

**THE MORAL VALUES REFLECTED IN
CHARACTERS THROUGH “*THE CASE FOR
CHRIST*” MOVIE SCRIPT**

A THESIS

**Submitted to English Department of Language and Art Faculty Nommensen HKBP
University Partial Fullfilment of Requirment for the Degree of Sarjana Sastra (S.S)**

By:

YOSEPHIN CHRISTIN

Registration Number: 16810012



**PROGRAM STUDI SASTRA INGGRIS
FAKULTAS BAHASA DAN SENI
UNIVERSITAS HKBP NOMMENSEN
MEDAN
2020**

DECLARATION OF AUTHORSHIP

Here with I,

Name : Yosephin Christin

NPM : 16810012

Mobile : 088261180520

Email : yosephinchristin@yahoo.com

Address : Jl. Tempirai Lestari 20 No 75 B Griya Martubung

Declare that:

1. This Thesis is entitled The Morality Reflected in Characters through “The case for Christ” Movie Script is the sole work of mine and has not been written with any other person, nor does it include, without due acknowledgement, the work of any other person.
2. If at a later time it is found that this thesis is a product of plagiarism, I am willing to accept any legal consequences that may be imposed to me.

Medan, Juni 2020

Yosephin Christin

This is to state thesis written by:

Yosephin Christin

Reg. No. 16810012

Student of English Department is approved to be presented
in the thesis examination

First Consultant

Second Consultant

Prof. Dr. Sondang Manik, M.Hum

Dra. Rotua Elfrida, M.Hum

Dean of Fakultas Bahasa dan Seni

Head of English Department

Junita Batubara, S.Sn, M.Sn, P.hD

Rony Arahta Sembiring, S.S., M.Hum

This is to certify that:

Yosephin Christin

Reg. No. 16810012

Having been examined orally in this thesis

She presented in the thesis examination

Has satisfied the examiners

First Examiner

Second Examiner

Drs. Reinjaya Sitohang, M.Hum

Jubilezer Sihite, S.S., M.Pd

Dean of Fakultas Bahasa dan Seni

Head of English Department

Junita Batubara, S.Sn, M.Sn, P.hD

Rony Arahta Sembiring, S.S., M.Hum

**TELAH DIREVISI SESUAI DENGAN SARAN DAN KOREKSI
DARI DOSEN PENGUJI I DAN PENGUJI II
PADA UJIAN SIDANG MEJA HIJAU**

Nama : Yosephin Christin
NPM : 16810012
Fakultas : Bahasa dan Seni
Program Studi : Bahasa Inggris
Judul Skripsi : The Morality Reflected in Characters through “The case for Christ” Movie Script

Dosen Penguji 1

Dosen Penguji 2

Drs. Reinjaya Sitohang, M.Hum

Jubilezer Sihite, S.S., M.Pd

Ketua Program Studi

Rony Arahta Sembiring, S.S., M.Hum

**FAKULTAS BAHASA DAN SENI
UNIVERSITAS HKBP NOMMENSEN**

MEDAN

2020

ACKNOWLEDGMENTS

First of all, the writer would like to say thank you for her God, Jesus Christ for His abundant blessing and guidance, so that the writer can finish this thesis.

This thesis aimed at fulfilling one of the requirements for the degree of Sarjana Sastra from Fakultas Bahasa dan Seni of Universitas HKBP Nommensen Medan. Therefore the writer would like to express the deepest gratitude to all people who have been given support, motivation, and suggestion to solve the difficulties. The writer would like to extend her gratitude to the following people:

1. **Dr. Junita Batubara, S.Sn.,M.Sn.,PhD.** The Dean of Fakultas Bahasa dan Seni in Universitas HKBP Nommensen.
2. **Rony Arahta Sembiring, SS.,M.Hum.** The Head of English Department and all the Lecturers who have been taught her since studied in the University
3. **Prof.Dr. Sondang Manik, M.Hum.** as her first Consultant, and **Dra. Rotua Elfrida ,M.Hum** as her second consultant, **Drs. Reinjaya Sitohang, M.Hum** as her first examiner, and **Jubil Ezer Sihite, SS.,M.Pd.** as her second examiner who have given their supervisions, advices, guidances, suggestions, and comments in finishing this Thesis.
4. Her beloved Parents Drs. Baruara and Farida Nainggolan S.Pd, who has giving a never ending support for the writer to finish this Thesis. The writer would like to say thank you for your Pray, Support, Love and Sacrifice for her.

5. Her beloved Brother Dion Unedo Tambunan who always supports her.
Thank you for your praying and support for me to finish this Thesis.
6. All the student of English Literature 2016, Thank you for 4 years that we
have been spent. You guys give me a lot of experiences.
7. The administrations Staff of Fakultas Bahasa dan Seni for helping the
writer of all administrative affairs at the Faculty of Language and Art.

Medan, Mei 2020

The Writer

Yosephin Christin

Reg. No. 16810012

TABLE OF CONTENT

ACKNOWLEDGMENTS	i
TABLE OF CONTENT	ii
ABSTRACT.....	iv
ABSTRAK.....	v
CHAPTER I INTRODUCTION.....	1
1.1 Background of the study.....	1
1.2 The problem of the study.....	4
1.3 The objective of study	5
1.4 Scope of the study	5
1.5 Significances of study	5
CHAPTER II THEORETICAL FRAMEWORK	7
2.1 Theoretical Framework	7
2.1.1 Literature	7
2.1.2 Human being and character in fiction	7
2.2 Morality	10
2.2.1 Moral Character.....	15
2.2.1.1 Motivational Element of Moral Character: Consideration of Others.....	16
2.2.1.2 Ability Element of Moral Character: Self- Regulation	19
2.2.1.3 Identity Element of Moral Character: Centrality of Moral Identity	19
2.3 Film/Movie.....	20
2.3.1 “The Case for Christ” Movie.....	21

2.3.2 Script Film.....	21
2.4 Previous Research	22
2.5 Conceptual Framework	27
CHAPTER III RESEARCH METHOD	28
3.1 Research Design	28
3.2 Research Instrument	28
3.3 Data and Source Data	29
3.4 Techniques of Collecting Data	29
3.5 Techniques of Data Analysis.....	29
CHAPTER IV DATA AND DATA ANALYSIS	31
4.1 The Data	31
4.2 Data Analysis	36
4.2.1. Code to analysis of the Data.....	37
4.2.2 Data Analysis Character 1: Lee Stroble.....	38
4.2.3 Data Analysis Character 2 : Leslie Stroble.....	46
4.2.4 Data Analysis Character 3 : Alfie Davis.....	48
4.3 Findings	50
4.3.1 Data Percentage	50
4.4 Discussion	53
CHAPTER V CONCLUSION AND SUGGESTION	56
5.1 Conclusion.....	56
5.2 Suggestion	57

REFERENCES

APPENDIX

ABSTRACT

Yosephin Christin.2020. The Moral Values Reflected in the characters through "The Case for Christ" movie, a thesis. This study discusses the moral values that are reflected by the cast of the film "The Case For Christ" which uses the theory of morality of literature from Bertens (1997: 144). The purpose of this study is to find out The Morality Reflected in the character through "The Case For Christ" movie script, and the Moral Values of the movie reflected by the characters. This is descriptive qualitative research. The data source of this research is the transcription of "The Case For Christ" movie which aired in 2016. The writer found The Moral Values in this movie there are eleven, and the dominant of moral values are reflected by the characters are three. The writer found three types of morality in this movie, they are 1) An affective or emotional component, 2) A cognitive component, 3) A behavioral component. From this study, the writers found that the kind of moral values of each character is different based on the place of residence, association and what they believe.

Keywords: *Morality Reflected, Morality of literature, Religion, Movie.*

ABSTRAK

Yosephin Christin.2020. The moral values reflected in characters through “The Case for Christ” movie, a thesis. Penelitian ini membahas nilai-nilai moral yang dicerminkan oleh para pemeran film *"The Case For Christ"* yang menggunakan teori moralitas sastra dari Bertens (1997: 144). Tujuan dari penelitian ini adalah untuk mengetahui The Morality Reflected dalam karakter melalui film "The Case For Christ", dan Nilai Moral dari film yang dicerminkan oleh karakter. Penelitian ini merupakan jenis penelitian kualitatif deskriptif. Sumber data penelitian ini adalah transkripsi film "The Case For Christ" yang ditayangkan pada 2016. Penulis menemukan The Moral Values dalam film ini ada sebelas, dan nilai moral yang dominan tercermin oleh ketiga karakter. Penulis juga menemukan tiga jenis moralitas dalam film ini, yaitu 1) komponen afektif atau emosional, 2) komponen kognitif, 3) komponen perilaku. Dari penelitian ini, penulis menemukan bahwa jenis nilai moral masing-masing karakter berbeda berdasarkan tempat tinggal, pergaulan dan apa yang mereka yakini.

Keywords: *Cerminan moralitas , Moralitas Sastra, Agama, Film.*

CHAPTER I

INTRODUCTION

1.1 Background of the study

The thoughts of humans whether nonfiction or fiction can be channeled in literary works. This literary work has a role as a communication medium, where its function is aimed at conveying a message to people who read the literary work. Through this message, the readers can feel entertained or inspired. Literary work itself has become part of human life. The two main categories separating the different genres of literature are fiction and nonfiction. First, the type of nonfiction for example: Essay, Biography, Speech, Narrative Nonfiction, and Autobiography. Second, the types of fiction for example: Poetry, Drama, Movie, Fairy tales, Fable, etc. In writing literary work the writer always has something to tell such as telling about society and their morality of life which has great values to be taken.

Literature is a source or reference used in various activities in the world of education or other activities. The study of literature has a caviling effect on people. Literature described the life, culture, and civilization of the people. Literature may be used to communicate with others by acquainting us with the worlds other people live in, their story, geography, and culture. To understand as to why people should study literature effectively it is necessary that people delve into the evolutionary aspect of literature, if not in detail at least in its brevity. There are so many advantages people will get by reading literature. The first is to appreciate the contributions literature has to made history, the second is to see the tragedy, then to explore other cultures and beliefs, to appreciate why individuals

are the way they are, to help us see ourselves as others do, to learn better ways to behave, and the last is to further our mastery language .

Taylor (1981:1) said that “literature like other arts, is essentially an imaginative act, that is, an actor the writer’s imagination selection in selecting, ordering and interpreting life experience. In other words, literary work tends to be the representative of the activity of human real life, that concern on many things especially about morality of life.”

Morality is concerned with the rightness or wrongness of rules. Morality is guidance, which is posed by individual or society concerning what is wrong and right according to moral standards. Any definition of “morality” in the descriptive sense will need to specify *which* of the codes put forward by a society or group count as moral. Even in small homogeneous societies that have no written language, distinctions are sometimes made between morality, etiquette, law, and religion. In larger and more complex societies these distinctions are often sharply marked. So “morality” cannot be taken to refer to every code of conduct put forward by a society. In the normative sense, “morality” refers to a code of conduct that would be accepted by anyone who meets certain intellectual and volitional conditions, almost always including the condition of being rational. That a person meets these conditions is typically expressed by saying that the person counts as a *moral agent*. However, merely showing that a certain code would be accepted by any moral agent is not enough to show that the code is the moral code. It might well be that all moral agents would also accept a code of prudence or rationality, but this would not by itself show that prudence was part of morality.

Although the morality of a group or society may derive from its religion. Morality and Religion are not the same thing, even in that case. Morality is only a guide to conduct, whereas religion is always more than this. For example, religion includes stories about events in the past, usually about supernatural beings, that are used to explain or justify the behaviour that it prohibits or requires. Although there is often a considerable overlap in the conduct prohibited or required by religion and that prohibited or required by morality, religions may prohibit or require more than is prohibited or required by guides to behaviour that are explicitly label as moral guides, and may allow some behaviour that is prohibited by morality. Even when morality is not regarded as the code of conduct that is put forward by a formal religion, it is often thought to require some religious explanation and justification. However, just as with law, some religious practices and precepts are criticized on moral grounds, e.g., that the practice or precept involves discrimination on the basis of race, gender, or sexual orientation.

The moral crisis being experienced in our contemporary world in spite of the multiplicity of religious denominations raises a greater objection with regard to the impact of religion on morality. If religion has such great influence on morality, one may ask, why the moral decadence beclouding our present day society where moral values are being discarded in spite of the very loud, clear and sustained preaching by uncountable religious denominations in virtually every corner of our contemporary society.

Morality itself can be seen in daily life both in the real world, films, novels, or other literary works. In the movie morality itself can be conveyed by the characters who play the character. A movie can be said to be successful if the

actor can convey the message of the movie by describing the habits, morals, and nature of the character.

So, in this study the writer is interested in choosing the movie as the subject matter of the discussion because there will be found what kind of morals are reflected from main character in the movie, and it can proved what is important for daily life and moral function in understanding and respecting others. In addition, in order to understand The Morality reflected through characters are used the theory of Carol K. Sigelman (1995: 330) and Bertens (1997: 144).

This study will present data on the use of Morality Reflected through Characters in "*The Case For Christ*" and how the main character portrays morality in his daily life where he does not believe in the existence of Jesus Christ, and what happens in the character's life after he conducts research to prove Jesus' resurrection did not occur .

1.2 The problem of the study

In order to describe morality reflected in characters through "*The Case For Christ*" movie script, the problem which are going to analysed are:

1. What are The Morality Reflected in Characters through "*The Case For Christ*" Movie Script?
2. What is The Moral Values reflected by the characters through "*The Case For Christ*" Movie Script?

1.3 The objective of study

In regard to the problems of the study , specifically, the objective of this study are:

1. To find out The Morality reflected in character through “*The Case For Christ*” movie script.
2. To find out The Moral Values of the Movie reflected by the characters.

1.4 Scope of the study

In doing this analysis, the writer needs to limit the fields which are going to analyzed. It is to make sure that the analysis is not out of context. The Scope of Study from this thesis is limited to finding morality reflected in main characters through “*The Case For Christ*” movie script. To analyse the script of movie, the writer uses theory of Carol K. Sigelman (1995: 330) and Bertens (1997: 144).

1.5 Significances of study

The findings of this study are expected to be useful theoretically and practically.

1. Theoretically, this thesis can help all the readers to enrich knowledge about morality reflected and to increase the literary understanding in terms of literary work. Hopefully this thesis could be guidance to understand about the moral in the literary work, especially “*The Case For Christ*” Movie Script.
2. Practically this thesis can also be as the reference of literature, especially about the morality. Furthermore, this thesis could be used for

the scientific research dealing with the discussion of moral reflected in literary works and can be added to the library collection.

CHAPTER II

THEORETICAL FRAMEWORK

2.1 Theoretical Framework

2.1.1 Literature

Literature may be used to communicate with others by acquainting us with the worlds other people live in, their story, geography, and culture. To understand as to why people should study literature effectively it is necessary that people delve into the evolutionary aspect of literature, if not in detail at least in its brevity. Literature on how value is created is well developed and streams of literature on this topic encompass different approaches (resource-based theory, knowledge management, relational view, organizational theory, etc.).The importance of literature and other media for the dissemination of ethical values within a culture has not yet been duly acknowledged and submitted to scrutiny” (Grabes 2008: 3-4).

2.1.2 Human being and character in fiction

Human being lives by having each character. From characters humans can be identified by how their attitudes, actions, responses, and thoughts in socializing with others. Humans live in the material and spiritual world. The social effects of individual activities are determined in large part by their position in the overall social structure. The individual world is formed around things, institutions and relationships created by humans, and around other people and their activities. From the life of socializing, humans can be

Identified by the character they each have. Both are very related because human character is created by how to socialize, the environment, and his family. The character of each person is different, it is reflected in the object and the conditions that are being experienced by him. The character is usually portrayed by the writer with everyday human life.

Human beings need to understand that they 'share a common humanity' and that respect must extend 'from particular persons to society in general' (Youniss & Yates, 1999, p. 369). Nor is it adequate to have a strong and clear legal system to proscribe immoral and prescribe moral behaviour; we have all heard the dictum: 'you can't legislate morality'. No law is people-proof: ill-intentioned people will find a way around the law. For a society to truly thrive and endure, it needs citizens who are intrinsically and actively pro-social. Human societies require education for pro-social development, or, as we have called it more generally, positive youth development (Berkowitz, Sherblom, Bier & Battistich, 2006; cf. Larson, 2000).

The writers usually create characters in accordance with aspects of ordinary people, which describe human personality, and then develop these aspects in accordance with the characters preferred by the author. According to Robert (1993: 20) "characters are the persons presented in the dramatics of narrative work, who are interpreted by the reader as being endowed with the moral and dispositional qualities that are expressed in what they say and what they do in action."

Character and Literature are two things that can't be separated. It is very impossible that a literature does not have a characterization. Characterization

is very important. It serves functions in a story. In a literature character guide readers through their stories, helping them to understand plots and ponder themes. Movie is one of the literary works that really need character. It is from the character that the writer can describe how the story line is conveyed.

There are so many ways to learn and understand a character. Roberts and Jacobs (1993:20) state that there are five ways how the writer present the character and this five ways will help the reader to recognize the character.

1. Actions. What characters do is our best way to understand what or why they are. As the ordinary human beings, fictional characters do not necessarily understand how they may be changing or why they do things do. Nevertheless, their actions express their character. Actions may also signal qualities such as naive, weakness, deceit, a scheming personality, strong inner conflicts, or a realization or growth of some sort.
2. Description, both personal and environmental. Appearance and environmental reveal much about a characters social and economic status, of course but they also tell us more about character traits.
3. Dramatic statement and thoughts. Although the speeches of most characters are functional – essential to keep the story moving along – they provide material from which we can draw conclusion. Often, characters use speech to hide their motives, though we as readers should see through such a ploy.

4. Statement by other characters. By studying what characters say about each other, we can enhance our understanding of the characters being discussed. Ironically, the characters doing the talking often indicate something other than what they intend, perhaps because of prejudice, stupidity, or foolishness.

5. Statement by the author speaking as story teller or observer. What the author says about a characters is usually accurate, and the authorial voice can be accepted factually. However, when the authorial voice interprets actions and characteristic, the author himself or herself assumes the role of a reader or critic, and any opinions may be questioned. For this reason, authors frequently avoid interpretations and devote their skill to arranging events and speeches so that readers may draw their own conclusions.

2.2 Morality

Moral is a word which has relation with behavior. According to Hurlock (1997: 386), “morals come from the Latin word *mores* that mean manner, customs, and folkways. It means that morality is an attempt to guide the action of person with sense. Moral is one of the most important things in living life. As social beings, humans are required to have morals to be able to interact with each other.” Moral now has an implicit value because many people have moral or immoral attitudes from a narrow perspective. Moral attitude itself can be taught starting from the family, school, or residence. Morals also have different standards, depending on the culture and where the region comes from. Every culture has moral standards that vary according to

the prevailing value system and have been built for a long time. Morality is concerned with the rightness or wrongness of rules. Morality is guidance, which is posed by individual or society concerning what is wrong and right according to moral standards. Moral standard is a standard, which is interrelated to a case that has serious consequences, based on good reasoning not power authority, more than own interest, impartial and its breaches is associated with feelings of guilt, shame, regret, etc.

John Rawls (1971: 9) drew between the general *concept* of justice and various detailed *conceptions* of it. Rawls' terminology, however, suggests a psychological distinction, and also suggests that many people have conceptions of justice. But the definition/theory distinction is not psychological, and only moral theorists typically have moral theories.

There does not seem to be much reason to think that a single definition of morality will be applicable to all moral discussions. One reason for this is that "morality" seems to be used in two distinct broad senses: a descriptive sense and a normative sense. More particularly, the term "morality" can be used either

1. Descriptively to refer to certain codes of conduct put forward by a society or a group (such as a religion), or accepted by an individual for her own behavior, or
2. Normatively to refer to a code of conduct that, given specified conditions, will be put forward by all rational persons.

Carol K. Sigelman (1995: 330) affirms that there are three basic components of morality, thus are:

- (1) An affective or emotional component.
- (2) A cognitive component
- (3) A behavioral component.

Based on the above theory, it can be concluded that morals contain components that can influence it, among others, the first; the affective component which is triggered by a person's feeling when he is worried or hurt, a feeling which is overwhelmed with a sense of doing the right or wrong action. The second; cognitive component is a way of looking at how a person conceptualizes his thoughts in doing a thing, whether the things he has done are right or wrong. And the third; behavioral component is a component that reflects how we establish social relations with the community. For example our desire to help others or whether the things we have done are good or bad.

Based on the meaning above the writer conclude that morality is a habit that exists in humans when they want to do social interaction with each other. Morals grow and develop with the influence of the environment, culture, customs and where we came from.

Moral values cannot be separated from the other values. Regarding to Bertens (1997: 144), there are four characteristics of moral values, thus are:

1. Relating to the person's responsibility Moral values concerns with the human's personality which has responsibility. It causes that person is guilty

or not because he is responsible. It is created within the actions which become his duty. Human being himself is as a source of his moral values (Bertens, 1997: 144).

2. Concerning to one's inner self This values produces "voice" from the one's inner self. It will accuse us if we against it and praise if we bring this values to the reality (Bertens, 1997: 144).

3. Making obligation Moral values has absolute obligation which cannot be bargained. Immanuel Kant (1724-1804) as a German philosopher argues that moral values contains imperative category. It means that we are obliged to do something without requirements. It is applied to human being as a root of humanity. Human is hoped to perform the moral values. It is impossible that someone chooses some moral values and refuses the others, for example, someone receives honesty and loyalty as the values in his life but rejects justice. Therefore, all the people should accept all of the standards of behaviour. (Bertens, 1997: 145-146).

4. Having formal quality A moral value does not have the separate substance of values. It runs with the other values (Bertens, 1997: 147).

There are kinds of moral values, such as:

1. Bravery

Bravery is willing to things which are difficult (Hornby, 2010: 169). It is the ability to stand up for what is right in difficult situations. The bravery to take the decision is very useful to face the problems (Siagian, 2003: 112). It is not doubtful in facing the

danger because gives the strength to do the action which is considered right in front of the strong opponent (Neuschel, 2008: 82).

2. Humbleness

Humbleness means showing that we do not think if we are as important as other people (Hornby, 2010: 734).

3. Honesty

Honesty is the quality of being honest. It always tells the truth and does not hide the rightness (Hornby, 2010: 721).

4. Steadfastness

Steadfastness means that our attitudes and aims are not changed (Hornby, 2010: 1460).

5. Sympathetic to others

Sympathetic is the feeling of being sorry for somebody. It shows that we understand and care about the problems of the other people. (Hornby, 2010: 1514).

6. Cooperativeness

Cooperativeness involves the fact of doing something together or working together toward a shared aim (Hornby, 2010: 323).

7. Thankfulness

Thankfulness is word or action that shows that we are grateful to somebody for something.

8. Kind-hearted

The kind-hearted is the quality of being kind (Hornby, 2010: 822).

9. Trustworthiness

Trustworthiness is that the action that we can rely on to be good, honest, sincere, etc (Hornby, 2010: 1602).

10. Sincerity

Sincerity shows the feeling, belief, or behavior that we really think or feel (Hornby, 2010: 1385).

11. Love and affection

Love is a strong feeling or deep affection for somebody or something, especially a member of family or friend (Hornby, 2010: 884). Affection is the emotional state of liking or loving somebody or something very much and caring about them (Hornby, 2010: 24).

2.2.1 Moral Character

There is a tripartite framework for understanding moral character, with the idea that it has motivational, ability, and identity elements. Figure 3 summarizes our framework. Briefly, the three elements capture: (1) one's desire to do good and avoid doing bad (motivation); (2) one's capacity to do good and avoid doing bad (ability); and (3) one's identity as a good versus bad person (identity).

Moral character traits can tap into more than one of the categories, such as, for example, guilt proneness. Guilt proneness arguably relates to all three elements in our model. Presumably, people who are more considerate of others are more prone to feeling guilty for harming them; and feeling

guilty about violations of self-control could lead to better self-regulation. Furthermore, people for whom morality is more central to their identity are more likely to feel guilty when they act inconsistently with that identity. These claims are supported by sizeable correlations between guilt proneness and traits reflecting the consideration of others (e.g., empathy and Honesty-Humility) and the centrality of moral identity (moral identity internalization), as well as somewhat smaller, but still significant, correlations between guilt proneness and traits reflecting self-regulation (e.g., self-control and Conscientiousness) (Cohen et al., 2011, 2014; Tangney & Dearing, 2002). That guilt proneness conceptually and empirically relates to all three moral character elements suggests a reason why it is such a powerful deterrent of unethical and illegal behaviour (Cohen, Panter, & Turan, 2013; Cohen, Panter, Turan, et al., 2013; Tangney, Stuewig, & Martinez, 2014).

2.2.1.1 Motivational Element of Moral Character: Consideration of Others

The first element in our tripartite model of moral character involves consideration of others' wants and needs, and how one's actions affect other people. The writer conceptualize consideration of others as a motivational component of character because such consideration motivates people to treat others fairly and considerately, which is required for successful relationship regulation and group functioning. Without some level of concern for other people, one is unlikely to be willing to balance self-interest with the interests of others. Thus, the consideration of others

category in our model captures individual differences that motivate individuals to act ethically and refrain from acting unethically. The broad personality dimension that is most closely linked to consideration of others is Honesty-Humility, or “the H-factor” of personality (Ashton & Lee, 2008a; Lee & Ashton, 2012)

To fully understand the H-factor, one must first understand the model of personality structure from which it derives—the HEXACO model (Ashton & Lee, 2007, 2008a; Ashton et al., 2014; Lee & Ashton, 2012). A wealth of empirical evidence confirms that there are six dimensions that constitute the landscape of personality: (H) Honesty-Humility, (E) Emotionality, (X) Extraversion, (A) Agreeableness, (C) Conscientiousness, and (O) Openness to Experience. Each of these dimensions represents a broad personality factor that encompasses various localized facets. Honesty-Humility encompasses sincerity, fairness, greed avoidance, and modesty; Emotionality encompasses fearfulness, anxiety, dependence, and sentimentality; Extraversion encompasses expressiveness, social boldness, sociability, and liveliness; Agreeableness encompasses forgivingness, gentleness, flexibility, and patience; Conscientiousness encompasses organization, diligence, perfectionism, and prudence; and Openness to Experience encompasses aesthetic appreciation, inquisitiveness, creativity, and unconventionality.

A person who is high on Honesty-Humility is honest, modest, and fair; a person low on Honesty-Humility is deceitful, boastful, and greedy. Accordingly, high levels of this personality trait are associated with

cooperation with others and a decreased focus on personal gain, whereas low levels of this trait are associated with exploitation of others and selfish behaviour (Hilbig & Zettler, 2009). In a demonstration of the power of low Honesty-Humility to predict unethical behaviour, a laboratory-based experiment in which undergraduate students could earn extra pay by lying about their performance on an anagram-solving task revealed that cheating could be reliably predicted by self-reports of Honesty-Humility, but not the other HEXACO factors (Hershfield, Cohen, & Thompson, 2012, Study 4). In the workplace, Honesty-Humility is positively related to OCB, and is negatively related to CWB, although its relationship with CWB is stronger and more robust than its relationship with OCB (Bourdage, Lee, Lee, & Shin, 2012; Cohen, Panter, Turan, et al., 2013; Cohen et al., 2014; Lee, Ashton, & de Vries, 2005; Marcus et al., 2007).

The association between Honesty-Humility and unethical behaviour holds regardless of whether these constructs are measured with self-reports or observer reports (Cohen, Panter, Turan, et al., 2013). Given the importance of Honesty-Humility in predicting whether a person will lie, cheat, and steal, it should come as no surprise that people believe that knowledge of this trait is among the most important attributes one can know about a person (Cooley, Rea, Insko, & Payne, 2013; Cottrell, Neuberg, & Li, 2007; Goodwin et al., 2014).

2.2.1.2 Ability Element of Moral Character: Self-Regulation

The second element captures individual differences that are indicative of an ability to act ethically and refrain from acting unethically. It comprises various traits related to the regulation of one's behaviour, specifically with reference to behaviours that may have positive short-term consequences but negative long-term consequences for oneself or others. Examples of traits that relate to self-regulation include Conscientiousness, self-control, and consideration of future consequences.

2.2.1.3 Identity Element of Moral Character: Centrality of Moral

Identity

The identity element of moral character refers to a disposition toward viewing morality as important and central to one's self-concept. This category captures individual differences that indicate a deep concern about being a moral person and viewing oneself accordingly. Moral identity internalization is the defining characteristic of the identity element of our framework (Aquino & Reed, 2002). Individual differences in the internalization of moral identity are indicative of the extent to which morality is important to an individual's private sense of self. People who have highly internalized moral identities construct their sense of who they are around a set of moral trait associations—they want to be the kind of person who is caring, compassionate, fair, friendly, generous, helpful, hardworking, honest, and kind. Indeed, these are the nine adjectives in the Self-Importance of Moral Identity scale that is generally used to measure this individual difference

(Aquino & Reed, 2002). It is in this way that moral identity relates to the two other elements of our character framework.

A person with a highly internalized moral identity wants to be the kind of person who is generous and hardworking—that is, they value consideration of others and self-regulation. A person with a highly internalized moral identity wants to be the kind of person who is generous and hardworking—that is, they value consideration of others and self-regulation. Accordingly, we observe moderate correlations ($\sim .30$ to $.50$) between moral identity and the Honesty-Humility and Conscientiousness factors of the HEXACO (Cohen et al., 2014).

2.3 Film/Movie

Film is one of the literature works that are in great demand. Film was discovered in the late 19th century and continues developing to this day is 'further development' from photography technology. An important development in the history of photography has happened in 1826, when Joseph Nicéphore Niépce from France made a mixture with silver to make a picture on a thick tin plate. Film is a form of electronic mass communication in the form of audio visual media that is capable of displaying words, sounds, images, and their combinations. Film is also one of the second forms of modern communication to emerge in the world (Sobur, 2004, 126). Film acts as a new tool used to spread entertainment that has become a habit before, and presents stories, events, music, drama, comedy, and other technical offerings to the general public (McQuail, 2003, p.13).

According to Prof. Effendy, Film is a powerful mass communication medium, not only for entertainment, but also for lighting and education (Effendy, 2003, p. 209). The film has a certain impact on the audience, these impacts can be various kinds, such as psychological effects, and social impacts.

In the literature, especially writing dialogue fiction is one of the important needs, especially literary works such as drama or film. Hargrove (1995: 176) says, "a dialogue is a conversation there is a free flow of meaning in a group and diverse views and perspectives are divided." Dialogue is a conversation to find out how the story goes that creates a variety of perspectives.

2.3.1 “The Case for Christ” Movie

Case for Christ is a 2016 American film genre drama that is sold for its own kind by the Christian film industry. The film was directed by Jon Gunn, based on a screenplay written by Brian Bird, based on a 1988 novel published under the same title, by Lee Strobel. Some of the stars involved in the film include Mike Vogel, Erika Christensen, Faye Dunaway, and Robert Forster. The film was published on April 7, 2016 by Pure Flix Entertainment. In this study, the writer prefers to choose this movie because there are morality that reflected from the characters.

2.3.2 Script Film

In producing a film or drama, the most important part is the script in the film. The script itself is a sheet or story line that is used by the players

when in the film production stage. Breakdown script is the arrangement of scripts based on the scene and each cast in the film. The Breakdown script is reorganized in sequence by scene, starting from the first scene to the last scene.

Thus, it can be seen the needs of the entire production, complete with time of shooting and the location used. The film script / scenario is also called the script likened to a human framework. Where the scriptwriter is a person who has expertise in making films in written form or creative workers who are able to develop an idea into a written story which is then visualized. (Elizabeth Lutters, *Key to Successful Screenplay Writing*, Grasindo, Jakarta: 2004).

Scriptwriters have important tasks to do:

1. Build a story through a good and logical storyline.
2. Describe ideas / ideas through storyline and language.
3. Must be able to convey the intent / message of the audio visual display.
4. Present a story that does not run out when finished watching, but must impress the eyes of the audience or leave something meaningful inside and be watched by the audience.

2.4 Previous Research

1. Eka S. Hasugian (2014, Universitas Sumatera Utara)

In her research entitled *The Morality Reflected In Characters Through Sidney Sheldon's The Sands Of Time* in 2014 analysed Morality Reflected in Characters using theory from Immanuel Kant (1724-1804) in Titus

(1959:380). In this study it was found Morality is related to good and bad behaviour based on moral standards, these standards are measured depending on the environment in which a person lives.

2. Pride Trie April Tianti (2012, Universitas Airlangga, Surabaya)

In her research entitled Moral Dilemma of Anna Fitzgerald in Picoult's My Sister's Keeper Through New Criticism Theory in 2012 The thesis writer is eager to know the main character Josephine March experiences her moral development. In order to find out the answer, the writer uses literary approach and literary theory, namely theory of conflicts as a tool. To support her analysis, she uses a psychological theory, namely Piaget's Moral development. Based on Piaget's Moral development, the writer divided her analysis into two subchapters. The first part is the portrayal of Josephine March as the main character and the second is Josephine's experiences moral development. Also analysis about the conflicts of the main character of the novel. The writer finds out the conflict led Josephine to moral development from heteronomous morality level to autonomous morality level. in this analysis, the writers analyse the morals reflected by the conflicting characters.

3. Chatarina Bethari Kristyanti (Universitas Airlangga, Surabaya)

In her research entitled Moral Values Implied in the Potrayal of Joacasta The Main character in Drama Sophocles' Oedipus. This study was attempted to discuss issue of woman raised in drama Oedipus the King written by Sophocles. The drama portrayed Oedipus' life in the past before he was born until he was gone away from his kingdom. Oedipus' character is known as a king of Thebes who kills his own father, Laius and marries his

own mother, Jocasta. However, this study concerns about woman in this case is Oedipus' mother, namely Jocasta in the drama, especially about woman's characters connected to the moral values that are implied in the portrayal of Jocasta. In analysing the issues, the writer used qualitative method by elaborating dialogues, events, acts and conflicts in the drama and applying the objective theory by Abrams, intrinsic approach by Wellek and Warren and the other supporting information about moral values by Hildebrand which is related to the focus of the study. The objective theory and intrinsic approach are not only used to analyse the characters of woman but also to analyse the moral values that are implied in Jocasta's characters. Jocasta has eight characteristics such as irresponsible, hypocrite, follower, disbelief to the Gods, passive, surrender, wifhood and obedience. And there are eleven moral values implied in the portrayal of Jocasta.

4. Fajar Briyanta Hari Nugraha (2014, Universitas Negeri Yogyakarta)

Moral Values in Leila S Chudori's novel in 2014 in this thesis This study aims to describe (1) the form of moral values, (2) the elements of the story used to convey moral values and (3) the delivery of moral values in the novel Pulang by Leila S Chudori. The results of the study are described as follows. The first is the manifestation of moral values in the novel Pulang that is the human relationship with God, most dominating is thanking God. The relationship between human and self, the most dominating is remorse. Human relations with other human beings within the scope of the social environment, the most dominating is caring for others. The second element of the story

used as a means to convey moral values in the novel *Pulang* is characterization. The character element consists of character teachings, the most dominating is honesty, while the character's behaviour in dealing with problems, the most dominating is to think clearly and give thanks. The three techniques of delivering moral values in the novel *Pulang* are in the form of direct delivery techniques, the most dominating is through characters while the indirect delivery techniques, the most dominating is through events. The moral message in the novel *Pulang* is about freedom and the meaning of being Indonesia. The meaning of going home in the novel *Pulang* by Leila S Chudori is that going home can be both painful and pleasant when the only berths that are owned, refuse to be visited. Going home can also be interpreted as an activity of reminiscing about the past.

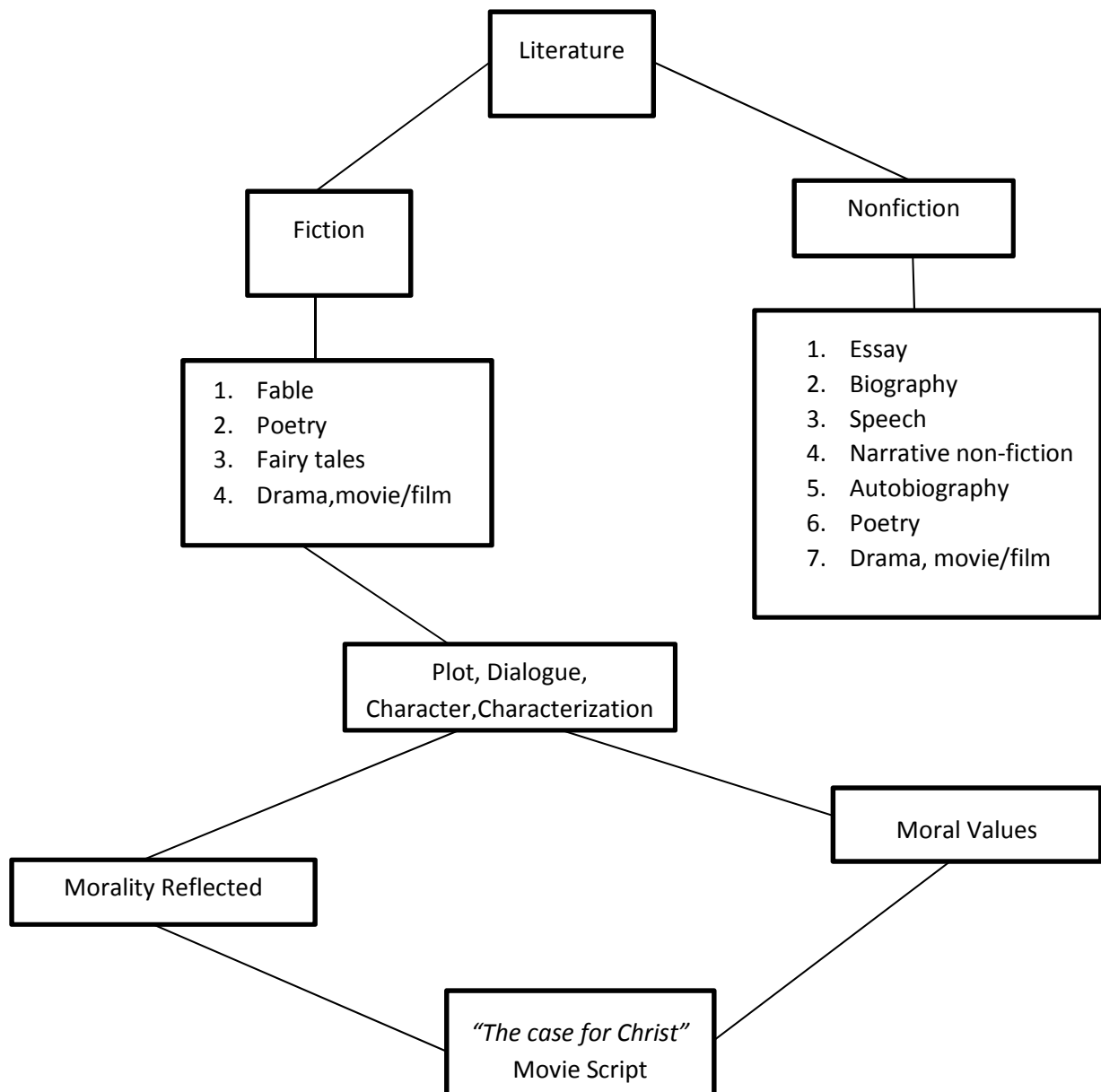
5. Muhammad Dyzan J. (2018, Universitas Pasundan, Bandung)

An Analysis of Moral Message Represented by the Character Andy in the *Shawshank Redemption* Movie. There are several reasons why the writer chose the movie as the object of research, one of them is because the movie is no less interesting than the novel if it is analysed and based on the film "*The Shawshank Redemption*" is a drama film with lots of educational meaning in the main character. A moral message is a message delivered or a lesson learned from a story or event. The author conducts research by watching at the film "*The Shawshank Redemption*" from the beginning to the end, then treating the film, indexing, classifying data, interpreting data and then analysing it before a conclusion. The author uses qualitative analysis in this study. The researcher also uses a structural approach in analysing the intrinsic

elements of the characters in the film. The result of findings in this research showed that are ten moral messages as the following: 1)Kindheartedness, 2)Friendly 3)Maintain selfesteem despite the lives of the stakes, 4)Be calm even when under pressure, 5)Utilize the skill and intelligence we have, 6)Brave to take a good chance, 7)Presistence and never give up, 8)Tell the truth even though no one believes, 9)Recognizing mistakes and make them life lessons, 10)Hope.

Every study carried out must have some differences and similarities. from previous research above, the writer have several similarities and differences among others they are, in this thesis the authors see a similarity with previous research that is conducting research on moral values that exist in the main character. the difference is the author conducts research on moral values that are reflected by the character, not from the whole story in the movie. From all of the explanations above, the researcher wants to find out what are in the *“The Case For Christ”* Movie and how the value can be applied to human daily life.

2.5 Conceptual Framework



**The Morality Reflected In Characters Through “The Case For Christ”
Movie Script Yosephin C. (2020)**

CHAPTER III

RESEARCH METHOD

3.1 Research Design

In this research the writer uses the Descriptive Qualitative. Denzin and Lincoln 2005:2 state Qualitative research is multi method in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials – case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts – that describe routine and problematic moments and meanings in individuals' lives.

In this research the writer used Descriptive Qualitative because the data is conversation transcript, when conversation happened it is attitude. The writer used theory of morality reflected to analysed the characters through "*The Case for Christ*" movie script.

3.2 Research Instrument

In addition to research as the main instrument, this study also uses supporting tools such as laptop, earphones, notes, pens as a tool to record all data obtained from reading results.

3.3 Data and Source Data

Since this research observes Morality Reflected found in the movie script, then the data must be the script of the movie. In this opportunity, the writer uses "The Case For Christ" movie script. The movie as the subject matter of the discussion because there will be found what kind of morals are needed from each character, and can proved what is important for daily life and moral function in understanding and respecting others.

3.4 Techniques of Collecting Data

The data collected by applying documentary technique. The writer uses the following steps :

1. The writer downloading the movie and the script from internet.
2. After downloading the film, the writer watching the film, and then observing morality reflected through characters by reading the script.
3. Then, the writer chooses the part of movie with the most appropriate conversation to be analysing.
4. Finding the element of morality in characters through the movie.

3.5 Techniques of Data Analysis

The writer used the technique of analysis the data as the following :

1. Identifying the data which are related to the Morality Reflected in characters by dividing from the scene of movie script.
2. Classifying the data based on the Morality Reflected in characters.
3. Finding out the Morality Reflected in characters of the movie by reading the script of movie.

4. Analyzing the idea of morality reflected in characters through the movie.

CHAPTER IV
DATA AND DATA ANALYSIS

4.1 The Data

In this chapter, the writer would like to present the analysis of the moral values reflected in characters through “*The Case For Christ*” Movie. There are thirty data to be analyzed. To analyze the data, the writer uses some theories that had been reviewed in Chapter II as based to analyzed the data and to get the result of the study. The writer also uses another expert who explain the moral values to support this thesis to find out the result of the study about the moral values that reflected by the characters of the movie.

The Data can be seen on table 4.1

NO	DATA	MAIN CHARACTERS
1.	<p>Thank you, Mr. Cook, for the award, for the promotion. Um... (clears throat) mostly for the promotion. - Uh... (chuckles) - You're welcome. The only way to truth is through facts. Facts are our greatest weapon against superstition, against ignorance and against tyranny. Now, I learned those words from my mentor, - Mr. Ray Nelson, everybody. - Thank you. Let's let him hear it, huh? Huh? His ego needs it. Bring it on. - That's enough. - (light laughter)</p>	Lee (page 2,3)
2.	<p>Now, you all know Ray. He's a legend in the business. But, to me, Ray, you've been more like a father, so...thank you. - Thank you. Thank you, son. - (light laughter) Most importantly, uh, I owe this honor to my beautiful and very patient and very pregnant wife, uh...and to my</p>	Lee (page 3)

	favorite little lady, Alison. I love you both more than you'll ever know.	
3.	How is that? I am married to a published author. (Lee chuckles) That's very impressive. - Mm-hmm. Isn't it? - Mm-hmm. I'm proud of you. - Thank you. - Mm-hmm. - I love you. - I love you. You and only you.	Lee (page 5)
4.	Hand her to me. Quick, quick. I'm a nurse. -Ali, please! - Quick, quick, quick, quick, quick. - Okay, just stay calm. Come on. Come on, Ali, cough for me.	Alfie Davis (page 6)
5.	Thank you, thank you. - I don't know how to thank you. - Come here, baby. Come here. - Thank you so much.	Lee (page 7)
6.	You don't have to thank me. I'm a nurse at Mercy Hospital. She's gonna be fine now. We're so lucky. Well, it's not luck, It's Jesus.	Alfie Davis (page 7)
7.	My new book, Just picked these up from the mailroom. Wanted you to be the first to see it.	Lee (page 10)
8.	Uh... - Alfie, Alfie, Alfie... - Alfie, Alfie. Superwoman who saved our daughter? - Right. - Alfie. So, uh, she invited me to her church, and I went. (laughs) Really? Oh, I would've loved to have seen that. Yeah, well, I wanted to go.	Leslie (page 15)
9.	let me ask you something. Uh, you're into all this God nonsense. Wow, you sure know how to charm a source. So, a bunch of Bible thumpers got to Leslie. Um... I'm afraid she joined your cult. So, if somebody... somebody wanted to do an investigation into Christianity... Oh, like a hit piece. Well, uh... you know, if that's where the evidence leads. (chuckles)	Lee (page 20)
10.	Ali was scared. Right? And we prayed, and everything got better.	Leslie (page 26)

	Good. I'm glad.	
11.	that the historical Christ is identical to the religious basisfor Jesus Christ?	Lee (page 34)
12.	I'll cut right to the chase. So, I've been doing research into the purported resurrection of Jesus, and I want to run a theory by you. Maybe the reason that the tomb was empty was because Jesus' body was never there in the first place. Because we know that the Romans used to throw the bodies of... of, uh, crucifixion subjects to the dogs. - Right? -Well, there's no evidence for that, but there are specific records that didn't happen to Jesus. - And what records are those? - Well, actually, the earliest recorded accounts tell us that Jesus was properly buried in a tomb... And the Romans did allow for burial of some crucifixion victims. But then there's something that still doesn't add up to me about all of these supposed eyewitnesses that claimed to have found Jesus' empty tomb. What, the fact that they were all women? Yeah, because... because we know that, according to Jewish customs, women were deemed to be unreliable witnesses. - Am I right? - Well, true. So, why did all four gospel writers record that it was women who discovered the empty tomb?	Lee (page 38)
13.	Hi. Lee. - Hey, Lee. - Hey. Good to see you, Alfie. Good to see you. I see you brought the baby.	Alfie (page 46)
14.	Yeah, yeah. He's growing up. Hey, uh, can I talk to you for a minute? Um, sure... sure. Yeah, I just wanted to say that-that... we are grateful, uh, for what you did with Alison. - Oh... - And-and we owe you. And... and-and I-I don't mean that lightly. But now, this whole thing with Leslie, it needs to stop. I don't understand. You're-you're putting ideas in her head. You're drawing her into... in this, and...and-and I know how this works. I know you folks have a mandate, okay? You need to raise money. You need to get the good news out and all that. I'm just letting you know that you're gonna need to find someone else to recruit.	Lee (page 46)
15.	Lee, your wife is not brainwashed. She's seeking God, and I'm just trying to help. She is vulnerable, and you are taking advantage.	Alfie (page 46)
16.	She's my wife, this is our life, and I want you to stay out of it. Now, is that clear?	Lee (page 47)
17.	I've checked it out. I've interviewed a dozen historians,	Lee (page 49)

	<p>philosophers, archaeologists.</p> <p>There's all these accounts of actual eyewitnesses which corroborate each other. People with zero motivation to lie. In fact, they should've lied. Some of them ended up dying for their beliefs.</p>	
18.	<p>Mr. Hicks. Guilty, huh?</p> <p>We're all guilty of something, reporter, but I ain't guilty of this.</p> <p>Okay, so then why not maintain your innocence?</p> <p>Why cop a please? Your story didn't give men o choice, did it?</p> <p>Did your story give me a choice? Yes, the courtroom was filled with police officers all awaiting the verdict...</p>	Lee (page 51)
19.	<p>Oh, come on, now. It's gonna be okay.</p> <p>- It'll be all right.</p> <p>- No,</p> <p>- I don't know what to do.</p> <p>- All right, okay.</p> <p>I know that it's scary. I do. Trust me. I've been there. But I can promise you this. In His time and in His way, God always keeps His promises. And what did He promise Ezekiel? "I will give you a new heart. "I will put a new spirit in you. "I will remove from you your heart of stone and give you a heart of flesh." Now, that's a truth you already know. Yeah. But it's the same truth for Lee. You just gotta be patient.</p> <p>Okay.</p>	Lee (page 55)
20.	<p>Come here. Listen to me. Today was important to me. You know that. I don't understand how you could just...</p> <p>- That makes two of us, Leslie.</p>	Lee (page 64)
21.	<p>Father... give Lee a new heart. Put a new spirit in him. Remove from him his heart of stone and give him a heart of flesh.</p>	Leslie (page 65)
22.	<p>Sweetheart... it's your father.</p>	Leslie (Page 70)
23.	<p>I have read through every book you've given me. I've gone through every argument. I've followed every lead. At some point, young man, you're going to have to plant your flag on a mountain of uncertainty, where not every question is answered.</p> <p>The human mind will never get to the bottom of every mystery in the cosmos. Believing in God, not believing in God... Either way, still takes a leap of faith. So you're saying, even in our disbelief, that we still take a leap of faith. More or less. Me, well, I've come to my own conclusion. You're gonna have to do the same thing for yourself.</p>	Lee (page 73)
24.	<p>Faith is the evidence of things we can't actually see.</p>	Leslie (Page 76)
25.	<p>zero motivation to lie.</p>	Lee (Page 76)
26.	<p>that is maybe more real than anything I've ever felt in my life.</p>	Leslie (Page 77)
27.	<p>Mm-hmm.</p> <p>"To those who believe in His name."</p>	Lee (page 79-80)

	<p>And what does that mean? (chuckles) That... means... Believe...plus receive...equals become. (inhales deeply) Okay. Um... So, then, how do I... how do I receive? What do I... What's-what's the protocol for, uh... for that? There's no wrong way or right way. Just... you. - You talk to God. - Mm-hmm. You tell Him your heart. Mm-hmm. A-And we do that right now? I mean, shouldn't we go to church or...? - Mm-mm. Mm-mm. - (Lee chuckling) Right here, right now. - This is church. - Okay. Come here. (sighs heavily) (sniffles) God, um... Mm... I have no idea what I'm doing. (chuckles softly) But I cannot ignore the evidence. And I don't know everything. Uh, I- never will know everything. Um, but I... I know enough. And I believe it. And I'm sorry for what I've... what I've put my wife through, um, for what I put my family through, uh... But I believe You're real, and I don't know what comes next. I don't know... I don't know what it means. I just know that I want... I want that. I want... I want whatever's next. Um... So let's do that. Amen. (sniffles) Amen.</p>	
28.	<p>Thank you. (sniffles) I guess I'm crazy, too. (chuckles) Pitching him today. Don't blow it. Watch this. (knock at door) I got a pitch for you. (Dubois grunts) Well, that didn't last long. Piece of junk. You hear about Hicks? Released from the hospital. No longer a resident of Crook County Jail. I did. That's great news. Mm. (rustling) (chuckles)</p>	Leslie (page 80-81)

	Come on, this is a joke, right? No. No, it's not. I-I-I-I want to do a first-person feature story, okay? An odyssey. Uh, one man's journey from skepticism to faith. Forget it, Lee.	
29.	You're a big girl now. Oh, no, you need to stop that. That means you're growing up. You're not our little girl anymore. It's not that big of a deal, Daddy. I think it's a big deal. Hey, how 'bout a book? A What? Instead of an article, how 'bout a book?	Lee (page 82)
30.	'Cause I have seen Heaven's door is open to me And I have shook to the bones, And I've seen your face, As I lay on the floor, And I have cried, And I have sought Like a beggar in my soul, Like a beggar in the world Just to find you, Lord 'Cause, Lord, I believe, Help me believe Lord, I can see But I still can't see clearly Lord, I believe. Would you help me believe, 'Cause I want it so bad, 'Cause I want it so bad..., 'Cause I want it so bad. Like a beggar in my soul, Like a beggar in the world, Just to find you, Lord 'Cause, Lord, I believe Help me believe Lord, I can see But I still can't see clearly. Lord, I believe, Would you help me believe 'Cause I want it so bad.	Lee (page 83)

4.2 Data Analysis

This chapter presents the finding of the library research including moral values reflected in characters through of “*The Case For Christ*” Movie which are analyzed through the utterance, characters, and behavior of the actors or actress in the story contributed of moral values which are implied.

The writer analyzed Moral Values reflected in characters through of “*The Case For Christ*” Movie based on Carol K. Sigelman that classified into three, thus are: (1) An affective or emotional component. (2) A cognitive component (3) A behavioral component. And theory of Hans Bertens that classified into eleven kinds of moral value, thus are: Bravery, Humbleness, Honesty, Steadfastness, Sympathetic to others, Cooperativeness, Thankfulness, Kind-hearted, Trust worthiness, Sincerity, Love and Affection.

To analyzing the data, the writer will be classified each characters by grouped according to the theory that the writer used. In this study the writer will make some code from kind of moral values to analysis the data.

4.2.1. Code to analysis of the Data

No.	Kind of Moral Values	Code
1.	Bravery	I.
2.	Humbleness	II.
3.	Honesty	III.
4.	Steadfastness	IV.
5.	Sympathetic to others	V.
6.	Cooperatives	VI.
7.	Thankfulness	VII.
8.	Kind-Hearted	VIII.
9.	Trustworthiness	IX.
10.	Sincerity	X.
11.	Love and affection	XI.

4.2.2 Data Analysis Character 1: Lee Stroble

NO	DATA	CODE OF ANALYSIS DATA										
		I	II	III	IV	V	VI	VII	VIII	IX	X	XI
1.	Thank you, Mr. Cook, for the award, for the promotion								√			
2.	Now, I learned those words from my mentor, - Mr. Ray Nelson, everybody. Thank you. Let's let him hear it, huh? His ego needs it. Bring it on.		√									
3.	Now, you all know Ray. He's a legend in the business. But, to me, Ray, you've been more like a father, so...thank you.			√		√						
4.	I owe this honor to my beautiful and very patient and very pregnant wife, uh...and to my favorite little lady, Alison. I love you both more than you'll ever know.								√			√
5.	Thank you, thank you. - I don't know how to thank you. - Come here, baby. Come here. - Thank you so much.			√			√		√		√	√
6.	My new book, Just picked these up from the mailroom. Wanted you to be the first to see it.									√	√	
7.	Let me ask you something. Uh, you're into all this God nonsense. Wow, you sure know how to charm a source. So, a bunch of Bible	√		√			√					

	<p>thumpers got to Leslie. Um... I'm afraid she joined your cult. So, if somebody...somebody wanted to do an investigation into Christianity...</p> <p>Oh, like a hit piece. Well, uh... you know, if that's where the evidence leads. (chuckles)</p>										
8.	That the historical Christ is identical to the religious basis for Jesus Christ?	√			√						
9.	I'll cut right to the chase. So, I've been doing research into the purported resurrection of Jesus, and I want to run a theory by you. Maybe the reason that the tomb was empty was because Jesus' body was never there in the first place.	√					√				
10.	<p>Because we know that the Romans used to throw the bodies of... of, uh, crucifixion subjects to the dogs.</p> <p>- Right? -Well, there's no evidence for that, but there are specific records that didn't happen to Jesus.</p> <p>- And what records are those?</p>	√					√				
11.	- Well, actually, the earliest recorded accounts tell us that Jesus was properly buried in a tomb... And the Romans did allow for burial of some crucifixion victims. But then there's something that still doesn't add up to me about all of these supposed eyewitnesses	√					√		√		

	<p>that claimed to have found Jesus' empty tomb. What, the fact that they were all women?</p> <p>Yeah, because... because we know that, according to Jewish customs, women were deemed to be unreliable witnesses.</p> <p>- Am I right?</p> <p>- Well, true. So, why did all four gospel writers record that it was women who discovered the empty tomb?</p>											
12.	- Hey. Good to see you, Alfie.		√			√						
13.	<p>Yeah, yeah. He's growing up.</p> <p>Hey, uh, can I talk to you for a minute?</p> <p>Yeah, I just wanted to say that-that... we are grateful, uh, for what you did with Alison.</p> <p>- Oh...</p> <p>- And-and we owe you. And... and-and I-I don't mean that lightly. But now, this whole thing with Leslie, it needs to stop. I don't understand. You're-you're putting ideas in her head. You're drawing her into... in this, and..and-and I know how this works. I know you folks have a mandate, okay?</p> <p>You need to raise money. You need to get the good news out and all that. I'm just letting you know that you're gonna need to</p>	√		√	√					√		

	<p>way, God always keeps His promises. And what did He promise Ezekiel? "I will give you a new heart. "I will put a new spirit in you. "I will remove from you, your heart of stone and give you a heart of flesh."</p> <p>Now, that's a truth you already know. Yeah. But it's the same truth for Lee. You just gotta be patient.</p> <p>Okay.</p>										
18.	<p>Come here. Listen to me. Today was important to me. You know that. I don't understand how you could just...</p> <p>- That makes two of us, Leslie.</p>			√			√			√	√
19.	<p>I have read through every book you've given me. I've gone through every argument. I've followed every lead. At some point, young man, you're going to have to plant your flag on a mountain of uncertainty, where not every question is answered.</p> <p>The human mind will never get to the bottom of every mystery in the cosmos. Believing in God, not believing in God... Either way, still takes a leap of faith. So you're saying, even in our disbelief, that we still take a leap of faith. More or less. Me, well, I've come to my own conclusion. You're gonna have to do the same thing for</p>			√			√	√	√	√	√

	yourself.											
20.	<p>Mm-hmm.</p> <p>"To those who believe in His name."</p> <p>And what does that mean?</p> <p>(chuckles)</p> <p>That... means... Believe...plus receive...equals become.</p> <p>(inhales deeply)</p> <p>Okay. Um...</p> <p>So, then, how do I... how do I receive? What do I... What's- what's the protocol for, uh... for that? There's no wrong way or right way. Just... you.</p> <p>- You talk to God.</p> <p>- Mm-hmm.</p> <p>You tell Him your heart.</p> <p>Mm-hmm. A-And we do that right now? I mean, shouldn't we go to church or...?</p> <p>- Mm-mm. Mm-mm.</p> <p>- (Lee chuckling)</p> <p>Right here, right now.</p> <p>- This is church.</p> <p>- Okay.</p> <p>Come here.</p> <p>(sighs heavily)</p> <p>(sniffles)</p> <p>God, um... Mm... I have no idea what I'm doing.</p>			√			√		√	√		

	<p>(chuckles softly)</p> <p>But I cannot ignore the evidence. And I don't know everything. Uh, I- never will know everything. Um, but I... I know enough. And I believe it. And I'm sorry for what I've... what I've put my wife through, um, for what I put my family through, uh... But I believe You're real, and I don't know what comes next.</p> <p>I don't know... I don't know what it means. I just know that I want... I want that. I want... I want whatever's next. Um... So let's do that.</p> <p>Amen.</p> <p>(sniffles)</p> <p>Amen.</p>											
21.	<p>You're a big girl now. Oh, no, you need to stop that. That means you're growing up. You're not our little girl anymore. It's not that big of a deal, Daddy. I think it's a big deal. Hey, how 'bout a book? A What? Instead of an article, how 'bout a book?</p>			√				√				√
22.	<p>'Cause I have seen Heaven's door is open to me And I have shook to the bones, And I've seen your face, As I lay on the floor, And I have cried, And I have sought, Like a beggar in my soul, Like a beggar in the world</p> <p>Just to find you, Lord 'Cause, Lord, I believe, Help me believe Lord,</p>			√			√		√		√	

<p>I can see But I still can't see clearly. Lord, I believe. Would you help me believe, 'Cause I want it so bad, 'Cause I want it so bad..., 'Cause I want it so bad. Like a beggar in my soul, Like a beggar in the world, Just to find you, Lord</p> <p>'Cause, Lord, I believe Help me believe Lord, I can see But I still can't see clearly. Lord, I believe, Would you help me believe 'Cause I want it so bad.</p>												
TOTAL	8	2	13	2	2	6	5	4	6	9	7	

Data Analysis Character 1 : Lee Stoble

In this analysis, First, the writer found that the characters were including to code III of analysis the data that is Honesty. It can approve by the dialogue “Mr. Hicks. Guilty, huh? We're all guilty of something, reporter, but I ain't guilty of this. Okay, so then why not maintain your innocence? Why cop a please? Your story didn't give men o choice, did it? Did your story give me a choice? Yes, the courtroom was filled with police officers all awaiting the verdict...”. Lee Stroble is the famous writer that did the research to prove that the death of Jesus Christ. It is reflected from how the characters delivered his mind, love and feeling to the others by Honesty. The second, there was code X that describe the characters full of sincerity, that means the characters shows the feeling, belief, or behavior that we really think or feel to his family, friends, or each other. The third, also found there was code I and VII that dominant, and it means the characters also reflected his moral, feeling, and his mind by Bravery and Thankfulness. Bravery is means

that the ability to stand up for what is right in difficult situations. The bravery to take the decision is very useful to face the problems and Cooperativeness itself means that involves the fact of doing something together or working together toward a shared aim. This statement supported with dialogue “I’ll cut right to the chase. So, I’ve been doing research into the purported resurrection of Jesus, and I want to run a theory by you. Maybe the reason that the tomb was empty was because Jesus’ body was never there in the first place.” It shows how bravery Lee Stroble to do the research because he didn’t believe of God.

4.2.3 Data Analysis Character 2 : Leslie Stroble

NO	DATA	CODE OF ANALYSIS										
		I	II	III	IV	V	VI	VII	VIII	IX	X	XI
1.	Uh... - Alfie, Alfie, Alfie... - Alfie, Alfie. Superwoman who saved our daughter? - Right. - Alfie. So, uh, she invited me to her church, and I went. (laughs) Really? Oh, I would've loved to have seen that. Yeah, well, I wanted to go.		√						√			√
2.	Ali was scared. Right? And we prayed, and everything got better. Good. I'm glad.								√			√
3.	Father... give Lee a new heart. Put a new spirit in him. Remove from him his heart of stone and give								√		√	√

	him a heart of flesh.											
4.	Faith is the evidence of things we can't actually see.								√	√	√	
5.	That is maybe more real than anything I've ever felt in my life.									√	√	
6.	Thank you. (sniffles) I guess I'm crazy, too. Well, that didn't last long. Piece of junk. You hear about Hicks? Released from the hospital. No longer a resident of Crook County Jail. I did. That's great news. Mm. Come on, this is a joke, right? No. No, it's not. I-I-I-I want to do a first-person feature story, okay? An odyssey. Uh, one man's journey from skepticism to faith. Forget it, Lee.								√	√	√	√
7.	Sweetheart... it's your father.								√			√
TOTAL		0	1	0	0	0	0	4	3	4	4	4

Data Analysis Character 2 : Leslie Stroble

In analysis this character, the writer found that there were some codes same that reflected the character itself. They were code VII, IX, X, XI (Thankfulness, Trustworthiness, Sincerity, and Love and Affection). The statement above can approve by the dialogue “Father... give Lee a new heart. Put a new spirit in him. Remove from him his heart of stone and give him a heart of flesh”. The character itself is the wife of Lee Stroble. Whereas she believed in the miracle of Jesus Christ for herself and her family. It means this character can described her feeling by word or action that shows that she are grateful to somebody for something, this statement can approve by the dialogue “That is maybe more real than anything I've ever felt in my life”, the action that we can rely on to be good, honest, sincere,

etc, shows the feeling, belief, or behavior that we really think or feel, Love is a strong feeling or deep affection for somebody or something, especially a member of family or friend, Affection is the emotional state of liking or loving somebody or something very much and caring about them.

4.2.4 Data Analysis Character 3 : Alfie Davis

NO	DATA	CODE OF ANALYSIS										
		I	II	III	IV	V	VI	VII	VIII	IX	X	XI
1.	Hand her to me. Quick, quick. I'm a nurse. -Ali, please! - Quick, quick, quick, quick, quick. - Okay, just stay calm. Come on. Come on, Ali, cough for me.	√				√			√			√
2	You don't have to thank me. I'm a nurse at Mercy Hospital. She's gonna be fine now. We're so lucky. Well, it's not luck, It's Jesus.		√	√	√						√	√
3	Hi. Lee. - Hey, Lee. - Hey. Good to see you, Alfie. Good to see you. I see you brought the baby.		√			√			√			
4	Lee, your wife is not brainwashed. She's seeking God, and I'm just trying to help. She is vulnerable, and you are taking advantage.			√	√					√	√	
TOTAL		1	2	2	2	2	0	0	2	1	2	2

Data Analysis: Character 3 : Alfie Davis

From did this analysis, the writer found there was many code that have same range. They are II, III, IV, V, VIII, X, XI. Alfie Davis is the nurse that help lee's daughter from the accident that have done in the restaurant, and she is the one of person that teach or invite Lee's wife goes to the church and believing in God. From this code, the writer can see that she is the good person from the moral values that reflected. She is Humbleness, Honesty, Steadfastness, Sympathetic to others, Kind-Hearted, Sincerity, and Love and Affection.

4.3 Findings

After Analyzed the data, the writer found what is the dominant of kind of the moral values from each character that analyzed. Here is the number and the percentage of kind of Moral Values.

4.3.1. Data Percentage

1. Lee Strobel:

No.	Code of analysis data	Frequency	Percentage
1.	I.	8	11,9%
2.	II.	2	2,9%
3.	III.	13	19,4%
4.	IV.	2	2,9%
5.	V.	2	2,9%
6.	VI.	6	8,9%
7.	VII.	5	7,8%
8.	VIII.	4	6,25%
9.	IX.	6	8,9%
10.	X.	9	14,0%
11.	XI.	7	10,9%

2. Leslie Stroble

No.	Code of analysis data	Frequency	Percentage
1.	I.	1	6,25%
2.	II.	2	12,5%
3.	III.	2	12,5%
4.	IV.	2	12,5%
5.	V.	2	12,5%
6.	VI.	0	0%
7.	VII.	0	0%
8.	VIII.	2	12,5%
9.	IX.	1	6,25%
10.	X.	2	12,5%
11.	XI.	2	12,5%

3. Alfie Davis

No.	Code of analysis data	Frequency	Percentage
1.	XII.	0	0%
2.	XIII.	1	5%
3.	XIV.	0	0%
4.	XV.	0	0%
5.	XVI.	0	0%
6.	XVII.	0	0%
7.	XVIII.	4	20%
8.	XIX.	3	15%
9.	XX.	4	20%
10	XXI.	4	20%
11.	XXII.	4	20%

Note :

$$4.1 \text{ Lee Stroble} : \frac{\text{Code to analysis of the Data}}{64} \times 100$$

$$4.2 \text{ Leslie Stroble} : \frac{\text{Code to analysis of the Data}}{16} \times 100$$

$$4.3 \text{ Alfie Davis} : \frac{\text{Code to analysis of the Data}}{20} \times 100$$

4.4 Discussion

1. Morality Reflected by Characters

In this study, the writer found that the morality reflected by characters is different. Based on theory Carol K. Sigelman (1995: 330) there are 3 stated of morality reflected they are : 1) An affective or emotional component, (2) A cognitive component, 3) A behavioral component.

The first, from character 1 Lee Strobel, he is A cognitive component, it means cognitive component is a way of looking at how a person conceptualizes his thoughts in doing a thing, whether the things he has done are right or wrong. This statement also supported by his action doing the research about Jesus Christ, and he is not easy to believe people.

The second, character 2 Leslie Stroble is a wife of Lee Stroble and she is An affective or emotional component. It means triggered by a person's feeling when he is worried or hurt, a feeling which is overwhelmed with a sense of doing the right or wrong action. This statement also supported by the way how she believes to God after going to Church with Alfie Davis.

The third, character 3 Alfie Davis is a nurse that help the child of Stobel Family. She is A behavioral component. It means is a component that reflects how we establish social relations with the community. This statement also supported by how she act quickly to help daughter of Lee Stoble in the restaurant that they visited. She is also who invited Leslie Stroble to come to The Church.

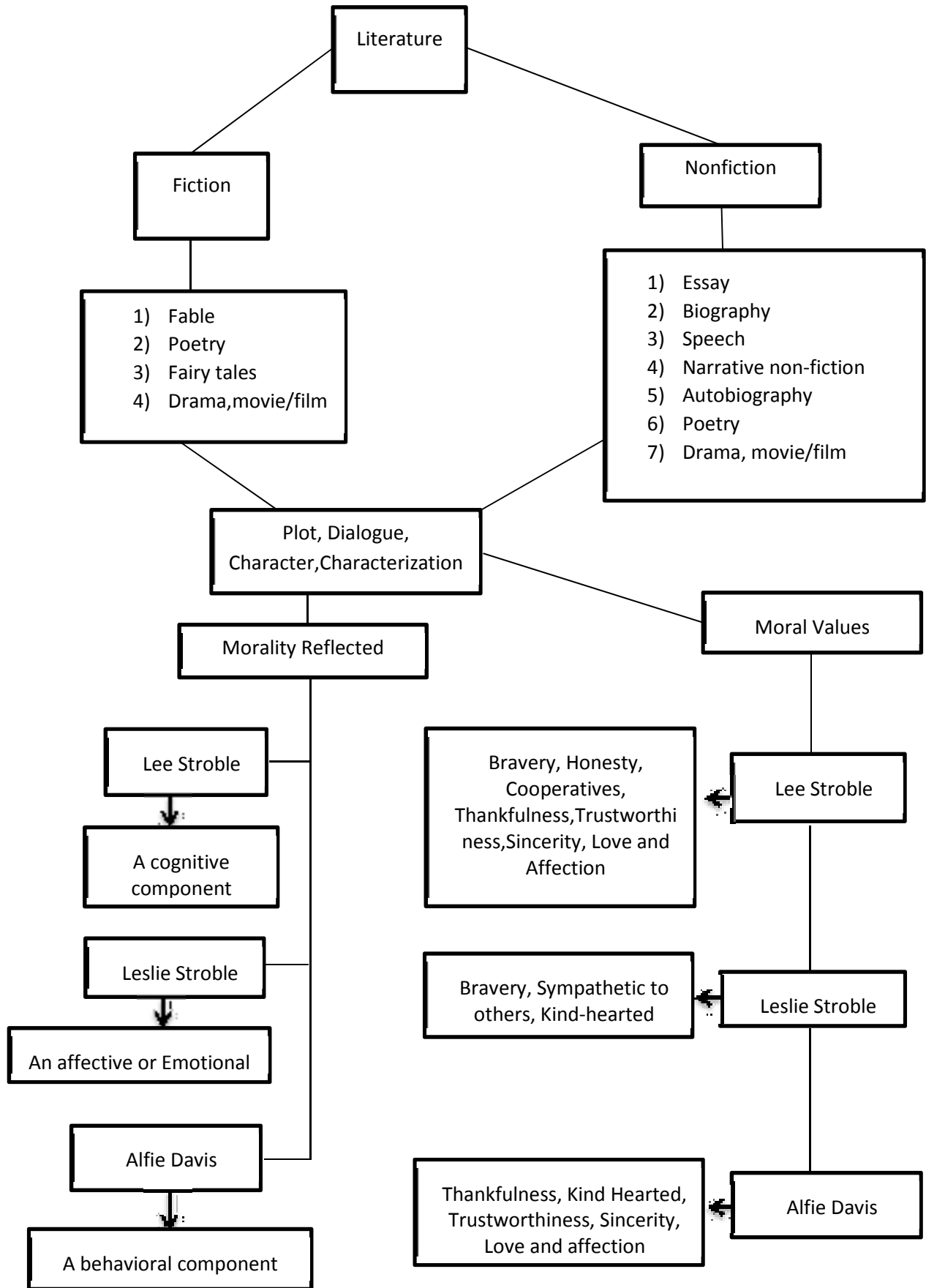
2. Moral Values Reflected by Characters

In this study, the writer found that the morality reflected by characters is different. Based on theory Bertens (1997:145-147) there are eleven kind of moral values. They are Bravery, Humbleness, Honesty, Steadfastness, Sympathetic to others, Cooperatives, Thankfulness, Kind Hearted, Trustworthiness, Sincerity, Love and Affection.

The first from character 1 Lee Strobel, he has Bravery, Sincerity, Cooperativeness, Thankfulness, Trustworthiness, Love and Affection. This statement also support by the way his action doing research about Jesus Christ. He is also a famous writer that success in his job. He is also a lovely husband and father.

The second, character 2 Leslie Stroble, she has Bravery, Sympathetic to others, Kind Hearted. This statement is supported by her action to against her husband and choosing to believe Jesus Christ. She always going to Church with Alfie Davis every week and start to introduce Christianity to her daughter.

The third, character 3 Alfie Davis, she has Kind Hearted, Trustworthiness, Sincerity, Love and Affection, Thankfullness. This statement is supported by her action to help the daughter of Stoble's family without knowing them before. She help the kid was choked by candy and she said that this accident is a destiny. After the accident, Alfie met Leslie in Hospital, and that moment Alfie start to invite Leslie to coming a church event, from that they become closer and to be a friends.



CHAPTER V CONCLUSION AND SUGGESTION

5.1 Conclusion

After watching and making the analysis on the moral values reflected in characters through “*The case for Christ*” movie script, the writer comes to the conclusions that the movie maintain the remaining piece of appreciating morality as guiding block of people’s deed. Whether or not, morality is the persons or characters’s way of living to rise the good values inherents in norms. The wright and wrong conduct in those main characters is certain of some rules in an individual as social living. The people judge their attitude through their interaction to one another and the reason of the characters do the conduct.

From 3 of characteristic that the writer have been analysed, their character based on theory of Bertens (1997:144). Relating to the person’s responsibility Moral values concerns with the human’s personality which has responsibility. It causes that person is guilty or not because he is responsible. It is created within the actions which become his duty. Human being himself is as a source of his moral values (Bertens, 1997: 144). Concerning to one’s inner self .This values produces “voice” from the one’s inner self. It will accuse us if we against it and praise if we bring this values to the reality (Bertens, 1997: 144). Making obligation Moral values has absolute obligation which cannot be bargained. Having formal quality it means A moral value does not have the separate substance of values. It runs with the other values (Bertens, 1997: 147).

5.2 Suggestion

This thesis talks about the moral values reflected in characters through "*The case for Christ*" movie script. Kind of moral values of human behaviour found in the movie. The writer realizes that there may be some missing points in the process of analysing this thesis and some of them are analysed unclearly.

"*The case for Christ*" movie is a good movie and good to watch because it can teach us how to show our respect of each other and what we believe. From this movie is reflected kind of human behaviour. Bravery, Sincerity, Love and Affection, Cooperatives are the most dominant kind of human behaviour found in this movie. After doing this research, the writer would like to suggest to English learners to research especially dealing with kind of moral values of characters to do more completely.

REFERENCES

- Ashton, M. C., & Lee, K. (2007). *Empirical, theoretical, and practical advantages of the HEXACO model of personality structure*. *Personality and Social Psychology Review*, 11(2), 150-166.
- Ashton, M. C., & Lee, K. (2008a). *The HEXACO model of personality structure and the importance of the H Factor*. *Social and Personality Psychology Compass*, 2, 1952-1962.
- Ashton, M. C., & Lee, K. (2008b). *The prediction of Honesty-Humility-related criteria by the HEXACO and Five-Factor Models of personality*. *Journal of Research in Personality*, 42(5), 1216-1228.
- Ashton, M. C., & Lee, K. (2009). *The HEXACO-60: A short measure of the major dimensions of personality*. *Journal of Personality Assessment*, 91(4), 340-345. Ashton, M. C., Lee, K., & Vries, R. E. d. (2014). *The HEXACO Honesty-Humility, Agreeableness, and Emotionality Factors A Review of Research and Theory*. *Personality and Social Psychology Review*.
- Aquino, K., & Reed, A. (2002). *The self-importance of moral identity*. *Journal of Personality and Social Psychology*, 83(6), 1423-1440.
- Berkowitz, M. W. (2000) *Civics and moral education*, in: B. Moon, S. Brown & M. Ben-Peretz (Eds) *Routledge international companion to education* (New York, Routledge), 897-909.
- Bracht, J., & Regner, T. (2013). *Moral emotions and partnership*. *Journal of Economic Psychology*, 39, 313-326.
- Cohen, T. R., Panter, A. T., & Turan, N. (2013). *Predicting counterproductive work behavior from guilt proneness*. *Journal of Business Ethics*, 114, 45-53.
- Cohen, T. R., Panter, A. T., Turan, N., Morse, L., & Kim, Y. (2013). *Agreement and similarity in self-other perceptions of moral character*. *Journal of Research in Personality*. 47, 816830.
- Denzin, N. K., & Lincoln, Y. S. (2011). *Introduction: The discipline and practice of qualitative research*. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 1-20). Thousand Oaks, CA: Sage
- Effendy, Onong U. (2003). *Ilmu, Teori, dan Filsafat Komunikasi*. Bandung: PT. Citra Aditya Bakti.
- Elizabeth Lutters, *Key to Successful Screenplay Writing*, Grasindo, Jakarta: 2004.

- Graves, Herbert. 2004. *Einführung in die Literatur und Kunst der Moderne: Die Ästhetik des Fremden*. Tübingen/Basel: Francke. _____. 2008. "Introduction." In: Erll/Graves/Nünning. 2008. 1-18.
- Haidt, J. (2007). *The new synthesis in moral psychology*. Science, 316(5827), 998-1002
- Hasugian, Eka S. *The Morality Reflected in Characters Through Sidney Sheldon's The Sands of Time*. Universitas Sumatera Utara.
- Hurlock, Elizabeth B. 1985. *Moral Development, Sixth Edition*. Singapore: McGraw Hill Book Company.
- Kohlberg, L. (1969). *Stage and sequence: The cognitive-developmental approach to socialization*. In D. A. Goslin (Ed.), *Handbook of socialization theory and research*. Chicago: Rand McNally.
- McQuail, Denis, (2003) *Teori Komunikasi Massa Suatu Pengantar*. Edisi Kedua. Jakarta: Erlangga.
- Robert, Edgar. V and Jacobs, Hendry E. 1993. *Literature : An Introduction to Reading and writing*. New York : A Simon and Schuster Company
- Sigelman, K Carol. 1995. *Life Span Human Development*. California: Brooks I Cole Publishing
- Sobur, A, (2004). *Semiotika Komunikasi*. Bandung: PT Remaja Rosdakarya.
- Taylor, Richard. 1981. *Understanding the Elements of Literature*. Hongkong : The Macmillan press.LTD
- Youniss, J. & Yates, M. (1999) *Youth service and moral-civic identity: a case for everyday morality*, Educational Psychology Review, 11(4), 361–376.

APPENDIX

NO	DATA	MAIN CHARACTERS
1.	<p>Thank you, Mr. Cook, for the award, for the promotion. Um... (clears throat) mostly for the promotion.</p> <p>- Uh... (chuckles)</p> <p>- You're welcome.</p> <p>The only way to truth is through facts.</p> <p>Facts are our greatest weapon against superstition, against ignorance and against tyranny.</p> <p>Now, I learned those words from my mentor,</p> <p>- Mr. Ray Nelson, everybody.</p> <p>- Thank you.</p> <p>Let's let him hear it, huh?</p> <p>Huh? His ego needs it. Bring it on.</p> <p>- That's enough.</p> <p>- (light laughter)</p>	Lee (page 2,3)
2.	<p>Now, you all know Ray. He's a legend in the business. But, to me, Ray, you've been more like a father, so...thank you.</p> <p>- Thank you. Thank you, son. - (light laughter)</p> <p>Most importantly, uh, I owe this honor to my beautiful and very patient and very pregnant wife, uh...and to my favorite little lady, Alison.</p> <p>I love you both more than you'll ever know.</p>	Lee (page 3)
3.	<p>How is that?</p> <p>I am married to a published author.</p> <p>(Lee chuckles)</p> <p>That's very impressive.</p> <p>- Mm-hmm. Isn't it?</p> <p>- Mm-hmm.</p> <p>I'm proud of you.</p> <p>- Thank you.</p> <p>- Mm-hmm.</p> <p>- I love you.</p> <p>- I love you.</p> <p>You and only you.</p>	Lee (page 5)
4.	<p>Hand her to me. Quick, quick.</p> <p>I'm a nurse. -Ali, please!</p> <p>- Quick, quick, quick, quick, quick.</p> <p>- Okay, just stay calm.</p> <p>Come on. Come on, Ali, cough for me.</p>	Alfie Davis (page 6)
5.	<p>Thank you, thank you.</p> <p>- I don't know how to thank you.</p> <p>- Come here, baby. Come here.</p> <p>- Thank you so much.</p>	Lee (page 7)
6.	<p>You don't have to thank me. I'm a nurse at Mercy Hospital. She's gonna be fine now.</p> <p>We're so lucky. Well, it's not luck, It's Jesus.</p>	Alfie Davis (page 7)
7.	<p>My new book, Just picked these up from the mailroom. Wanted you to be the first to see it.</p>	Lee (page 10)
8.	<p>Uh...</p> <p>- Alfie, Alfie, Alfie...</p> <p>- Alfie, Alfie.</p>	Leslie (page 15)

	<p>Superwoman who saved our daughter?</p> <p>- Right.</p> <p>- Alfie.</p> <p>So, uh, she invited me to her church, and I went.</p> <p>(laughs) Really?</p> <p>Oh, I would've loved to have seen that. Yeah, well, I wanted to go.</p>	
9.	<p>let me ask you something. Uh, you're into all this God nonsense.</p> <p>Wow, you sure know how to charm a source.</p> <p>So, a bunch of Bible thumpers got to Leslie.</p> <p>Um... I'm afraid she joined your cult.</p> <p>So, if somebody... somebody wanted to do an investigation into Christianity...</p> <p>Oh, like a hit piece. Well, uh... you know, if that's where the evidence leads.</p> <p>(chuckles)</p>	Lee (page 20)
10.	<p>Ali was scared. Right?</p> <p>And we prayed, and everything got better.</p> <p>Good. I'm glad.</p>	Leslie (page 26)
11.	<p>that the historical Christ is identical to the religious basisfor Jesus Christ?</p>	Lee (page 34)
12.	<p>I'll cut right to the chase. So, I've been doing research into the purported resurrection of Jesus, and I want to run a theory by you. Maybe the reason that the tomb was empty was because Jesus' body was never there in the first place.</p> <p>Because we know that the Romans used to throw the bodies of... of, uh, crucifixion subjects to the dogs.</p> <p>- Right? -Well, there's no evidence for that, but there are specific records that didn't happen to Jesus.</p> <p>- And what records are those?</p> <p>- Well, actually, the earliest recorded accounts tell us that Jesus was properly buried in a tomb... And the Romans did allow for burial of some crucifixion victims. But then there's something that still doesn't add up to me about all of these supposed eyewitnesses that claimed to have found Jesus' empty tomb.</p> <p>What, the fact that they were all women?</p> <p>Yeah, because... because we know that, according to Jewish customs, women were deemed to be unreliable witnesses.</p> <p>- Am I right?</p> <p>- Well, true. So, why did all four gospel writers record that it was women who discovered the empty tomb?</p>	Lee (page 38)
13.	<p>Hi.</p> <p>Lee.</p> <p>- Hey, Lee.</p> <p>- Hey. Good to see you, Alfie.</p> <p>Good to see you. I see you brought the baby.</p>	Alfie (page 46)
14.	<p>Yeah, yeah. He's growing up.</p> <p>Hey, uh, can I talk to you for a minute?</p> <p>Um, sure... sure.</p> <p>Yeah, I just wanted to say that-that... we are grateful, uh, for what you did with Alison.</p> <p>- Oh...</p> <p>- And-and we owe you. And... and-and I-I don't mean that lightly. But now, this whole thing with Leslie, it needs to stop. I don't understand. You're-you're putting ideas in her head. You're drawing her into... in this, and...and-and I know how this works. I know you folks have a mandate, okay?</p> <p>You need to raise money. You need to get the good news out and all that. I'm just letting you know that you're gonna need to find someone else to recruit.</p>	Lee (page 46)

15.	Lee, your wife is not brainwashed. She's seeking God, and I'm just trying to help. She is vulnerable, and you are taking advantage.	Alfie (page 46)
16.	She's my wife, this is our life, and I want you to stay out of it. Now, is that clear?	Lee (page 47)
17.	I've checked it out. I've interviewed a dozen historians, philosophers, archaeologists. There's all these accounts of actual eyewitnesses which corroborate each other. People with zero motivation to lie. In fact, they should've lied. Some of them ended up dying for their beliefs.	Lee (page 49)
18.	Mr. Hicks. Guilty, huh? We're all guilty of something, reporter, but I ain't guilty of this. Okay, so then why not maintain your innocence? Why cop a please? Your story didn't give men o choice, did it? Did your story give me a choice? Yes, the courtroom was filled with police officers all awaiting the verdict...	Lee (page 51)
19.	Oh, come on, now. It's gonna be okay. - It'll be all right. - No, - I don't know what to do. - All right, okay. I know that it's scary. I do. Trust me. I've been there. But I can promise you this. In His time and in His way, God always keeps His promises. And what did He promise Ezekiel? "I will give you a new heart. "I will put a new spirit in you. "I will remove from you your heart of stone and give you a heart of flesh." Now, that's a truth you already know. Yeah. But it's the same truth for Lee. You just gotta be patient. Okay.	Lee (page 55)
20.	Come here. Listen to me. Today was important to me. You know that. I don't understand how you could just... - That makes two of us, Leslie.	Lee (page 64)
21.	Father... give Lee a new heart. Put a new spirit in him. Remove from him his heart of stone and give him a heart of flesh.	Leslie (page 65)
22.	Sweetheart... it's your father.	Leslie (Page 70)
23.	I have read through every book you've given me. I've gone through every argument. I've followed every lead. At some point, young man, you're going to have to plant your flag on a mountain of uncertainty, where not every question is answered. The human mind will never get to the bottom of every mystery in the cosmos. Believing in God, not believing in God... Either way, still takes a leap of faith. So you're saying, even in our disbelief, that we still take a leap of faith. More or less. Me, well, I've come to my own conclusion. You're gonna have to do the same thing for yourself.	Lee (page 73)
24.	Faith is the evidence of things we can't actually see.	Leslie (Page 76)
25.	zero motivation to lie.	Lee (Page 76)
26.	that is maybe more real than anything I've ever felt in my life.	Leslie (Page 77)
27.	Mm-hmm. "To those who believe in His name." And what does that mean? (chuckles) That... means... Believe...plus receive...equals become. (inhales deeply) Okay. Um... So, then, how do I... how do I receive? What do I... What's-what's the protocol for, uh... for that? There's no wrong	Lee (page 79-80)

	<p>way or right way. Just... you.</p> <p>- You talk to God.</p> <p>- Mm-hmm.</p> <p>You tell Him your heart.</p> <p>Mm-hmm.</p> <p>A-And we do that right now? I mean, shouldn't we go to church or...?</p> <p>- Mm-mm. Mm-mm.</p> <p>- (Lee chuckling)</p> <p>Right here, right now.</p> <p>- This is church.</p> <p>- Okay.</p> <p>Come here.</p> <p>(sighs heavily)</p> <p>(sniffles)</p> <p>God, um... Mm... I have no idea what I'm doing.</p> <p>(chuckles softly)</p> <p>But I cannot ignore the evidence. And I don't know everything. Uh, I- never will know everything.</p> <p>Um, but I... I know enough. And I believe it. And I'm sorry for what I've... what I've put my wife through, um, for what I put my family through, uh... But I believe You're real, and I don't know what comes next.</p> <p>I don't know... I don't know what it means.</p> <p>I just know that I want... I want that.</p> <p>I want... I want whatever's next.</p> <p>Um... So let's do that.</p> <p>Amen.</p> <p>(sniffles)</p> <p>Amen.</p>	
28.	<p>Thank you.</p> <p>(sniffles)</p> <p>I guess I'm crazy, too.</p> <p>(chuckles)</p> <p>Pitching him today.</p> <p>Don't blow it. Watch this.</p> <p>(knock at door)</p> <p>I got a pitch for you.</p> <p>(Dubois grunts)</p> <p>Well, that didn't last long. Piece of junk. You hear about Hicks? Released from the hospital. No longer a resident of Crook County Jail. I did. That's great news.</p> <p>Mm.</p> <p>(rustling)</p> <p>(chuckles)</p> <p>Come on, this is a joke, right?</p> <p>No. No, it's not.</p> <p>I-I-I-I want to do a first-person feature story, okay?</p> <p>An odyssey. Uh, one man's journey from skepticism to faith. Forget it, Lee.</p>	Leslie (page 80-81)
29.	<p>You're a big girl now. Oh, no, you need to stop that.</p> <p>That means you're growing up. You're not our little girl anymore. It's not that big of a deal, Daddy.</p> <p>I think it's a big deal. Hey, how 'bout a book? A What?</p> <p>Instead of an article, how 'bout a book?</p>	Lee (page 82)
30.	<p>'Cause I have seen Heaven's door is open to me And I have shook to the bones, And I've seen your face, As I lay on the floor, And I have cried, And I have sought</p> <p>Like a beggar in my soul, Like a beggar in the world</p> <p>Just to find you, Lord 'Cause, Lord, I believe, Help me believe Lord, I can see</p>	Lee (page 83)

	<p>But I still can't see clearly Lord, I believe. Would you help me believe, 'Cause I want it so bad, 'Cause I want it so bad..., 'Cause I want it so bad. Like a beggar in my soul, Like a beggar in the world, Just to find you, Lord 'Cause, Lord, I believe Help me believe Lord, I can see But I still can't see clearly. Lord, I believe, Would you help me believe 'Cause I want it so bad.</p>	
--	--	--

MIKE VOGEL

ERIKA CHRISTENSEN

FAYE DENAWAY

ROBERT FORSTER

JESUS CHRIST:
TRUTH OR
HOAX?

Cow

Pros

TIME
Is God
Dead?

ONE MAN'S JOURNEY TO SOLVE THE BIGGEST MYSTERY OF ALL TIME

PUREFIK PRESENTS
A FILM BY

THE CASE FOR CHRIST

BASED ON THE WORLDWIDE BEST-SELLING BOOK

THE CASE FOR CHRIST: THE EVIDENCE FOR THE EXISTENCE OF JESUS CHRIST
BY MIKE VOGEL
THE CASE FOR CHRIST: THE EVIDENCE FOR THE EXISTENCE OF JESUS CHRIST
BY MIKE VOGEL
THE CASE FOR CHRIST: THE EVIDENCE FOR THE EXISTENCE OF JESUS CHRIST
BY MIKE VOGEL
THE CASE FOR CHRIST: THE EVIDENCE FOR THE EXISTENCE OF JESUS CHRIST
BY MIKE VOGEL
IN THEATERS APRIL 7

www.TheCaseForChrist.com #CaseForChrist