expected rewards. For example, a volunteer who does not think of anything to help others, like volunteers in Palestine.

4) Helping

The attraction in helping is the similarity between helpers and helped, whether similarities in situations or problems. Because, the helper does not want to let the helped feel the same way. Assuming the helper is responsible to help. For example, returning items such as wallets or cards to someone who accidentally drops it.

Their Rights

Right is everything that every individual has the right to include, power, ownership, belonging, and in doing something or demanding something because it is determined by a rule, law and so on. As human beings who have rights and as social beings, should have gained the same behavior in social relations without any difference and racism. Such as

applying the values of humanity in everyday life.

Based on the humanitarian values contained in *War for Planet of The Apes* movie, writers found four human values, namely cooperation, care about other, sacrifice, and helping. Of the four values, can be done in everyday activities. Every individual has the right to be a "giver" or "recipient" in terms of helping. Not looking at who will be given help, and do not expect reward from the actions done. Because all individuals have the same degree, the same rights, so that each individual deserves to get the same treatment.

CONCLUSION

Based on the results of the analysis on the data performed, that the value of humanism is very important to be held firm by every human being. Considering humans are social beings associated with other humans to support human life. As said by Hardiman, there are six human values, namely appreciation opinion, cooperation, care about other, sacrifice, helping, and solidarity. In the main character in the *War for Planet of the Apes* movie, describes the value of humanity put forward by Hardiman, even though the main character in the film is an ape.

The humanitarian value contained in the *War for Planet of the Apes* movie does not differ much from what happens in real life. The four values are applied in everyday life to maintain relationships among human beings, and better understand the conditions of every human being

DAFTAR PUSTAKA

- Allen, B. (2005). *Praise for Truth*. New York: Blackwell Publishing Ltd.
- Annas, J. (2011). *INTELLIGENT VIRTUE*. New York: Oxford University Press Inc.
- Barnes, M. (2012). *CARE IN EVERYDAY LIFE: An Ethic of Care In Practice*. United Kingdom: British Library Cataloguing.
- Budiarto, A. S., Indriastjario, & Sardjono, A. B. (2016). The Urban Heritage of Masjid Sunan Ampel Surabaya, toward the Intelligent Urbanism Development. *Procedia - Social and Behavioral Sciences*, 227, 601–608. <https://doi.org/10.1016/J.SBSPRO.2016.06.121>
- Bufacchi, V. (2007). *Violence and Social Justice*. New York: Palgrave Macmillan. <https://doi.org/10.1007/978-0-230-24641-6>
- Dix, A. (2016). paradigms Human Computer Interaction , foundations and new paradigms. *Journal of Visual Language and Computing*. <https://doi.org/10.1016/j.jvlc.2016.04.001>
- Floyd, K. (2006). *Communicating Affection-Interpersonal Behavior and Social Context*. New York: Cambridge University Press.
- Gubi, P. M., Hyde, B., & Pattison, S. (2008). *The Art of Helping Others*. London: Jessica Kingsley Publishers.
- Hall, K., & Brosnan, S. F. (2016). Full length article Cooperation and deception in primates. *Infant Behavior and Development*. <https://doi.org/10.1016/j.infbeh.2016.11.007>
- Howes, D. E. (2016). *FREEDOM WITHOUT VIOLENCE*. New York: Oxford University Press.
- Jeffries, V. (2014). *The Palgrave Handbook of Altruism, Morality, and Social Solidarity*. New York: Palgrave Macmillan.
- Li, D. (2014). *Value Theory*. New York: Springer.
- Malley, K. (2013). *International Handbook of Peace and Reconciliation*. New York: Springer.
- Melkonian, H. (2012). *FREEDOM OF SPEECH AND SOCIETY*. New York: Cambria Press.
- Mizruchi, S. L. (1998). *The Science of Sacrifice*. New Jersey: Princeton University Press.
- Ramli, A., Mokhtar, M., & Abdul, B. (2014). International Journal of Disaster Risk Reduction Revisiting the concept of development , disaster and safety management : The Quranic perspective. *International Journal of Disaster Risk Reduction*, 9, 26–37. <https://doi.org/10.1016/j.ijdr.2014.03.006>
- Río, E. (2009). *Deleuze and the Cinemas of Performance*. Edinburg: Edinburg University

- Press.
- Rubanova, E., Rubanov, V., & Zeremskaya, Y. (2015). Bacon's Philosophical Theory of Human-nature Relations. *Procedia - Social and Behavioral Sciences*, *166*, 655–659. <https://doi.org/10.1016/j.sbspro.2014.12.591>
- Schein, E. H. (2009). *HELPING: How to Offer, Give, and Receive Help*. San Francisco: Berret-Koehler Publishers, Inc.
- Smaldino, P. E. (2019). Social identity and cooperation in cultural evolution. *Behavioural Processes*, *161*, 108–116. <https://doi.org/10.1016/J.BEPROC.2017.11.015>
- Steelwater, E. (2012). Renaissance Humanism, 674–682. <https://doi.org/10.1016/B978-0-12-373932-2.00208-8>
- Ulatowski, J. (2017). *Commonsense Pluralism About Truth*. New Zealand: Palgrave Macmillan.
- Van Lange, P., & Balliet, D. (2014). *Social Dilemmas: The Psychology of Human Cooperation*. New York: Oxford University Press.