



Moral Values Analysis in Sophocles's Antigone

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ABSTRACT

Although drama and its content regarding moral and ethical dilemma, has long since been explored, yet. There are still remains a need for systematic frameworks to analyze how moral principles are conveyed through narrative and character in dramatic plays. Wayne's (2003) stated that Traditional literary analysis often lacks this consistent criterion for identifying and categorizing moral values in dramatic texts. Hence, this study aims to identify and analyze the moral values contained in the play by applying Tony Buzan's (2003) framework of eleven categories of moral values to Sophocles' classic tragedy Antigone. Using a qualitative descriptive method, this study investigates how values such as honesty, courage, compassion, and sincerity are embedded in the dialog, character actions, and dramatic structure of the play. The results of the analysis show that all eleven of Buzan's moral values are present in Antigone, with bravery (20%) being the most dominant, followed by thankfulness (12.50%), respect (12.50%), love and affection (12.50%), trustworthiness (10.00%), honesty (7.50%), compassion (7.50%), sincerity (7.50%), humility (7.50%), with tolerance and friendliness both have (5.00%) percentage from 40 samples of data. The central conflict between divine law and state authority, played out by the characters Antigone and King Creon, creates a strong moral context for ethical reflection. By combining modern analytical frameworks and ancient literary works, this study offers a replicable method for the analysis of moral values in literature and demonstrates the ability of drama to reflect ethical complexities across time

INTRODUCTION

Literature is a reflection of human life and social experience. In written expression, often serving as a mirror through which individuals and societies examine their values, beliefs, and actions. Contemporary theorists emphasize literature's critical role in shaping moral consciousness and facilitating cultural continuity across generations. Caudill (2025), underscores literature's pivotal role in cultivating moral consciousness, arguing that it transcends mere entertainment to foster ethical deliberation and ensure cultural continuity across generations. By engaging with themes of conflict, justice, identity, and morality, literature prompts readers to confront existential questions and reflect on their ethical frameworks, thus serving as a catalyst for philosophical and societal discourse (DeYoung, 2025). Caudill (2025) also further differentiates literature into two primary categories of imaginative and non-imaginative works, also explained that generally, literature can be divided into two main categories: imaginative and non-imaginative works. Imaginative literature includes prose (such as novels and short stories), poetry, and drama, all of which emphasize creativity and the author's imagination. With non-imaginative literature, on the other hand, consists of essays, biographies, memoirs, and diaries, focusing more on factual accounts and reality.

Drama, as a distinctive literary form, is uniquely crafted for live performance, bringing narratives to life through the dynamic interplay of dialogue, action, and stagecraft before an audience. Unlike prose or poetry, which are typically experienced in solitude, drama's performative nature combining spoken word, physical movement, and visual elements creates an immediate, immersive experience that amplifies emotional and intellectual resonance (Ben, 2021). This real-time engagement allows spectators to witness characters' emotions, conflicts, and moral dilemmas unfold, forging a profound connection between the audience and the narrative. Olivadesse and Dindo (2025) emphasize that drama transcends mere storytelling, functioning as an ethical stage where human decisions and their consequences are dramatized, exposing viewers to intense moral tensions within a shared social context. Many ancient philosophers like Aristoteles also defines drama as "an imitation of an action that is serious, complete, and of a certain magnitude," highlighting its role in portraying significant human struggles with authenticity. Through themes such as justice, loyalty, identity, sacrifice, and power, drama employs plot, character development, and emotional tension to invite reflection on personal and societal values. Its multifaceted nature allows analysis from various angles structure, moral messages, or literary devices making drama a powerful medium for both entertainment and moral education, as it vividly captures the complexities of human experience (Hermawan & Kusniasari, 2023).

According to Tony Buzan (2003) moral values are "guiding principles that help individuals discern right from wrong, influencing their behavior and decisions in everyday life." They appear through character decisions, moral dilemmas, and ethical conflicts helping the audience evaluate not just the story, but their own convictions as well. Moral values such as bravery, honesty, trustworthiness, and sincerity are deeply embedded in cultural, religious, and

philosophical traditions and serve as benchmarks for evaluating human conduct. In literature, especially in dramatic texts, moral values are portrayed through characters actions, decisions, and conflicts. Analyzing moral values enables a deeper understanding of a character's motivations and the moral dilemmas they face. The depiction of moral values in fictional works, especially drama offers an opportunity to examine ethical questions in nuanced and impactful ways, by allowing audiences to engage emotionally and intellectually with the text's moral structure. In academic research, particularly literary criticism, the systematic identification of moral values provides a framework for uncovering a work's ethical dimensions and contributes to ongoing discourses about morality, ethics, and human behavior.

One of such strong candidates for drama that incorporate major moral values in its plot is *Antigone*, Written by Sophocles's, *Antigone* stands as a cornerstone of classical Greek tragedy, as noted by Raeburn (2017). Centered on Antigone, daughter of Oedipus, the play explores her act of civil disobedience in defying King Creon's edict by performing burial rites for her brother Polynices, prioritizing divine law over human authority. This defiance triggers a tragic chain of events, exposing the profound conflict between personal conscience and state power. The play adheres to the classical dramatic structure exposition, rising action, climax, falling action, and resolution each phase intensifying the moral and political stakes. Through Antigone's unwavering commitment and Creon's rigid enforcement of law, the narrative captures the complexity of ethical decision-making, making it a timeless exploration of justice, loyalty, and sacrifice. Antigone's enduring relevance lies in its ability to provoke reflection on the tension between individual morality and societal order, *Antigone* is a valuable object for this study because it presents complex casts of character that have its own motives while also carries powerful depiction of human emotions, for example *Antigone* vividly illustrates moral values like bravery, honesty, and compassion through its characters' actions and dialogue, shaping the narrative's emotional and thematic depth. This approach highlights how drama reflects human experiences through ethical struggles, beyond mere plot, thus offering insights into the tension between individual morality and societal rules across centuries.

One of the moral values that is evident in the play *Antigone* is the moral value of courage. According to Tony Buzan (2003), courage is the moral bravery to act correctly despite fear, risk, or opposition.

Antigone : I will bury him; and if I must die, I say that this crime is holy.

Creon : Am I to rule by another mind than mine?

Antigone : **Yes, I knew. I did not deny it. But your laws are not the laws of the gods.**

Creon : you will die for it. The law is clear and must be obeyed, or the city will fall into chaos. No one is above my decree.

This moral value is seen during the scene when after *Antigone* is caught performing a funeral ceremony for her brother, Polynices, an act that is strictly forbidden by King Creon. According to state law, Polynices was a traitor who did not deserve a proper funeral. However, *Antigone* believes that the divine law

that demands respect for the dead is more important than Creon's decision. Her decision puts her life at risk, as Creon has threatened to kill anyone who disobeys his orders. Antigone's bravery is clearly demonstrated when she says, "**Yes, I knew. I did not deny it,**" showing not only that she accepts responsibility but also that she is unafraid to admit it directly to the king. Her statement, "**But your laws are not the laws of the gods,**" reflects her bold commitment to spiritual principles over political authority. Despite knowing the punishment is death, she chooses to stand firm. This action exemplifies bravery as defined by Buzan a willingness to take personal risks in the name of what one believes is morally right. Antigone's actions are not driven by pride or rebellion, but by an inner moral conviction that refuses to surrender under pressure.

Several previous studies also have explored the application of Tony Buzan's (2003) eleven category framework of moral values in analyzing various forms of artistic and cultural expression. For instance, Arifin et al. (2020) analyzed an Indonesian animated film *Si Juki The Movie: Panitia Hari Akhir*, discovering eight of Buzan's values in character dialogue and actions. They also identified additional values such as sacrifice and helping others, suggesting that localized narratives can adapt and expand moral frameworks. Sitohang et al. (2021) examined ten tracks from Billie Eilish's debut album *When We All Fall Asleep, Where Do We Go?* using close reading techniques. They found seven key moral values bravery, humbleness, honesty, steadfastness, sincerity, trustworthiness, and kind heartedness embedded in the lyrics, illustrating that popular music can carry ethical dimensions similar to those found in traditional literature. Wati (2023) combined Buzan's theory with others in a content analysis of Sami Yusuf's Islamic nasheeds, identifying ten prominent values such as thankfulness, loyalty, and optimism. Her study demonstrated how religious music can support both language learning and character education in EFL contexts. Mega Almuslina (2024) applied the same framework to the film *A Man Called Otto*, using both visual and textual analysis. Her study revealed all eleven of Buzan's moral values, suggesting that contemporary cinema can also serve as a meaningful platform for moral education. In the realm of classic literature, Dea Deffiar and Ratna Sari Dewi (2024) conducted a moral value analysis of Johanna Spyri's *Heidi*. They identified all eleven values, showing how historical children's fiction continues to reflect enduring moral principles. Similarly, Ichsan et al. (2025) highlighted how the formation of moral values remains crucial in the digital era, reinforcing the broader relevance of moral education across both traditional and modern platforms.

Different from those studies that focus on popular, local, or religious media, this study examines the classic Greek tragedy *Antigone* by Sophocles as the foundation of Western literature. With a focus on the ethical conflict between divine and state law, it shows how values such as courage, constancy, and honesty are revealed through narrative structure and dialogue. Therefore, while using the same theoretical lens, this study brings a classical and literary focus that complements previous research, while offering a deeper look into how moral values worked in ancient tragedies and remain relevant in today's ethical discourse. This perspective is also reinforced by the opinion of Ichsan et al. (2024)

who emphasize that moral education must bridge classical insights with modern ethical challenges, particularly in rapidly evolving social contexts.

LITERATURE REVIEW

Moral values are essential ethical principles that guide human behavior and promote harmony in society. According to Tony Buzan (2003), these values serve as internal standards that help individuals make responsible choices and build meaningful relationships. His framework outlines eleven core moral values: honesty (A), bravery (B), compassion (C), sincerity (D), tolerance (E), humility (F), trustworthiness (G), friendliness (H), thankfulness (I), respect (J), and love and affection (K). Each value plays an important role in shaping character, encouraging empathy, and fostering trust. Scott (2002) also support this statement by adding, just as a lifestyle reflects one's preferences and priorities, moral values reflect one's ethical orientation influencing how individuals act under pressure, resolve conflict, and relate to others. In literature and drama, these values come to life through the thoughts, words, and decisions of characters. For instance, when a character shows loyalty or humility, it allows the audience to see how those virtues function in real-life-like situations, making moral ideas tangible and emotionally resonant. In dramatical works like Heidi and Si Juki the Movie, Buzan's values are often embedded in dialogue and plot, illustrating how ethical behavior can be portrayed through culturally relevant stories. These portrayals help readers and viewers reflect on their own moral compass and understand how core values contribute to a more compassionate and responsible society.

A. Honesty (Heidi)

Heidi : *I miss Grandfather... and Peter... and the goats.*
Governess : *But you're safe and comfortable here.*
Heidi : ***Comfort isn't the same as happiness. I want to go home.***
Governess : *You truly feel that way?*

In the dialogue from Heidi, the moral value of honesty is clearly demonstrated through Heidi's candid expression of her feelings despite being in a safe and comfortable environment. Which alligns with buzan that define honesty as not just merely about avoiding lies but involves the sincere and constructive communication of one's true emotions and thoughts. Heidi's statement, "**Comfort isn't the same as happiness. I want to go home,**" reveals her emotional honesty by openly sharing her deep longing and dissatisfaction, even though she is physically secure. This moment underscores the critical role honesty plays in authentic communication, where individuals do not hide their feelings but express them clearly, fostering genuine understanding. The conversation also highlights the tension between external circumstances and internal emotional states, showing that comfort alone cannot fulfill one's need for happiness or belonging.

B. Bravery (Si Juki the Movie)

Juki : *We can't run now, not when everyone's counting on us.*
Asri : *But it's too dangerous, Juki!*

Juki : *I won't let you face this alone. If we're going down, we're going down together.*

Asri : *You're crazy... but thank you.*

The dialogue from *Si Juki the Movie* clearly illustrates the moral value of bravery, highlighting a person's determination to confront fear and danger for the sake of others. Which also aligns with Buzan's definition of **bravery**, that involves not only the ability to think critically and creatively in difficult situations but also the willingness to take action despite the risks involved. Juki's declaration, "**I won't let you face this alone. If we're going down, we're going down together,**" exemplifies this moral principle by showing his commitment to stand beside his friend even when faced with potential harm. This moment underscores the depth of Juki's courage not just as physical bravery but as moral courage that includes loyalty and solidarity in the face of adversity. His words communicate a strong message about collective responsibility and mutual support, reinforcing the idea that bravery often means putting others' welfare alongside one's own safety.

C. Compassion (Heidi)

Clara : *I'll never walk again...*

Heidi : *Don't say that. I believe in you.*

Clara : *But everyone else gave up on me.*

Heidi : ***I haven't. I'll help you take every step.***

The dialogue from *Heidi* powerfully demonstrates the moral value of compassion, which involves not only understanding others' suffering but also actively working to ease it. According to Buzan (2003), compassion requires more than empathy; it demands concrete actions to help those in need. Heidi's words, "**I haven't. I'll help you take every step,**" reveal her deep emotional connection to Clara's pain and her firm commitment to supporting her recovery. This response goes beyond sympathy by offering real, ongoing assistance, highlighting the importance of compassion as an active, not passive, virtue. Heidi's determination to help Clara regain hope and physical strength reflects the essential role of compassion in fostering resilience and healing. The scene illustrates how compassionate actions strengthen interpersonal bonds and contribute to positive change, aligning with Buzan's view that true compassion builds healthy, supportive relationships. Through Heidi's encouragement, Clara regains motivation and begins to overcome her feelings of despair.

D. Sincerity (Si Juki the Movie)

Juki : *I'm sorry... I didn't realize how much I hurt you.*

Bimo : *Why are you telling me this now?*

Juki : ***Because I finally understand. I didn't know then, but I do now.***

Bimo : ***I can see you mean it.***

The dialogue from *Si Juki the Movie* clearly illustrates the moral value of sincerity, which encompasses honesty, openness, and integrity in interpersonal communication. According to Buzan (2003), sincerity is fundamental to building trust and fostering genuine relationships. Juki's confession, "**I'm sorry... I didn't realize how much I hurt you,**" shows his honest acknowledgment of his past mistakes and his openness in expressing regret. His follow-up statement, "**Because I finally understand. I didn't know then, but I do now,**" demonstrates

a sincere change in perspective and a deeper awareness of the impact of his actions. The friend's response, "I can see you mean it," confirms that Juki's sincerity is perceived and accepted, which strengthens their trust and emotional connection. This interaction exemplifies how sincere communication, as described by Buzan, sincerity can repair damage and lay the foundation for healthier and more trusting relationships.

E. Tolerance (Heidi)

Peter : Why do you always choose Clara?

Heidi : Peter, she's my friend, just like you.

Peter : You care about her more.

*Heidi : **There's enough room in my heart for both of you.***

The moral value of **tolerance** emphasizes respecting and accepting differences among individuals or groups, fostering peaceful coexistence and understanding. According to Buzan (2003), tolerance is a vital moral value that helps prevent conflict and promotes harmony in social interactions. In the dialogue from Heidi, this value is clearly demonstrated when Heidi reassures Peter by saying, "**There's enough room in my heart for both of you.**" This statement shows Heidi's acceptance and appreciation of her two friends despite their conflict, illustrating her open-mindedness and willingness to embrace diversity. By doing so, Heidi embodies the essence of tolerance, which involves embracing differences without resentment or exclusion. This example aligns with Buzan's theory by highlighting how tolerance contributes to maintaining respectful and balanced relationships in social contexts.

F. Humility (Si Juki the Movie)

Bimo : Great job, Juki! You saved the day!

*Juki : **It wasn't just me. Everyone did their part.***

Bimo : Still, you led us through it.

*Juki : **Maybe. But without all of you, I couldn't have done anything.***

According to Buzan (2003), humility fosters an inclusive and cooperative environment that enhances mutual understanding and reduces conflict among individuals. In the dialogue from Si Juki the Movie, Juki demonstrates humility by redirecting praise from himself to the entire team, saying, "**It wasn't just me. Everyone did their part,**" and "**But without all of you, I couldn't have done anything.**" These statements reflect Juki's awareness that success is a collective effort rather than an individual achievement. This aligns with Buzan's theory, which highlights humility as essential for building collaborative relationships.

G. Trustworthiness (Heidi)

Clara's Father : Can I trust you to stay with Clara?

*Heidi : **Yes, I promise. I'll take care of her.***

Clara : Heidi, you'll really stay?

*Heidi : **I gave my word, and I mean it.***

The moral value of trustworthiness refers to traits and behaviors that demonstrate integrity, honesty, and consistency in actions and words. According to Buzan (2003) the moral value of trust is essential in building healthy and respectful relationships. Trust creates a strong foundation for positive social interactions, collaboration, and stability in society. In the dialog, the moral value

of trustworthiness is clearly reflected in Heidi's sentence, "**Yes, I promise. I'll take care of her,**" and "**I gave my word, and I mean it.**" These statements demonstrate Heidi's sincere commitment to her responsibilities and her determination to fulfill her promises. According to Buzan's (2003) theory, trustworthiness is the quality of being dependable and consistent between words and actions. Heidi's assurance gives Clara and her father confidence, showing that she is someone they can count on.

H. Friendliness (Si Juki the Movie).

Juki : **Hey, I know you're upset. But we can fix this together.**

Ari : *Why should I trust you?*

Juki : **Because I still believe in this team. Let's not fight let's talk.**

Ari : *Fine... I'll listen.*

The dialogue from Si Juki the Movie clearly illustrates the moral value of friendliness, which involves showing kindness, empathy, and a willingness to cooperate in difficult situations. According to Buzan (2003), friendliness is essential in fostering mutual respect, emotional support, and harmonious relationships in society. Juki's lines, "**Hey, I know you're upset. But we can fix this together,**" and "**Because I still believe in this team. Let's not fight let's talk,**" reflect his genuine concern for his teammate's feelings and his effort to resolve conflict through peaceful and open communication. By addressing Ari with understanding and inviting collaboration rather than confrontation, Juki demonstrates how friendliness can de-escalate tension and restore unity within a group. Ari's eventual willingness to listen shows that Juki's approach was effective in rebuilding trust. This interaction reinforces Buzan's view that friendliness plays a key role in creating supportive environments and maintaining strong social bonds. Through this moment, the film emphasizes how a friendly attitude can lead to reconciliation and strengthen group solidarity

I. Thankfulness (Heidi)

Clara : *Are you sure I'll be okay?*

Heidi : **You can trust me. I'll take care of you.**

Clara : *You really mean it?*

Heidi : **I always keep my promises.**

The dialogue from Heidi clearly illustrates the moral value of thankfulness, which involves showing appreciation and recognizing the kindness and support received from others. According to Buzan (2003), thankfulness is more than just expressing gratitude; it is a powerful way to strengthen social bonds and enhance emotional well-being. Heidi's assurance, "**You can trust me. I'll take care of you,**" and "**I always keep my promises,**" reflects her sincere commitment and appreciation of the trust placed in her. In Clara's questions, reveal her need for reassurance and recognition of Heidi's care. This exchange highlights how thankfulness and trust go hand in hand by valuing and honoring the promises made, Heidi reinforces their relationship and creates a sense of security. In line with Buzan's theory, the dialogue demonstrates that thankfulness nurtures meaningful and lasting connections by encouraging responsibility, reliability, and emotional support within the community.

J. Respect (Si Juki the Movie)

Ari : *This is your fault, Juki.*

Juki : *I understand your anger, and I respect your opinion.*

Ari : *Even when I blame you?*

Juki : ***Yes. We all have the right to speak.***

This dialogue from Si Juki the Movie clearly illustrates the moral value of respect, which involves recognizing and honoring others' opinions and rights even during disagreements. According to Buzan (2003), respect is a vital foundation for healthy social interactions, fostering effective communication and cooperation. Juki's statements, **"I respect your opinion,"** and **"Yes, we all have the right to speak,"** show his openness and acceptance of Ari's feelings and viewpoints, despite the conflict. Rather than responding defensively, Juki acknowledges Ari's emotions and affirms everyone's right to express themselves. This reflects the essence of respect as described by Buzan, which is appreciating differing perspectives and maintaining emotional maturity. Juki's calm and respectful attitude helps preserve constructive dialogue, promoting harmony and mutual understanding. This exchange highlights how respect serves as a key moral value in resolving conflicts and supporting teamwork.

K. Love and Affection

Grandfather : *I thought you would never come back...*

Heidi : ***I missed you every single day.***

Grandfather : *You've grown so much.*

Heidi : ***And I still love you the same.***

The dialogue from Heidi clearly demonstrates the moral value of Love and Affection, which involves showing care, compassion, and deep emotional connection toward others. According to Buzan (2003), love and affection are essential for building healthy and harmonious relationships in society. Heidi's heartfelt expressions, **"I missed you every single day,"** and **"And I still love you the same,"** reveal her sincere longing and enduring love for her grandfather. These statements embody the emotional closeness and commitment that form the foundation of strong interpersonal bonds. As Buzan emphasizes, love and affection not only strengthen emotional ties but also foster mutual understanding and support, contributing positively to mental well-being and social harmony.

Thus, from this initial analysis of the two dramas, it can be concluded that Buzan's eleven moral values are not only a classification tool, but also a conceptual framework that is able to reveal the emotional, ethical and social dynamics in literary works. Through the dialog and actions of the characters, Heidi and Si Juki the Movie display the 11 universal moral values described by Tony Buzan in his spiritual intelligence framework. Both Heidi and Si Juki present representations of these values differently, depending on the cultural and character contexts, which reinforces the relevance of Buzan's theory in reading literary texts in depth. These values not only enrich the characters in the story, but also educate the audience on the importance of forming ethically and spiritually good characters. Which ultimately align with Ruixiang (2022) and Mengjuan (2024) that stated drama is a very effective medium in conveying these moral values as it presents conflicts, choices and emotions directly.

METHODOLOGY

This research employs a qualitative descriptive analysis to investigate moral elements in Sophocles's *Antigone* while Tony Buzan's theory from 2003 serves as the main analytical tool. The research method provides precise descriptions of observed phenomena without modifying the research setting or introducing interventions. According to Ramdhan (2021) the most common way to present qualitative data involves using words and narratives alongside descriptive expressions as opposed to numerical methods. This research technique serves as an appropriate tool for studying literature because it helps researchers understand the meaning and moral lessons communicated through language and character actions.

The data in this study consists of dialogues from the play *Antigone* by Sophocles, in which the characters' spoken lines contain elements of moral values. The utterances in these dialogues are analyzed to identify the moral principles embedded within them. The data is categorized based on Tony Buzan's (2003) theory, which outlines eleven types of moral values: honesty, bravery, compassion, sincerity, tolerance, humility, trustworthiness, friendliness, thankfulness, respect, and love and affection. After the data is classified into the appropriate categories, it is analyzed using a descriptive qualitative method to explore the moral meanings behind the characters' words and actions. This analysis aims to understand how moral values are conveyed through the narrative structure of the drama and how these values reflect the ethical conflicts faced by the characters. Through this approach, the research seeks to reveal how classical works contribute to ethical discourse and character formation through literature.

RESULTS

Table 1. Percentage of Moral Value Type

No.	Moral Value Type	Frequency	Percentage (%)
1	Honesty	3	7.50%
2	Bravery	8	20.00%
3	Compassion	3	7.50%
4	Sincerity	3	7.50%
5	Tolerance	2	5.00%
6	Humility	3	7.50%
7	Trustworthiness	4	10.00%
8	Friendliness	2	5.00%
9	Thankfulness	5	12.50%
10	Respect	5	12.50%
11	Love and Affection	5	12.50%
	Total	40	100%

DISCUSSION

1. *Honesty*

Creon : You buried Polyneices, defying my clear law?

Antigone : **Yes, I did it. I won't deny the truth.**

Creon : You admit your crime, knowing death awaits?

Antigone : I followed the gods' law; I'll face my fate.

When Antigone is caught burying her brother Polyneices, an act forbidden by Creon's law, Antigone's honesty is evident as she makes no attempt to deny her actions despite the consequences being the death penalty. Her words, "**Yes, I did it. I won't deny the truth.**" reflects Buzan's definition of honesty as telling the truth, admitting mistakes, and acting with integrity despite the cost to oneself. The phrase "**Yes, I did it**" reflects honesty, as Antigone openly admits that she buried Polyneices, against Creon's decree, without evasion or deception. This confession also shows her willingness to admit her guilt in the eyes of the state. Her further statement, "**I will not deny the truth,**" underlines integrity, as she stands firm in her moral convictions despite knowing death awaits, prioritizing truth over self-defense. This distinguishes honesty from values such as loyalty, which emphasizes familial obligations.

2. *Bravery*

Creon : You dared to bury him, against my decree?

Antigone : **I did. The gods' law outweighs your own.**

Creon : You risk death for this?

Antigone : Better to die for right than live in wrong.

Antigone is captured and interrogated by Creon, the context is the culmination of the moral conflict between the law of the state and the law of the gods. Antigone shows the moral value of bravery in Antigone's statement, "**I did. The gods' law outweighs your own.**" in Sophocles' *Antigone*, embodies Tony Buzan's (2003) definition of courage as the moral courage to act rightly despite fear, risk, or resistance. The phrase "**I did**" boldly affirms her action of burying Polyneices, directly confronting Creon's authority despite knowing there would be death consequences. The statement "**The gods' law outweighs your own.**" Further reflects her moral conviction to prioritize divine principles over human decisions, which shows courage in the face of deadly opposition. Antigone's words show courage as the driving force of her defiance, highlighting her willingness to risk everything for what she believes is right.

3. *Compassion*

Creon : Why honor a traitor with burial rites?

Antigone : He was my brother. Kindness outlives death.

Creon : Your kindness defies the state's justice.

Antigone : Justice without mercy is no justice at all.

During Creon's interrogation of Antigone, after she is caught conducting an illicit funeral for her traitorous brother and after King Creon curious inquiries, Antigone's said "**He was my brother. Kindness outlives death,**" which very much aligns with Buzan's (2003) definition of compassion as sensitivity to others' suffering, prompting action to alleviate it, setting it apart from values like justice

or sincerity. The phrase “**He was my brother**” reveals her empathetic connection to Polyneices, driving her to bury him to ensure his soul’s peace, a profound act of kindness in Greek culture where unburied souls faced eternal unrest. “**Kindness outlives death**” underscores her motive to relieve her brother’s spiritual suffering, prioritizing empathy over personal safety. Unlike justice, which might argue the fairness of Creon’s edict, or sincerity, which emphasizes genuine intent, Antigone’s words focus on compassionate action, making her burial an expression of mercy that transcends mortal consequences.

4. Sincerity

Creon : Did you bury him to defy my rule?

Antigone : No. I did it for duty, not defiance.

Creon : Yet you broke my law knowingly?

Antigone : My heart is true; I followed sacred truth.

When Antigone is confronted by Creon after she buries her brother, breaking the king's prohibition, Antigone shows honesty of heart and sincerity in her actions, which is the core of the value of sincerity. Antigone’s response, “**No. I did it for duty, not defiance,**” in Sophocles’ *Antigone*, reflects Tony Buzan’s (2003) definition of sincerity as honesty in intentions and actions, reflecting genuine belief without pretense, distinct from values like bravery or loyalty. The word “**No**” directly corrects Creon’s assumption of rebellious intent, while “**I did it for duty**” clarifies that her burial of Polyneices stems from a heartfelt commitment to familial and divine obligation, not mere opposition. This genuine expression of motive distinguishes sincerity from bravery, which focuses on courageous action, or loyalty, which emphasizes allegiance. Antigone’s words reveal her authentic intent, rooted in sacred duty, making her sincerity a cornerstone of her moral stance against Creon’s accusations.

5. Tolerance

Creon : You honor a traitor over my law?

Antigone : I love him still. We need not agree.

Creon : You ask me to accept this?

Antigone : I ask for peace through mutual respect.

This dialogue occurs while Creon is angry that Antigone honors a traitor to the state, Antigone defends her actions out of brotherly love and divine law. She doesn't ask Creon to agree, but wants to be respected despite her differences. The moral value of tolerance is seen in Antigone's statement, “**I love him still. We need not agree.**” in Sophocles’ *Antigone*, embodying Buzan's definition of tolerance as the ability to appreciate differences without conflict or judgment, which distinguishes it from values such as compassion or respect. The phrase “**I love him still**” expresses her unwavering familial bond with Polyneices despite Creon’s condemnation, while “**We need not agree**” acknowledges Creon’s opposing view without demanding conformity. This acceptance of differing perspectives highlights tolerance over compassion, which would focus on alleviating suffering, or respect, which emphasizes honoring others’ rights. Antigone’s words promote coexistence rather than confrontation, reflecting her moral maturity in seeking harmony despite irreconcilable differences with Creon’s rigid stance.

6. Humility

- Creon : *You think yourself wiser than the king?*
Antigone : *No, I'm but one, guided by the gods.*
Creon : *Yet you defy my law?*
Antigone : *I act with faith, not pride, and accept my fate.*

When Antigone was accused of challenging the king's power. She defends herself by saying that her actions were not out of pride, but out of faith in the law of the gods, and she is ready to accept punishment. This reflects humility in faith and personal responsibility. Antigone's response to Creon, "**No, I'm but one, guided by the gods.**" fits well with Buzan's definition of humility as recognizing one's limits and valuing others without arrogance. The phrase "**No, I am but one**" directly counters Creon's accusation of self-conceit, emphasizing his humble view of himself as a single individual. "**Guided by the gods**" attributes his actions to divine will, not personal superiority, avoiding the hubris condemned in Greek culture. Unlike courage, which highlights bold actions, or sincerity, which focuses on sincere intentions, Antigone's words reflect humility by basing her defiance on reverence for a higher power, demonstrating a quiet confidence over pride.

7. Trustworthiness

- Ismene : *You'll die for this promise to bury him?*
Antigone : *My word is my bond; I'll keep it true.*
Ismene : *Your trust earns respect, even in fear.*
Antigone : *Trust is my strength, worth more than life.*

When Ismene asks if Antigone is willing to die for the promise of burying their brother. Antigone firmly states that she is true to her word and will keep that promise. Ismene recognizes that Antigone's trust and determination are worthy of respect, despite her own fears. Antigone's vow, "**My word is my bond; I'll keep it true,**" reflects Buzan's definition of trustworthiness as the consistency of words and actions, fostering reliability, distinct from values like honesty or loyalty. The phrase "**My word is my bond**" underscores her commitment to her promise to bury Polyneices, emphasizing reliability in upholding her oath. "**I'll keep it true**" reinforces her dedication to act consistently with her stated intent, a sacred obligation in Greek culture where oaths were inviolable.

8. Friendliness

- Ismene : *They shun us now, afraid to speak.*
Antigone : *I'll still smile; kindness breaks the cold.*
Ismene : *Even when they turn away?*
Antigone : *A warm heart can heal fear's divide.*

As Antigone and Ismene begin to face rejection and ostracization from society due to Antigone's act of burying her brother, which is considered against Creon's law. Ismene feels that people are now distant and afraid to speak to them, while Antigone values the moral of friendliness by still choosing to be friendly and optimistic, believing that kindness and a warm attitude can reduce fear and restore fractured relationships. Antigone's resolve, "**I'll still smile; kindness breaks the cold,**" embodies Buzan's definition of friendliness as warmth and

openness fostering positive social bonds, setting it apart from values like compassion or tolerance. The phrase **"I'll still smile"** conveys her choice to maintain warmth despite social rejection, while **"kindness breaks the cold"** highlights her belief in goodwill as a means to overcome isolation. Unlike compassion, which focuses on alleviating suffering, or tolerance, which emphasizes accepting differences, Antigone's words center on fostering connection through kindness, reflecting friendliness as a proactive effort to bridge social divides in the face of adversity.

9. Thankfulness

Haemon : *I failed to sway my father for you.*

Antigone : ***I'm grateful you tried; your love is enough.***

Haemon : *I only wished to save you.*

Antigone : *Your heart gives me strength to face my end.*

When Haemon tries to persuade her father, Creon, to release Antigone who is sentenced to death for burying her brother. Haemon fails to convince Creon, then speaks to Antigone that despite his failed attempt, his love remains and provides strength for her. Antigone accepts Haemon's support as a source of strength to face her destiny, which is death. The value of thankfulness is seen in Antigone's appreciation of Haemon's care and affection in the midst of the difficult situation they face. Antigone's thankfulness is clear in her words, **"I'm grateful you tried; your love is enough,"** embodying Buzan's view of thankfulness as valuing effort over outcome. In Greek culture, gratitude strengthened communal bonds, and Antigone's appreciation of Haemon's support reflects this. The phrase **"I'm grateful you tried"** expresses her sincere appreciation for Haemon's effort to save her, valuing his intent over the outcome. **"Your love is enough"** emphasizes her gratitude for his emotional support, which strengthens her resolve. Unlike love, which drives sacrificial action, or respect, which honors autonomy, Antigone's words focus on appreciating Haemon's gesture, highlighting thankfulness as a source of emotional resilience amid tragedy.

10. Respect

Ismene : *I can't join you; the risk is too great.*

Antigone : ***I respect your choice; you're still my sister.***

Ismene : *You honor me despite my fear?*

Antigone : *Respect values courage, not just agreement.*

When Antigone asks Ismene to help bury their brother, Polyneices, who is forbidden by Creon. Ismene refuses for fear of facing severe punishment. Antigone respects Ismene's decision despite the difference in opinion, and emphasizes that courage also means respecting other people's choices, not just the same attitude. Antigone's respect is evident in her response, **"I respect your choice; you're still my sister,"** aligning with Buzan's definition of respect as honoring others' autonomy. The phrase **"I respect your choice"** acknowledges Ismene's decision not to join the burial, honoring her autonomy without judgment. **"You're still my sister"** reaffirms their bond despite differing paths, emphasizing dignity in their relationship. Unlike tolerance, which accepts differences without conflict, or love, which drives emotional care, Antigone's

words focus on valuing Ismene’s agency, making respect the core of her nonjudgmental stance.

11. *Love and Affection*

Haemon : *Why choose death over life with me?*

Antigone : *I love my brother; his soul needs peace.*

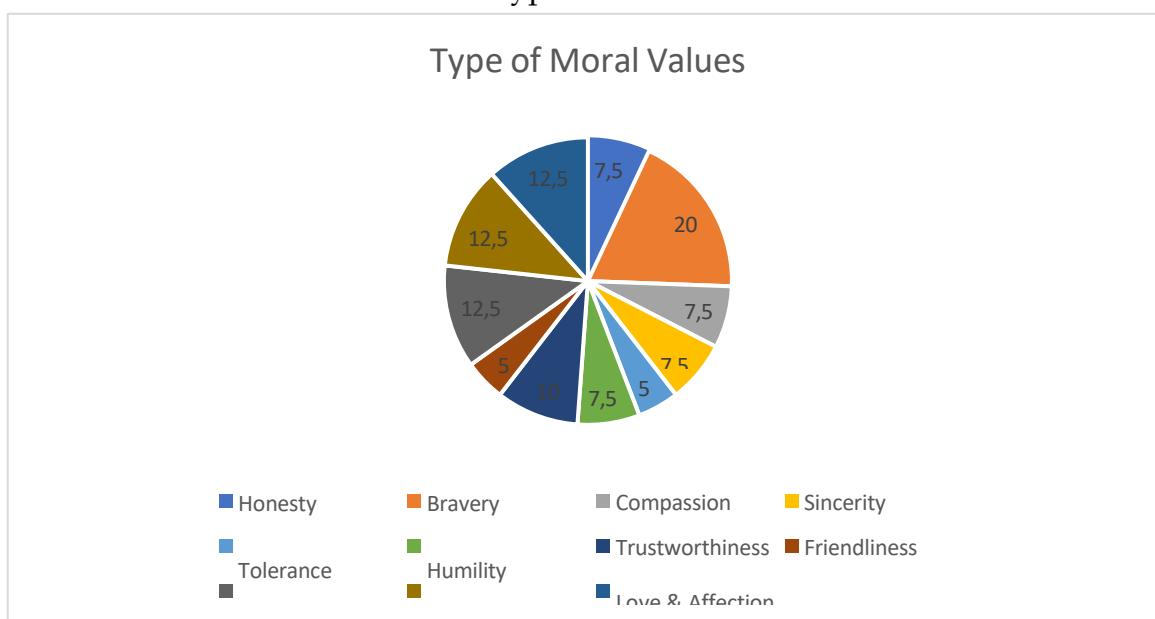
Haemon : *And my love for you?*

Antigone : *It’s deep, but duty calls for sacrifice.*

When Haemon tries to persuade Antigone to choose to live with him and abandon the decision to die to defend her brother's honor. Haemon expresses his love and desire for Antigone to live with him, while Antigone asserts that her love for her brother and her moral obligation are stronger, so she is willing to sacrifice for the peace of her brother's soul. Antigone shows her love and affection for her brother Polyneices, which is why she is willing to die in his honor. Antigone’s statement, **“I love my brother; his soul needs peace,”** in Sophocles’ *Antigone*, embodies Tony Buzan’s (2003) definition of love and affection as emotional forces driving care and sacrifice, setting it apart from values like compassion or duty. The phrase **“I love my brother”** expresses her deep familial bond with Polyneices, motivating her burial act to ensure his soul’s rest, a critical duty in Greek culture. **“His soul needs peace”** highlights her sacrificial care, prioritizing his spiritual well-being over her own life. Unlike compassion, which focuses on alleviating suffering, or duty, which emphasizes obligation, Antigone’s words center on the emotional drive of love, making it the heart of her tragic sacrifice.

CONCLUSIONS AND RECOMMENDATIONS

Picture 1. Type of Moral Values



This study successfully proves that all eleven moral values in Tony Buzan's (2003) framework are clearly reflected in the dialog and actions of the

characters in Sophocles' play *Antigone*. Through a qualitative descriptive approach, it was found that the value of bravery (20.00%) is the most dominant value, representing Antigone's determination to go against the law of the state in favor of divine law. Values such as thankfulness, respect, and love and affection (12.50% each) emerged as the foundation of relationships between characters that strengthen the emotional aspects of the play. Meanwhile, values such as honesty, compassion, sincerity, and humility (7.50% each) show the complexity of Antigone's character and other characters such as Creon and Ismene, showing how honesty, empathy, sincerity, and humility appear even in stressful conditions and death threats. Trustworthiness (10.00%) reinforces Antigone's moral commitment to her promise, while tolerance and friendliness (5.00% each) show how she maintains relationships and respect even in the face of rejection and betrayal. This distribution of values creates a moral map that shows how the play is more than a conflict between individuals and the state but a profound exploration of the ethical conflict between human and divine law, between familial duty and public authority. Different from previous studies that have focused on media.

FURTHER STUDY

This research still has limitations, so it is necessary to conduct further research related to the topic of Moral Values Analysis in Sophocles's *Antigone* in order to perfect this research and increase insight for readers.

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