



**Duty and Humanism in Sylvestre Stallone's  
Film "Rambo 4"**

Final Project

Submitted as a Partial Fulfillment of the Requirements

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by

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***“Life for nothing or die for something”***  
(American Proverb)



To:  
**My Parents**

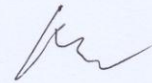
## APPROVAL

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yang saya tulis dalam rangka untuk memenuhi salah satu syarat untuk memperoleh gelar sarjana sastra ini benar-benar karya saya sendiri, yang saya hasilkan setelah melalui bimbingan, diskusi, dan pemaparan atau semua ujian. Semua kutipan, baik yang langsung maupun tidak langsung, dan baik yang diperoleh dari sumber lainnya, telah disertai keterangan mengenai identitas sumbernya dengan cara sebagaimana lazimnya dalam penulisan karya ilmiah. Dengan demikian walaupun tim penguji dan pembimbing penulisan skripsi/ tugas akhir/ final project ini membubuhkan tanda tangan keabsahannya, seluruh karya ilmiah ini tetap menjadi tanggung jawab saya sendiri.

Demikian, harap pernyataan ini dapat digunakan seperlunya.

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Yang membuat pernyataan

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## ABSTRACT

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Key Words: Psychology, inner conflict, duty, humanism.

People sometimes break humanism when they do their duty. It creates inner conflict within them. This final project focused on the duty and humanism in "Rambo 4" film. This study emphasized on three main objectives. First: the definition of duty and humanism, second: the inner conflict between duty and humanism in "Rambo 4" film, and third: the influences of inner conflict toward duty and humanism in "Rambo 4" film.

The writer used psychological approach in conducting the study. First, he collected the required data by watching the film frequently and reading the film script carefully to find the related data about duty and humanism. Second, the unwritten data will be analyzed by seeing gesture or body language of the characters. In this process, he used descriptive qualitative method.

The first problem (what are duty and humanism?) will be answered using duty and humanism theory. The second problem (what are inner conflicts between duty and humanism in "Rambo 4" film?) will be answered using psychology, inner conflict, and duty and humanism theory. The third problem (how inner conflict influences duty and humanism in the "Rambo 4" film?) will be answered using inner conflict, duty and humanism theory.

From the analysis, it could be concluded that duty is an action that must be done, while Humanism is described as a good attitude, helpful, and respect to each other. Inner conflict is contradiction between someone's *Id*, *Ego*, and *Super-ego*. It happened when someone did something but it contradicted with his desire or feeling. The inner conflict within soldiers can influence their sense of humanism in war become better or worse depended on certain situation.

Finally, this study was used to give additional knowledge to the readers about duty and humanism that may be useful as an additional reference when they would like to analyze the same film. They should also analyze about the relationship between duty and behavior of the characters.

## TABLE OF CONTENTS

<b>PAGE OF TITLE</b> .....	i
<b>MOTTO</b> .....	ii
<b>APPROVAL</b> .....	iii
<b>PERNYATAAN</b> .....	iv
<b>ACKNOWLEDGEMENT</b> .....	v
<b>ABSTRACT</b> .....	vi
<b>TABLE OF CONTENTS</b> .....	vii
<b>CHAPTER</b>	
<b>I. INTRODUCTION</b>	
1.1 Background of the Study .....	1
1.2 Reasons for Choosing the Topic .....	3
1.3 Statements of the Problem .....	4
1.4 Objective of the Study .....	4
1.5 Significance of the Study .....	5
1.6 Outline of the Study .....	5
<b>II. REVIEW OF RELATED LITERATURE</b>	
2.1 Previous Study .....	7
2.2 Film .....	7
2.3 Definition of Psychology .....	11
2.3.1 Psychology as Behavioral Study .....	12

2.3.2 Psychology as Social Study .....	13
2.4 <i>Id, Ego, and Super-Ego</i> .....	15
2.4.1 <i>Id</i> .....	16
2.4.2 <i>Ego</i> .....	18
2.4.3 <i>Super-Ego</i> .....	20
2.5 Definition of Conflict .....	22
2.5.1 Inner Conflict .....	24
2.6 Definition of Duty .....	25
2.7 Definition of Humanism .....	26
2.7.1 Types of Humanism .....	28
2.8 Theoretical Framework .....	30
<b>III. RESEARCH METHODOLOGIES</b>	
3.1 Research Design .....	31
3.2 Object of the Study .....	31
3.3 Role of Researcher .....	32
3.4 Method of Data Collection .....	32
3.4.1 Reading and Watching .....	32
3.4.2 Identifying .....	33
3.4.3 Inventorizing .....	33
3.4.4 Classifying .....	34
3.4.5 Selecting .....	34
3.5 Techniques of Data Analysis .....	35



**IV. RESULT OF ANALYSIS**

4.1 Duty and Humanism..... 36

4.2 Inner Conflict between Duty and Humanism ..... 38

4.3 The Influences of Inner Conflict toward Duty and Humanism ..... 44

4.3.1 Experiences in their past when they were in a battle field..... 48

4.3.2 The situations that happen in the war which force them to kill or be killed 49

4.3.3 The psychological balance of the soldiers ..... 51

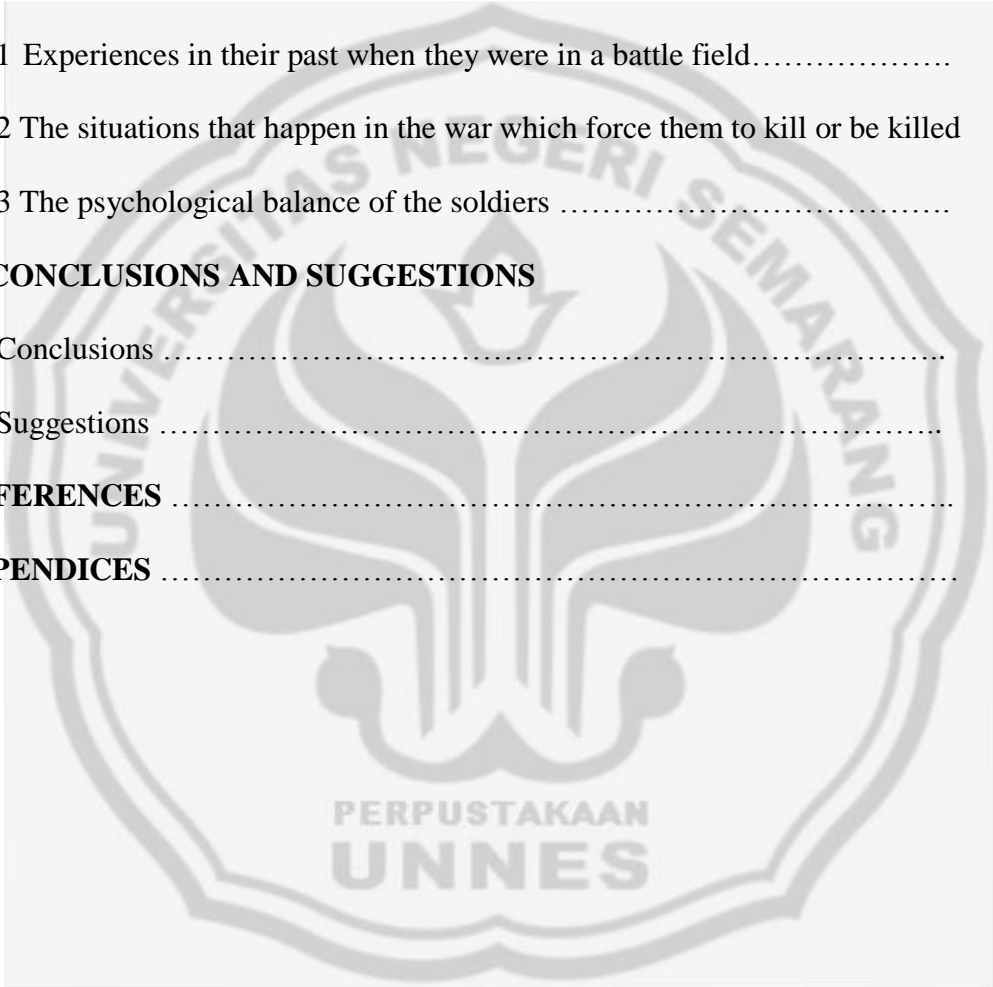
**V. CONCLUSIONS AND SUGGESTIONS**

5.1 Conclusions ..... 53

5.2 Suggestions ..... 54

**REFERENCES** ..... 55

**APPENDICES** ..... 57



# CHAPTER I

## INTRODUCTION

In this chapter, the writer presents background of the study, reasons for choosing the topic, statements of problem, objectives of the study, significance of the study, and the outline of the study.

### 1.1 Background of the Study

War is a phenomenon of organized violent conflict, typified by extreme aggression, societal disruption and adaptation, and high mortality. Many times it happens the soldiers have to physically hurt or kill their opponent soldiers. Circumstances force them to end someone's life. This act of theirs' sadism brings them deep sorrow. True, the soldiers face their enemy nation, that they are supposed to destroy the hostile forces, but after all, enemies are humans. Though an opposing nation, they are after all human beings from regions across the border. Witnessing deaths becomes an almost everyday incident for soldiers at war. They have to bear the grief of the suffering and deaths of their fellow mates as well. Such situations definitely have a depressing effect on soldiers. Death is bound to disturb the soldiers and deprive their peace of mind.

While being surrounded by sorrow, soldiers often remember their happy days, their yester years at school and college. The memories of

happier days become painful. Moreover they are away from their home and families. The memories of their beloved family grieve their hearts. The soldiers often feel like reaching out to their near ones and sharing their grief with them but their duty towards their nation deprives them of these opportunities. While guarding the borders of the country day and night, while being away from their near ones, they are deprived of the all the little joys in their family. There is no certainty that they will return home when they want; they are unsure about whether they will be able to be with their families when their families need them. The deaths the soldiers face, the sufferings they closely witness add to their emotional crisis.

This constant emotional struggle results in severe mental stress. The undulating emotions that the soldiers have to go through result in great mental strain. Reportedly by *www.Buzzle.com*, many soldiers suffer from post-traumatic stress disorder. The post-traumatic disorder is characterized by symptoms like nightmares; feelings of detachment, irritability, sleeplessness and difficulties in concentrating. Their homesickness can lead to intense feelings of solitude. Their trauma brings them mental insecurity. The violence, the injuries and the heavy destructions result in distress.

Insufficient care or concern and the lack of heed towards the soldiers, worsens their mental health. The emotional effects aggravate due to lack of proper medical care and support. It is the nation's responsibility to take care of its soldiers and the moral responsibility of the inhabitants of the

county to realize the value of their service to the nation. Suitable medical support should be extended to the soldiers to help alleviate their pain.

By seeing that case above, the writer came up with idea of scrutinizing a USA film to get the description of duty and humanism reflected in “Rambo 4” film which is directed by Sylvestre Stallone. Thus, by doing so, hopefully the writer could explain and describe that the film contains about inner conflict between duty and humanism of being soldiers.

## **1.2 Reasons for Choosing the Topic**

There are some reasons why the writer wants to analyze “Rambo 4” film, which is directed by Sylvestre Stallone.

The first is that people sometimes break humanism when they do their duty, especially for soldiers. May be it is hard for them to choose their duty to their country or respect humanism. They are forced to end their enemies’ life. On the other hand, they have to get rid of their humanism. That is why war always creates violence and suffers.

The second reason is that “Rambo 4” became one of the greatest movies in the world which became the most popular and most wanted movie. This was proven in [www.cinema3satu.blogspot.com](http://www.cinema3satu.blogspot.com) that more than 20 million people in the world downloaded that film from this site in a month. People can see duty and humanism in the film. In this film describe how duty contradicts humanism.

The third reason is that sometimes soldiers do not really understand about what duty is and how they should do their duty properly as soldiers. Hopefully, they can do their duty properly without breaking humanism.

### **1.3 Statements of the Problem**

In order to focus the discussion on the topic, the writer will limit the problems as follow:

- 1.3.1 What are duty and humanism in “Rambo 4” film?
- 1.3.2 What are inner conflicts between duty and humanism found in the “Rambo 4” film?
- 1.3.3 How do inner conflicts influence duty and humanism in the “Rambo 4”?

### **1.4 Objectives of the Study**

The objectives of the study can be defined as follows:

- 1.4.1 To analyze about duty and humanism in “Rambo 4” film.
- 1.4.2 To find out inner conflict between duty and humanism found in the “Rambo 4” film.
- 1.4.3 To identify about how inner conflict influence duty and humanism in the “Rambo 4” film.

## **1.5 Significance of the Study**

This final project is expected to serve as a reference for anyone who is interested in analyzing a film. It is also expected to give more knowledge about psychological.

Having learned the film, there are many significant aspects that can be drawn as a lesson of life. So that, it can be used by the readers as a reflection towards their behavior.

## **1.6 Outline of the Study**

The first chapter talks about the introduction which consists of general background of the study, reasons for choosing the topic, statements of the problem, objectives of the study, significant of the study, and outline of the study.

The second chapter shows the readers about review of related literature which starts with the definition of film, definition of psychology and its functions as behavioral and social studies, definition of inner conflict, and definition of duty and humanism. This review of related literature becomes the basis of analysis.

In the third chapter, the writer talks about analysis of the film. A brief elaboration about the source of the data is followed by the explanation of the technique of data gathering. And ultimately, it is enclosed with the procedure of the analysis.

The fourth chapter discusses the result of analysis. It provides a complete analysis of duty and humanity in *Rambo 4* film.

The last chapter which consists of conclusion and suggestions ends the study.



## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In this chapter, the writer discusses the review of the related literature that covers the definition of film, the definition of psychology, definition of psychology as behavioral study, definition of psychology as social study, definition of *Id, Ego, and Super-Ego*, definition of conflict, definition of inner conflict, definition of duty, definition of humanism, and types of humanism.

#### **2.1 Previous Studies**

There are several sources that the writer took as bases in conducting this study. Those are from some sites on the internet and also relevant thesis. Based on those sources the writer found several review about film, definition about psychology, conflict and inner conflict, duty, and humanism. The second chapter presents the theories that underlying the topic of the study.

#### **2.2 Film**

Motion picture is a series of images that are projected onto a screen to create the illusion of motion. Motion pictures, also called movies, film, or the cinemas, are one kind of the most popular form of entertainment, enabling people to immerse themselves in an imaginary world for a short period of



time. Movies can also teach people about history, science, human behavior, learning process more enjoyable. In all its forms, cinema is an art as well as a business, and those who make motion pictures take great pride in their creations (Tanis 2006:1).

Tanis adds, the images that make up a motion picture are all individual photographs. But when they appear rapidly in succession, the human eye does not detect that they are separate images. This result from persistence of vision, a phenomenon whereby the eye retains a visual image for a fraction of a second of after the source has been removed. Although we do not experience the images as individual photographs, we do notice the differences between them. The brain then perceives these differences as motion.

Motion pictures are recorded using specially designed cameras that capture the images on rolls of film. After being processed and printed, the film is run through a projector, which shines light through the film so that the images are displayed on a screen. Most movies have accompanying sound.

There are many kinds of film such, they are:

- 1) Action film is a film genre where one or more heroes are thrust into a series of challenges that require physical feats, extended fights and frenetic chase. Story and character development are generally secondary to explosions, fist fights, gunplay and car chases.

- 2) Adventures film is a genre of film. Adventure Films are exciting stories, with new experiences or exotic locales. Adventure films are very similar to the action film genre, in that they are designed to provide an action-filled, energetic experience for the film viewer. Rather than the predominant emphasis on violence and fighting that is found in action films, however, the viewer of adventure films can live vicariously through the travels, conquests, explorations, creation of empires, struggles and situations that confront the main characters, actual historical figures or protagonists.
- 3) Comedy film is a genre of film in which the main emphasis is on humour.
- 4) Crime and gangster film is a genre film which focuses on the lives of criminals. The stylistic approach to a crime film varies from realistic portrayals of real-life criminal figures, to the far-fetched evil doings of imaginary arch-villains. Criminal acts are almost always glorified in these films.
- 5) Drama film is a film genre that depends mostly on in-depth development of realistic characters dealing with emotional themes.

Dramatic themes such as alcoholism, drug addiction, racial prejudice, religious intolerance, poverty, crime and corruption put the characters in conflict with themselves, others, society and even natural phenomena.

- 6) Epic / historical film is a genre of film that emphasizes human drama on a grand scale. Epics are more ambitious in scope than other film genres, and their ambitious nature helps to differentiate them from similar genres such as the period piece or adventure film.
- 7) Horror film is film that strives to elicit the emotions of fear, horror and terror from viewers. Their plots frequently involve themes of death, the supernatural or mental illness. Many horror movies also include a central villain.
- 8) Science fiction film is a film genre that uses science fiction: speculative, science-based depictions of phenomena that are not necessarily accepted by mainstream science, such as extraterrestrial life forms, alien worlds, extrasensory perception, and time travel, often along with futuristic elements such as spacecraft, robots, or other technologies.
- 9) Romantic is a genre film which the central plot (the premise of the story) revolves around the romantic involvement of the story's protagonists.

Seeing the explanation above, “Rambo 4” film can be classified as

action film which full of violence. This film was chosen by the writer to be the object of analysis.

### 2.3 Definition of Psychology

Psychology exists because thousands of men and women ask and try to find the answers of innumerable questions about how and why people think, act and feel as they do. It studies such a wide variety of human behaviors, experiences, interactions, and it also suggests ways to improve the quality of human life.

Crider et al (1983:4-5) explain that generally, psychologists define psychology as the study of behavior and mental processes. This definition contains three key words: scientific, behavior, and mental processes.

*Scientific* : refers to the fact that study of psychology is based on information, or data, collected through a set of systematic procedures known as the scientific methods. Science is comprised of theories as well as methods, and there are many theories in psychology. However, these theories are not just accepted or rejected on the basis of common sense or speculation. Because psychology is scientific, it submits its theories to empirical testing. It means collecting data to support or disconfirm a theory. Therefore, the reliance on data makes psychology scientific.

*Behavior* : is any activity that can be observed, recorded and measured. This includes what living beings or organisms do that is their movements in space. It also includes what people say or write, and physiological or bodily changes such as changes such as changes in blood pressure or brain waves.

*Mental* : include thoughts, memories, emotions motivations dreams, perceptions, and beliefs. Although it may seem obvious that psychologists should investigate mental processes presents a special problem in that they can not be directly observed, recorded or measured. Because of this, some psychologists once excluded mental processes from the study of psychology. However, psychologists have developed many methods for studying these processes. Most contemporary psychologists feel that mental processes can be studied by observing changes in behavior in specific situations and then inferring that a change has also occurred in a mental process.

Judging from the definition above, psychology is a study of behavior which is based on an objective observation and experimental investigation and focuses on giving an understanding of the human activity and adaptation mechanisms so that man can improve himself.

### **2.3.1 Psychology as Behavioral Study**

Psychology is said as behavioral study since it examines the behavioral of living things. Psychologists attempt to predict behavior through the use of hypothesis and theories which may be more useful, but when they become generally useful in predicting behavior, they assume the status of facts. Facts, he adds, are those hypotheses about behavior, which have been repeatedly confirmed through the collection of data in many situations at many different times.

Many branches of science attempt to explain behavior by formulating hypothesis and testing them, and many of the interest evidence by psychologists in their theories and research exactly like those of scientists in other areas. While, psychology is the only one of many areas of science which is concerned with the study of behavior and psychologist study many aspects of behavior that are also studied by other disciplines.

Isaaction (1965:8) said that psychologists involve immediate and practical consideration in working, such as:

- 1) *Theoretical psychological*  
*Psychologists attempt to understand the basic functions and organization of man. Their emphasis is on the development of more adequate conceptualizations of man, not upon predicting his behavior in the real world.*
- 2) *Applied psychology*  
*Psychology is a competent science, which is interested and concerned with man in the real world. It studies man in his natural environments, at home, at his job, or in the market place. These psychologists are interested in the application of psychological knowledge to behavior. Applied psychologists work with man and machine systems, sometimes called general area of human engineering, for example psychologists and consultants in education. Surely, psychologists have found it possible and profitable to combine theoretical and applied psychology.*

Theories, which are useful in predicting behavior, are the goal of psychology. They may not be necessarily true or false, they are more or less useful to explain and understand behavior. All scientific theories are evaluated against this pragmatic criterion. Psychology comprises many kinds of theories. Some related personality development, whereas others deal with foundations of behavior.

### **2.3.2 Psychology as Social Study**

Man's life cannot be separated from others because he is a social creature.

Human psychology concern itself with the relationship between the individual and group. Social psychology is that branch of psychology concern especially with the problems that arise in the interactions among individuals, person perceptions, international relations of various kinds,

attitudes and opinions, and their changes. Hillgard (1962:551) states this statement.

Meanwhile, Asnawi (1999:14) noted that social psychology has a unique mission that is to understand how and why people behave as they are with others, and the effects that such social experiences have on the way they will later think, feel and subsequently act. Social psychology, according to Crider at all (1983:419-478), can be divided into two areas: social perception and social influence. Social perception is the study of the ways individuals perceive and evaluate other people. It considers forming and changing attitudes. Attitudes are fundamental to understanding social perception because they strongly influence our perceptions of the people we meet and the groups we join or avoid.

In addition, attitudes are important in organizing information about other people. The second part of social perception is regarding the attributions we make about why people behave as they do. It also considers about prejudice and stereotypes which have a powerful effect on our perception of members of other social groups. Social attraction that is how we come to like or love other people and how we disclose information to other people are including the part of social perception.

Meanwhile, social influence refers to how people influence each other's judgment, actions, and decision. It concerns the full range of influences that act on people as individuals and as members of groups.

Social influence considers the strong and direct pressures of group standards and authority of figures, which lead to conformity and compliance. The strong impacts on many behaviors including aggression altruism, or hunting and helping others are considered in social influence. Another part of it is how various processes influence groups as a whole. Furthermore, it will provide insight into how people make choices, good or bad, that can affect the entire nations. Leadership is also discussed in this subject, the problem of coordinating and directing individual in-groups.

Based on the understanding of psychology, the writer decided to use psychological approach to analyze inner conflict of duty and humanism, and the influences of inner conflict towards duty and humanism in “Rambo 4” film. So that, in the end the writer can show how to do duty without breaking humanism.

#### **2.4 *Id, Ego, and Super-ego***

According to (<http://en.wikipedia.org/wiki/Id,Ego,andSuper-ego>), *Id*, *ego*, and *super-ego* are the three parts of the psychic apparatus defined in Sigmund Freud's structural model of the psyche; they are the three theoretical constructs in terms of whose activity and interaction mental life is described. According to this model of the psyche, the *id* is the set of uncoordinated instinctual trends; the *ego* is the organized, realistic part; and the *super-ego* plays the critical and moralizing role.



### 2.4.1 *Id*

The *id* comprises the unorganized part of the personality structure that contains the basic drives. The *id* acts according to the "pleasure principle", seeking to avoid pain or un-pleasure aroused by increases in instinctual tension. The *id* is unconscious by definition:

*"It is the dark, inaccessible part of our personality, what little we know of it we have learnt from our study of the dream-work and of the construction of neurotic symptoms, and most of this is of a negative character and can be described only as a contrast to the ego. We all approach the id with analogies: we call it a chaos, a cauldron full of seething excitations... It is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle." Freud, New Introductory Lectures on Psychoanalysis (1933).*

Developmentally, the *id* is anterior to the *ego*; i.e. the psychic apparatus begins, at birth, as an undifferentiated *id*, part of which then develops into a structured *ego*. Thus, the *id*:

*". . . contains everything that is inherited, that is present at birth, is laid down in the constitution -- above all, therefore, the instincts, which originate from the somatic organization, and which find a first psychical expression here (in the id) in forms unknown to us."*

The mind of a newborn child is regarded as completely "*id-ridden*", in the sense that it is a mass of instinctive drives and impulses, and needs immediate satisfaction. This view equates a newborn child with an *id-ridden* individual often humorously with this analogy: an alimentary tract with no sense of responsibility at either end.

The *id* is responsible for our basic drives such as food, water, sex, and basic impulses. It is amoral and selfish, ruled by the pleasure–pain principle; it is without a sense of time, completely illogical, primarily sexual, infantile in its emotional development, and is not able to take "no" for an answer. It is regarded as the reservoir of the libido or "instinctive drive to create".

Freud divided the *id's* drives and instincts into two categories: life and death instincts—the latter not so usually regarded because Freud thought of it later in his lifetime. Life instincts (Eros) are those that are crucial to pleasurable survival, such as eating and copulation. Death instincts, (Thanatos) as stated by Freud, is our unconscious wish to die, as death puts an end to the everyday struggles for happiness and survival. Freud noticed the death instinct in our desire for peace and attempts to escape reality through fiction, media, and drugs. It also indirectly represents itself through aggression.

It can be said that *Id* is a desire of someone to do something to make him satisfied. The *id* is the only component of personality that is present from birth. This aspect of personality is entirely unconscious and includes of the instinctive and primitive behaviors. *Id* tend to be negative aspect of personality, because *Id* only do something based on pleasure principle which strives for immediate gratification of all desires, wants, and needs.

## 2.4.2 Ego

The *Ego* acts according to the reality principle; i.e. it seeks to please the *id*'s drive in realistic ways that will benefit in the long term rather than bringing grief. The *Ego* comprises that organized part of the personality structure that includes defensive, perceptual, intellectual-cognitive, and executive functions. Conscious awareness resides in the *ego*, although not all of the operations of the *ego* are conscious. The *ego* separates what is real. It helps us to organize our thoughts and make sense of them and the world around us. According to Freud,

*"The ego is that part of the id which has been modified by the direct influence of the external world ... The ego represents what may be called reason and common sense, in contrast to the id, which contains the passions ... in its relation to the id it is like a man on horseback, who has to hold in check the superior strength of the horse; with this difference, that the rider tries to do so with his own strength, while the ego uses borrowed forces."*  
Freud, *The Ego and the Id* (1923)

In Freud's theory, the *ego* mediates among the *id*, the *super-ego* and the external world. Its task is to find a balance between primitive drives and reality (the *Ego* devoid of morality at this level) while satisfying the *id* and *super-ego*. Its main concern is with the individual's safety and allows some of the *id*'s desires to be expressed, but only when consequences of these actions are marginal. *Ego* defense mechanisms are often used by the *ego* when *id* behavior conflicts with reality and either society's morals, norms, and taboos or the individual's expectations as a result of the internalization of these morals, norms, and their taboos.

*Ego* development is known as the development of multiple processes, cognitive function, defenses, and interpersonal skills or to early adolescence when *ego* processes are emerged.

In modern English, *ego* has many meanings. It could mean one's self-esteem, an inflated sense of self-worth, or in philosophical terms, one's self. However, according to Freud, the *ego* is the part of the mind that contains the consciousness. Originally, Freud used the word *ego* to mean a sense of self, but later revised it to mean a set of psychic functions such as judgment, tolerance, reality-testing, control, planning, defense, synthesis of information, intellectual functioning, and memory.

When the *ego* is personified, it is like a slave to three harsh masters: the *id*, the *super-ego*, and the external world. It has to do its best to suit all three, thus is constantly feeling hemmed by the danger of causing discontent on two other sides. It is said, however, that the *ego* seems to be more loyal to the *id*, preferring to gloss over the finer details of reality to minimize conflicts while pretending to have a regard for reality. But the *super-ego* is constantly watching every one of the *ego*'s moves and punishes it with feelings of guilt, anxiety, and inferiority. To overcome this, the *ego* employs defense mechanisms. The defense mechanisms are not done so directly or consciously. They lessen the tension by covering up our impulses that are threatening.

The *ego* is the component of personality that is responsible for dealing with reality. The *ego* operates based on the reality principle, which strives to satisfy the *id*'s desires in realistic and socially appropriate ways. *Ego* is used as a stabilizer of *id* and *super-ego*. It stabilizes negative and positive wants.

### 2.4.3 *Super-ego*

The *Super-ego* aims for perfection. It comprises that organized part of the personality structure, mainly but not entirely unconscious, that includes the individual's *ego* ideals, spiritual goals, and the psychic agency (commonly called "conscience") that criticizes and prohibits his or her drives, fantasies, feelings, and actions.

*"The Super-ego can be thought of as a type of conscience that punishes misbehavior with feelings of guilt. For example: having extra-marital affairs." Arthur S. Reber, The Penguin Dictionary of Psychology (1985)*

The *Super-ego* works in contradiction to the *id*. The *Super-ego* strives to act in a socially appropriate manner, whereas the *id* just wants instant self-gratification. The *Super-ego* controls our sense of right and wrong and guilt. It helps us fit into society by getting us to act in socially acceptable ways.

The *Super-ego*'s demands oppose the *Id*'s, so the *ego* has a hard time in reconciling the two. Freud's theory implies that the *super-ego* is a symbolic internalization of the father figure and cultural regulations. The

*super-ego* tends to stand in opposition to the desires of the *id* because of their conflicting objectives, and its aggressiveness towards the *ego*. The *super-ego* acts as the conscience, maintaining our sense of morality and proscription from taboos. The *super-ego* and the *ego* are the product of two key factors: the state of helplessness of the child and the Oedipus complex. Its formation takes place during the dissolution of the Oedipus complex and is formed by identification with and internalization of the father figure after the little boy cannot successfully hold the mother as a love-object out of fear of castration.

*"The **super-ego** retains the character of the father, while the more powerful the Oedipus complex was and the more rapidly it succumbed to repression (under the influence of authority, religious teaching, schooling and reading), the stricter will be the domination of the **super-ego** over the **ego** later on—in the form of conscience or perhaps of an unconscious sense of guilt."*  
Freud, *The **Ego** and the **Id*** (1923)

In Sigmund Freud's work *Civilization and Its Discontents* (1930) he also discusses the concept of a "*cultural super-ego*". The concept of *super-ego* and the Oedipus complex is subject to criticism for its perceived sexism. Women, who are considered to be already castrated, do not identify with the father, and therefore form a weak *super-ego*, leaving them susceptible to immorality and sexual identity complications.

Seeing the explanation above, the *super-ego* is the aspect of personality that holds all of our internalized moral standards and ideals that

we acquire from both parents and society (our sense of right and wrong).

The *super-ego* provides guidelines for making judgments.

## 2.5 Definition of conflict

Conflict is actual or perceived opposition of needs, values and interests. A conflict can be internal (within oneself) to individuals. Conflict as a concept can help explain many aspects of social life such as social disagreement, conflicts of interests, and fights between individuals, groups, or organizations. Without proper social arrangement or resolution, conflicts in social settings can result in stress or tensions among stakeholders. When an interpersonal conflict does occur, its effect is often broader than two individuals involved, and can affect many associate individuals and relationships, in more or less adverse and sometimes even way.

A clash of interests, values, actions or directions often sparks a conflict. Conflicts refer to the existence of that clash. Psychologically, a conflict exists when the reduction of one motivating stimulus involves an increase in another, so that a new adjustment is demanded. The word is applicable from the instant that the clash occurs. Even when we say that there is a potential conflict we are implying that there is already a conflict of direction even though a clash may not yet have occurred.

Conflict usually talks about frustration. Crow (1967:236) says that an unsatisfied need or desire, or a frustration might be the cause of mental or

emotional conflict. The incompatibility of opposing desires sets up tension that often is increased by a repression of the unsatisfied drive, because of continued frustration. If these tensions are not properly resolved, many adjustment problems may arise in the mental and emotional life by the individual.

Some psychologists classify conflict in the same area as frustration so the writer will talk about it before going any further to conflict. Moskowitz and Orgel (1969:336) explain that frustration is the blocking or prevention of goal achievement, a condition of sustained motivation without satisfaction.

It can be said that conflict is one of the inevitable consequences of the fact that we are multi-motivated organism. It often occurs because of a lack of respect for one another's needs and views. It is important to remember that conflict can be creative. Conflict is sometimes necessary to bring justice where injustice exists.

In this analysis, the writer will discuss about the inner conflict between duty and humanism, and the influences of inner conflict towards duty and humanism in the "Rambo 4" film. Before the writer explains about inner conflict, writer delivers short explanation about conflict to give more understanding about it.



### 2.5.1 Inner Conflict

Inner conflict is a private war within oneself. It could be anything from deciding between two job offers, to deciding many things in someone's personal life. There is inner conflict between good and evil; strength and weakness; love and hate, etc.

Man is motivated or goal-directed creature. However, the goal or incentives motivated behavior are often difficult to attain. In this situation, frustration and conflicts arise in man's life. Therefore, psychologists said that frustration and conflicts are condition of man's life because they are avoidable.

Moskowitz (1969:311) states that inner conflict is an emotional disturbance resulting from a clash of opposing impulses or from an inability to reconcile contradictions with realist or moral considerations, a fight or struggle "selves" within one-self. Crow (1968:337) adds that conflict situations arising in the person's life act as exciting causes may result in no more than a temporary form of mental disturbance.

The Ottawa-Carlton District School Board English 4U Student Handbook says that Inner conflict refers to emotional or analytical struggles a character has due to his values, his role in society, or the company he finds himself with. People carry around inner conflict in the private places of their hearts where they search for their identity; people struggle with ego, pride, and jealousy.

Based on the definitions above, the writer saw that inner conflict is a conflict that happens within one character who is dealing with problems such as emotions or mentality issues. They are displeased with themselves or an action they made. There is still any inter connection between inner conflict, and psychology theory. It will be hard to understand the analysis if the writer does not give a brief explanation about what inner conflict is. That is why the writer used those theories to analyze the inner conflict between duty and humanism, and the influences of inner conflict towards duty and humanism in the “Rambo 4” film.

## **2.6 Definition of Duty**

Duty is a term that conveys a sense of moral commitment to someone or something. The moral commitment is the sort that results in action and it is not a matter of passive feeling or mere recognition. When someone recognizes a duty, that person commits himself/herself to the cause involved without considering the self-interested courses of actions that may have been relevant previously. This is not to suggest that living a life of duty precludes one of the best sorts of lives but duty does involve some sacrifice of immediate self-interest.

Cicero (1975:303) said that duties can come from four different sources:

1. a result of being human
2. It is a result of one's particular place in life (your family, your country, your job)
3. It is a result of one's character
4. One's own moral expectations for oneself can generate duties

From the root idea of obligation to serve or give something in return, involved in the conception of duty, have sprung various derivative uses of the word; thus it is used of the services performed by a minister of a church, by a soldier, or by any employee or servant.

John D. Rockefeller states that duty is a social force that binds people to the courses of action demanded by that force. He also states that duty is a legal obligation imposed on an individual requiring that they adhere to a standard of reasonable care while performing any acts that could foreseeably harm others.

This can be said that duty is a moral compulsion for ethical action that is innate. There must be any consequences if people do not do their duty. In this final project, the writer analyzed duty and humanism because the writer found that there are still many violations of humanism when people do their duty.

## **2.7 Definition of Humanism**

Humanism is a rational philosophy based on belief in the dignity of human beings, informed by science and motivated by human hope and human compassion. (Heather Dorrel, 2002). It is a perspective common to a wide range of ethical stances that attaches importance to human dignity, concerns, and capabilities, particularly rationality.

Humanists revere the natural world, knowing of no other place to set good examples, to work, and to show love. We accept responsibility for what we do and what we become, believing that our immortality is found in the examples we set and in the work we do. We rejoice in the diversity around us.

Humanism supposes that human are responsible and accountable for their own actions and the foreseeable consequences thereof. It holds that we, as responsible individuals, deserve both credit for acts, which benefit toward humanity, and blame for those acts which are detrimental to it, like violence, crime and war. Humanism is a moral life-style; a realistic basis for ethical decisions, a valid explanation of the human experience. Humanism is a positive attitude toward life, living and death. Humanism contains of hope and dream of ideal life in this world.

Edmund Burke says that humanism is a worldview and a moral philosophy that considers humans to be of primary importance. It is a perspective common to a wide range of ethical stances that attaches importance to human dignity, concerns, and capabilities, particularly rationality. The writer sees that humanism is a democratic and ethical life stance, which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethic based on human and other natural values in the spirit of reason and free inquiry through human capabilities.

Humanism is an attitude of being care, helpful, and respect to each others. Humanism is expected to grow within everyone when they are doing their duty. Everyone must have the sense of humanism to create peace and stop violence.

### **2.7.1 Types of Humanism**

According to (<http://www.infidels.org/library/modern/Fred-Edwards/humanism.html>), **Frederick Edwords**, the Executive Director of American Humanist Association (AHA) classifies the terms of Humanism into 8 types. They are described as follow:

- 1) Literary Humanism is a devotion to the humanities or literary culture.
- 2) Renaissance Humanism is the spirit of learning that developed at the end of the Middle Ages with the revival of classical letters and a renewed confidence in the ability of human beings to determine for themselves truth and falsehood.
- 3) Cultural Humanism is the rational and empirical tradition that originated largely in ancient Greece and Rome, evolved throughout European history, and now constitutes a basic part of the Western approach to science, political theory, ethics, and law.
- 4) Philosophical Humanism is any outlook or way of life centered on human need and interest.

- 5) Christian Humanism is defined by Webster's Third New International Dictionary as "a philosophy advocating the self-fulfillment of man within the framework of Christian principles."
- 6) Modern Humanism, also called Naturalistic Humanism, Scientific Humanism, Ethical Humanism and Democratic Humanism is defined by one of its leading proponents, Corliss Lamont, as "a naturalistic philosophy that rejects all supernaturalism and relies primarily upon reason and science, democracy and human compassion." Modern Humanism has a dual origin, both secular and religious.
- 7) Secular Humanism is an outgrowth of 18th century enlightenment rationalism and 19th century free thought. Many secular groups, such as the Council for Democratic and Secular Humanism and the American Rationalist Federation, and many otherwise unaffiliated academic philosophers and scientists, advocate this philosophy.
- 8) Religious Humanism emerged out of Ethical Culture, Unitarianism, and Universalism. Religious humanism offers basis for moral values, an inspiring set of ideals, methods for dealing with life's harsher realities, a rationale for living life joyously and an overall sense of purpose.

These kinds of humanism are used by the writer as additional information to analyze about the duty and humanism in order to be easier

for the writer to analyze the inner conflict between duty and humanism, and its influence toward duty and humanism in “Rambo 4” film.

## **2.8 Theoretical Framework**

The theoretical framework used in this study is based on internet, regarding of literary books and sources that related to that, therefore the writer used theories that relevant to this final project. In order to analyze the data and answer the statements of the problem, the writer used psychological approach that focused on inner conflict. The inner conflict here is described as a private war within the characters’ heart when they do their duty. The writer also used duty and humanism theory to answer the statements of the problem. Duty is described as moral compulsion for ethical action that is innate. There must be any consequences if people do not do their duty. Humanism is described as an attitude of being care, helpful, and respect to each others.

## **CHAPTER III**

### **RESEARCH METHODOLOGIES**

In this chapter the writer presents research methodologies. This chapter consists of research design, object of the study, role of researcher, method of data collection, and techniques of data analysis.

#### **3.1 Research Design**

In this step, the writer used the descriptive research method. The writer did not only report the analysis of the movie story inside, but also showed theories related to the analysis of the movie.

This is qualitative study, so that the data are analyzed by using several steps. The writer used psychological approach in analyzing the data. The first step was exposing the data. They were exposed to reveal contexts. The second step was explaining and interpreting the data with theory related to the topic. The last was making conclusion. The description and explanation of the data were presented in the analysis.

#### **3.2 Object of the Study**

The object of the study of this analysis is a movie entitled “Rambo 4”. Rambo (also known as Rambo IV of John Rambo) is a 2008 American action film starring Sylvester Stallone as Vietnam veteran John Rambo.



Stallone also co-wrote and directed the film. It is the fourth installment of the Rambo franchise, twenty years since the last film Rambo III. This film is dedicated to the memory of Richard Crenna, who played Col. Sam Trautman in the first three films; he died in 2003

### **3.3 Role of Researcher**

In this final project, the writer collected and analyzed the data from the “Rambo 4” film. It means that the writer is a data collector and a data analyzer of the utterances found in the film.

### **3.4 Method of Data Collection**

The data were taken through observation of the film. There are two kinds of data that is used by the writer. The first is written data that is taken from the script dialogue of the film. The written data will be analyzed by underlying the script which contains inner conflict, duty, and humanism. The second is unwritten data that is taken from pictures of the film. The unwritten data will be analyzed by seeing the gesture or body language of the characters in the pictures which reflected inner conflict.

#### ***3.4.1 Reading and Watching***

Reading and watching are the very basic steps in analyzing a film. The writer will watch the film and read the script also. The writer will try to find out every part of the film to make sure that the writer understands the whole


content well and clearly. The process of watching film is used to synchronize the original dialogue in the script, with the dialogue spoken by the characters. Then, the writer has to read and watch the film several times to get deeper ideas which are related to inner conflict between duty and humanism.

### ***3.4.2 Identifying***

The writer will read the script of “Rambo 4” film carefully and repeatedly. Furthermore, the writer also watched the film deeply to understand the atmosphere of the script. In this step the writer will separate data and non-data by marking, and numbering. The marking activity is done by italicizing the dialogues dealing with the research problems namely duty and humanism, the inner conflict between duty and humanism, and its influences towards duty and humanism in the “Rambo 4” film. The purpose of this activity is to enable the writer to review the datum for inventoring process.

### ***3.4.3 Inventorizing***

Inventorizing means to list all identified data and put them in a table. The table consists of columns of data number, the datum (dialogue and quotation), location (time), and number of problems to answer. It is used to make it easier for the writer to analyze the selected data. The form of all inventorizing data will be presented in the table below:

No.	Found in		Data
	Disc	Minutes	
1	1	00:19:19	 <p><b>Michael Burnett:</b>          “What did you do?          We came to help stop the killing!”          “Who are you to take..”</p> <p><b>Rambo:</b>          “Who are you?”</p> <p><b>Sarah:</b>          “Let him go!”</p> <p><b>Rambo:</b>          “They would've raped her 50 times... and          cut your fuckin' heads off.”          “Who are you?”</p>

### ***3.4.4 Classifying***

After infentorizing the indentified data in the form of table, the next step is classifying. In this process, the data are categorized into the duty and humanism, the inner conflict between duty and humanism and its influence towards duty and humanism which are used to answer questions of the statement of problems.

### ***3.4.5 Selecting***

The next thing to do is selecting the data. The relevant data were selected

from the beginning to the end of the movie. In selecting the data, the techniques that would be applied were maintaining the most relevant data, omitting less relevant data. It is used for selecting proper data which will be used in the analysis. Thus, there won't be any irrelevant data in the analysis.

### **3.5 Techniques of Data Analysis**

In this final project, the writer will use psychology, inner conflict, duty, and humanism theory to analyze "Rambo 4" film. Those theories will be used to analyze both written and unwritten data of that film. The writer found some theories that help the writer to answer the questions. The first problem (what are duty and humanism?) will be answered using duty and humanism theory. The second problem (what are inner conflict between duty and humanism in "Rambo 4" film?) will be answered using psychology, inner conflict, and duty and humanism theory. The third problem (how inner conflict influences duty and humanism in the "Rambo 4" film) will be answered using inner conflict, duty and humanism theory.

## CHAPTER IV

### RESULT OF DISCUSSION

In this chapter the writer would like to highlight the inner conflicts of the characters of the film in determining their choices about choosing to do their duty or to respect humanism happen in the “Rambo 4” film by giving pictures showing the action and scripts of the film. The pictures and the scripts will be described and analyzed by using the Psychological approach. First, the description of the picture and script is given. Then the description is overviewed by the psychological approach resulting in a reversed point of view towards the original statement making the inner conflicts in choosing duty or humanism proven.

#### 4.1 Duty and Humanism

In “Rambo 4” film, Duty was described as an action that must be done. People would get punishment if they ignore their duty. There are some duties that can be seen in this film. First, Burmese’s soldiers had duty to eradicate rebels and people who helped them. If they ignored their duty, they would be punished by their Captain. Second, the duty of mercenaries, they had duty to save missionaries from Burmese’s soldiers. If they did not do that, they would get punishment from the person who paid them. Third, because of Rambo’s sense of humanism, it made Rambo thought that he had

duty to help the group of missionaries. If he did not do that, he would feel regret.

Sometimes people, especially soldiers do their duty which contradicts with humanism. It can be seen in these pictures below:



Taken from CD 1 (00:28:25)



Taken from CD 1 (00:26:58)

From those pictures can be seen that Burmese' Soldiers killed Karen tribes people because of his Captain's order. They had to hurt and kill people although they did not know whether they deserved to be killed or not.

Humanism in this film was described as a good attitude, helpful, and respect to each other. For example: Humanism of the missionaries, they tried to help Karen tribes that suffered because of war. It is shown in this picture below.



Taken from CD 1 (00:25:46)

The picture showed Michael Burnett was helping an injured Karen's kid whom he did not recognize. Michael and his group of missionaries went to Burma to help Karen people. They knew that Burma was war zone but they never fear to go there because they wanted to create peace in Burma. It shows that they have great humanism among others.

#### **4.2 Inner Conflict between Duty and Humanism in “Rambo 4” Film**

Inner conflict happens because there is no conformity between *Id*, *Ego*, and *Super-Ego*. In this film *Id* is described as a desire of the character to do something as they want such as killing. *Ego* is described as sympathy of the characters to each other, thus they help each other. *Super-Ego* decides their activity whether it is right or wrong. When someone's *Id*, *Ego*, and *Super-Ego* contradict each other, it will create conflict which can influence his attitude.

There are some inner conflicts which can be seen in “Rambo 4” film. The first evident is inner conflict within Michael Burnett.



Taken from CD 1(00:19:19)

**Michael Burnett:**

“What did you do?  
We came to help stop the killing!”  
“Who are you to take..”

**Rambo:**

“Who are you?”

**Sarah:**

“Let him go!”

**Rambo:**

“They would've raped her 50 times...”  
“and cut your fuckin' heads off.”  
“Who are you?”

Taken from CD 1 (00:19:40)

**Rambo:**

“We're goin' back!”

**Sarah:**

“No, we shouldn't go back.”

**Rambo:**

“Let go.”

**Michael:**

“What are you doing?”

**Sarah:**

“We are so close!  
What happened here is  
horrible. But the people  
there are killed like this  
everyday.”

Michael Burnett got angry because Rambo killed the pirates. It made Rambo felt angry too because Michael Burnett didn't want to understand why he did it. The inner conflict happened to Michael Burnet. He knew that killing people wasn't right. He and his friends had duty to bring peace in Burma not to kill people. But, after seeing the horrible accident Michael thought that Rambo was right. This can be seen when Rambo asked them to come back but Sarah rejected, then he said, “What are you doing?” This indicates that there was inner conflict within Michael's heart. The inner



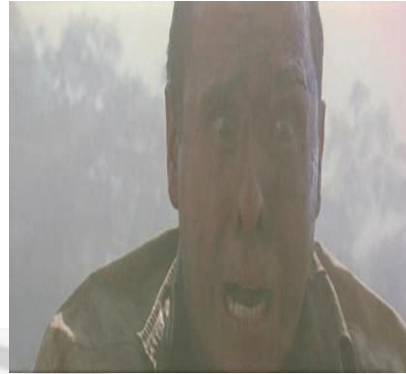
conflict here was between Michael's will to save his friends from danger and his responsible to be the leader of the missionaries group to finish their duty as they committed before. It became conflict because if Michael and his friends carried on their duty, they could be killed.

Michael is a missionary who has great sense of humanism. This is proven when he and his group go to Burma to help Karen people. Hopefully they can bring change and make peace there. Michael never agrees with killing or murdering. He said that whatever the reason taking a life was never right. So, when he saw Rambo killed the Burmese pirates before his eyes created inner conflict within him. On the other side, he hated violence and murdering. But, he realized that Rambo killed those pirates to save them.

The inner conflict rose up when Michael's *Id*, *Ego*, and *Super-Ego* contradict each other. Michael's *Id* which asked him to survive and not to be harm can make him do something bad even he had to kill. It contradicted with his *Ego* which asked him not to kill and harm others. It made his *Super-Ego* difficult to decide whether what he did is right or wrong. The inner conflict influenced his sense of humanism and his attitude which contradicted humanism. It can be seen in the picture below.



Taken from CD 2 (01:10:27)



Taken from CD 2 (01:10:36)

Michael finally did something that he really hated. He killed one of Burmese soldier to protect his friend. As a result, it created a great regret within his heart that could be seen from his expression.

The second evident that the inner conflict between duty and humanism exists in the “Rambo 4” film can be seen below.



Taken from CD 1 (00:43:19)

**Diaz:**

“Check what? They're 100 strong!”

**School Boy:**

“Hey, we took the man's money!”

“Hey, just calm down. Calm down. We go then. And we see what's what. If anything's wrong, anything at all...”



Taken from CD 2 (00:46:33)

**Lewis:**

“We're going back to the boat”.

**Rambo:**

“Any 'a you boys wanna shoot, now's the time.

And there isn't one of us that doesn't wanna be

we leave.  
All right?"

someplace else.  
But this is what we do.  
Who we are.  
Live for nothin'. Or die for  
something.

The mercenaries faced the real situation that out of their prediction. Some of them wanted to continue the mission and some others didn't want. This can be seen in the conversation between Diaz and School Boy. As mercenaries they had duty to save the group of missionaries, but they thought that it was impossible because there were a lot of enemies. Everything was changed after Rambo came. He showed them the right way. "Live for nothin'. Or die for something". This was the sentence that could change their mind. They may have killed many people in doing their duty as soldiers but they did it because of their country. This was different situation they had to kill people for themselves to help others.

The mercenaries were ex-soldiers who were paid to save the group of missionaries who lost in Burma. Killing was a part of their lives. They usually killed for money. They did not care whether the people they killed were guilty or not. Arthur Marsh a pastor of the Christchurch in Colorado hired them to save the missionaries group because their country could not help them. When they realized that their duty to save the missionaries was quite hard they planned to avoid that. They knew that it was almost impossible to defeat their enemies because they were out of number. But when John Rambo came and showed his sense of humanism, they became

confused to carry on their duty or not. This was when the inner conflict within the mercenaries rises up. Their *Id* contradicted with their *Ego* that made their *Super-Ego* was confused to decide right or wrong. They wanted to avoid their duty to save the missionaries group and took the money. But it contradicted with their sense of humanism; they wanted to help the missionaries and fulfilled their duty. That made them doubtful to carry on their duty or not.

The data above show the inner conflict between duty and humanism that often happened toward soldiers. In the film, duty was described as an activity that must be done. There would be any punishment if soldiers avoided their duties that were given by their Captain. Soldiers had to do everything to protect their country; even they had to sacrifice their humanism. It often happens that soldiers have to physically hurt or kill their enemies. Circumstances forced them to end someone's life. This act of theirs' brings them deep sorrow.

In fact, the soldiers faced their enemy nation, that they are supposed to destroy the hostile forces, but after all, enemies are humans. This very contradicts with humanism philosophy that people should respect others. Humanism is a positive attitude toward others. People are not allowed to harm or kill others. It is like what the missionaries group does. They came to Burma to help Karen people. It held that people, as responsible individuals, deserved both credit for acts, which benefit toward humanity,

and blame for those acts which were detrimental to it, like violence, crime and war.

People will get extremely pressure in their psychology in war. The pressure can create inner conflict within them. They have to kill if they do not want to be killed. But they know if they kill their enemies, it will bring sorrow to their enemies' family. They do not want it happen to their family too. Soldiers are actually hard to think rationally about what they have done and the effects of their activity in the future when they are in war. This often creates regret towards them in the future.

#### **4.3 The Influences of Inner Conflict toward Duty and Humanism in “Rambo 4” Film**

In this part, the writer will prove that war in “Rambo 4” film create inner conflict that can influence people in doing their duty and respecting humanism. These are some evidences below:



Taken from CD 1 (00:13:04)

**Sarah:**

“Maybe, maybe you've lost your faith in people.”

“But you must still be faithful to something. You must still care about something.”

“Maybe we can't change what is.

But trying to save a life isn't wasting your life, is it?”



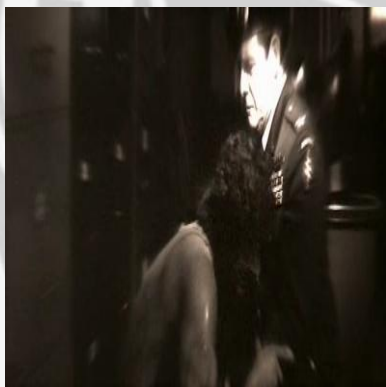
Taken from CD 1 (00:13:06)

In this part, Rambo refused Sarah's request to accompany her and her group to Burma which was a war zone. Then Sarah said to Rambo that he might have lost his faith in people. But he must still be faithful to something. After he heard those words, the inner conflict rose up within Rambo's feeling. In the past time he didn't care about anything that happened in this world again. This can be seen in his conversation with Michael. But then it changed, he thought that Sarah was right. Trying to save a life wasn't wasting his life. That was why he finally decided to sail them to Burma.

Rambo seemed confused. He did not know what he had to do. He did not want to help Sarah but he realized that Sarah was right. It can be seen in the second picture that Rambo bowed his head. This describes about how

the inner conflict influenced Rambo who didn't care and trusted others after he had been betrayed by his Captain and his country became care with others.

The inner conflict within Rambo influenced his faith in people. He used to never believe to other people since he was betrayed by his Captain and his country that made him stayed in Thailand. After he heard Sarah's statements he changed his mind. He helped them to go to Burma for free. He also helped the mercenaries to save Sarah and her friends from Burmese soldiers. The inner conflict within Rambo influenced his personality and his attitude to be better.



Taken from CD 1 (00:29:48)



Taken from CD 1(00:30:01)

From those pictures we can see that there a battle in Rambo's mind. From his expression we can see that there was a lot of regret within Rambo because he did much damage. He knew that was his duty as a soldier to protect his country. But seeing people die before his eyes everyday created great inner conflict within Rambo. This proved that Rambo inner conflict

within Rambo influenced his understanding about humanism. Rambo was taught to be a killing machine. He must waste his sense of humanism to fulfill his duty. But those pictures prove that there are some influences that make Rambo changed. It can be seen from those pictures that Rambo's sense of humanism changed to be better after he did his duty as a soldier.

The second evidence that shows how inner conflict influence duty and humanism will be shown in these pictures and script below:



Taken from CD 1 (00:21:25)



Taken from CD 2 (01:10:27)

**Michael Burnett:**

“I have to report this.  
I know you think what  
you did was right, but taking a life...  
is never right”.

From the first picture and the script we know that Michael was a person who really opposes killing or murdering people. But in the second picture, it can be seen that Michael finally killed a Burma's army to save Lewis. The writer thought that the inner conflict within Michael's heart influenced his sense of humanism and decreased it.



The inner conflict within Michael influenced his sense of humanism. His sense of humanism decreases. From the first time, he is the one who really respect humanism and hates killing. But then it was different. He finally killed a Burmese soldier after he saw their friends were killed by Burmese soldiers.

Judging from those three examples, inner conflict can influence people's sense of humanism in a war become better or worse depends on certain situations. They are: experiences in their past when they were in a battle field, the situation that happen in the war which force them to kill or be killed, and psychological balance of the soldiers.

#### 4.3.1 The Soldiers' Experiences in a Battle Field.



Taken from CD 1 (00:42:22)



Taken from CD 1 (00:28:52)

Those two pictures show a little effect of war. War creates a lot of destructions and sufferings. Many people die and become homeless because of war. The sufferings which are caused by war not only give bad impact physically but also psychologically. This often happen permanently to the

soldiers after they return from war. They will always feel regret when their desire to kill contradicts with their sense of humanism. So, the experiences of someone in past when they were in a battle field give influence to sense of humanism of someone.

The bad memories of soldiers that happened in the past became terrible trauma. It was hard to get rid off it from their memories. Someone's behavior is influenced by his/her psychology. It often happens that someone who often gets bad treatment in the past will do the same thing to others in the future.

#### **4.3.2 The Situation that Happen in the Battle Field**



Taken from CD 2 (01:09:16)

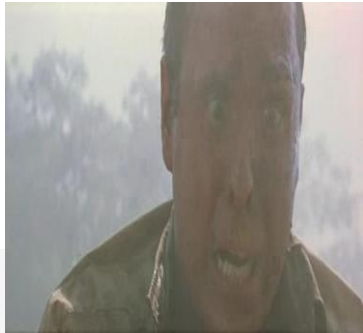
The picture shows that Diaz killed a Burmese army to protect Lewis. Soldiers who do their duty to protect their country in a war tend to use their desire to survive than respect others' life. They will do anything to survive and protect their friends. That is why they will kill as much as enemies they

can. This gives negative impact to sense of humanism of soldiers when they do their duty.

Situation in war can influence the soldiers' psychology. Soldiers will not easily control their psychology when they are in the horrible battle field. Great psychological pressure sometimes makes the soldiers ignore their sense of humanism. The horrible situation in war that can kill them does not give many choices. They have to kill their enemies if they do not want to be killed by their enemies. They have to kill as many as enemies to win the war.

It is always an act of evil to take another human life. No exceptions. In a perfect world there would never be a need to take another human life. In a perfect world the bad guys would all listen to reason and they would all negotiate in good faith, recognize the commonality of the human experience, discuss their grievances like rational adults, and settle their differences through peaceful compromise that benefits all of us and infringes on the rights of no one. Sadly, this isn't a perfect world. In this world things are far from perfect. Everyday evil men perpetrate evil acts upon the innocent and the helpless. Every night an innocent lays awake in fear for their life and the lives of their loved ones. In this world strength is more compelling than morality.

### 4.3.3 The Psychological Balance of the Soldiers



Taken from CD 2 (01:10:36)



Taken from CD 2 (01:14:28)

The first picture shows that Michael doesn't have balance in *id*, *ego*, and *super-ego*. He hardly believed that he killed someone. It can be seen from his expression after he killed a Burmese army. The second picture shows that Rambo has better balance in *id*, *ego*, and *super-ego* than Michael. It might be because Rambo is an ex-American soldier, so he accustomed to kill people. *Id*, *ego*, and *super-ego* which are possessed by everyone cannot be separate. A person with good *ego* strength is able to effectively manage these pressures, while those with too much or too little *ego* strength can become too unyielding or too disrupting.

From the previous chapter, it has been explained that the *id* is the set of uncoordinated instinctual trends; the *ego* is the organized, realistic part; and the *super-ego* plays the critical and moralizing role. *Id*, *ego*, and *super-ego* have different function but of them still have connectivity and they will influence one and other. *Id*, *ego*, and *super-ego* are the reflection of psychology. Someone can become a good or bad person depends on his/her *id*, *ego*, and *super-ego*.

From those analyzes above, it can be said that war is not the best way to solve a problem. War not only makes worse situation but also create suffer, damage, and financial loss to both side. Seeing that chase, people should prevent war. Soldiers should not only be thought to kill but also to make diplomacy. Thus, they will also use their sense of humanism when they do their duty.



## Chapter V

### Conclusions and suggestions

This chapter provides the conclusion and suggestion dealing with the discussion of duty and humanism. There will be two subchapters. The first is the conclusion of the topic that has been discussed in the film “Rambo 4”. The second subchapter is the suggestion for the readers who are reading this final project.

#### 5.1 Conclusions

After analyzing “Rambo 4” film, it can be concluded that duty is an action that must be done. People would get punishment if they ignore their duty. Humanism in this film was described as a good attitude, helpful, and respect to each other

Inner conflict is contradiction between someone *Id*, *Ego*, and *Super-ego*. Inner conflict happened when someone does something but it contradicts with his desire or feeling. For example: the duty of soldiers often contradicted their humanism. The duty of soldiers often breaks humanism principles. Soldiers must do their duty to protect their country. They have to do anything even though they must kill their enemies. In the contrary, humanism never allows people kill each other for any reason.

The inner conflict can influence soldiers in seeing humanism when they are on their duty. The inner conflict within them can influence their sense of humanism in war become better or worse depends on certain situation. They are: experiences in their past when they were in battle field, the situation that happen in war which force them to kill or be killed, and the psychological balance of the soldiers.

## **5.2 Suggestions**

On the basis of the conclusion above, there are several suggestions that the writer wants to give to the readers. First, people should use their sense of humanism when they do their duty, especially for soldiers. So that they will not use their duty to do something wrong that can harm others and break humanism. Sense of humanism should be taught to our young generations earlier in order to they become better people in the future.

Second, we have to stop and prevent war. War will never make situation become better. In the contrary, it will create destructions and suffers. Soldiers are only be used as killing machine by their leaders' ego for getting more authority and glorious. That ego will destroy sense of humanism and bring suffers to people.

Finally, this study was used to give additional knowledge to the readers about duty and humanism. This can also be used as an additional reference if they would like to analyze the same film. If they would like to analyze it, they should also analyzed the relationship between duty and behavior of the characters

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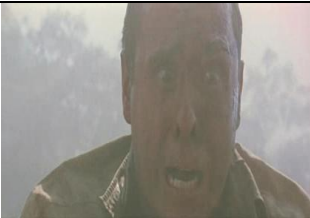
## APENDIX A

No.	Found in		Data
	Disc	Minutes	
1	1	00:26:58	
2	1	00:28:25	
3	1	00:25:46	

## APPENDIX B




No.	Found in		Data
	Disc	Minutes	
1	1	00:19:19	 <p><b>Michael Burnett:</b>            “What did you do?            We came to help stop the killing!”            “Who are you to take..”</p> <p><b>Rambo:</b>            “Who are you?”</p> <p><b>Sarah:</b>            “Let him go!”</p> <p><b>Rambo:</b>            “They would've raped her 50 times... and            cut your fuckin' heads off.”            “Who are you?”</p>
2	1	00:19:40	 <p><b>Rambo:</b>            “We're goin' back!”</p> <p><b>Sarah:</b>            “No. No, we shouldn't go back.”</p> <p><b>Rambo:</b>            “Let go.”</p> <p><b>Michael:</b>            “What are you doing?”</p> <p><b>Sarah:</b>            “We are so close!            What happened here is horrible. But the            people there are killed like this everyday.”</p>






3	1	00:43:19	 <p><b>Diaz:</b> “Check what? They're 100 strong!”</p> <p><b>School Boy:</b> “Hey, we took the man's money!”</p> <p><b>Lewis:</b> “Hey, just calm down. Calm down. We go then. And we see what's what. If anything's wrong, anything at all... we leave. All right?”</p>
4	2	00:46:33	 <p><b>Lewis:</b> “We're going back to the boat”.</p> <p><b>Rambo:</b> “Any 'a you boys wanna shoot, now's the time. And there isn't one of us that doesn't wanna be someplace else. But this is what we do. Who we are. Live for nothin'. Or die for something.”</p>
5	2	01:10:27	

6	2	01:10:36	



## APPENDIX C

No.	Found in		Data
	Disc	Minutes	
1	1	00:13:04	 <p><b>Sarah:</b>            “Maybe, maybe you've lost your faith in people.”            “But you must still be faithful to something. You must still care about something.”            “Maybe we can't change what is. But trying to save a life isn't wasting your life, is it?”</p>
2	1	00:13:06	
3	1	00:29:48	

4	1	00:30:01	
5	1	00:21:25	 <p><b>Michael Burnett:</b>          “I have to report this. I know you think what you did was right, but taking a life... is never right”.</p> <p><b>Sarah:</b>          “I don't know what to say”.</p> <p><b>Rambo:</b>          “Maybe you shouldn't say anything, should you? Good luck”.</p>
6	2	01:10:27	
7	1	00:42:22	
8	1	00:28:52	

9	2	01:09:16	
10	2	01:10:36	
11	2	01:14:28	





## APPENDIX D

### Summary of Rambo 4 Film

Rambo (also known as Rambo IV or John Rambo) is a 2008 American action film starring Sylvester Stallone as Vietnam veteran John Rambo. Stallone also co-wrote and directed the film. It is the fourth installment of the Rambo franchise, twenty years since the last film Rambo III. This film is dedicated to the memory of Richard Crenna, who played Col. Sam Trautman in the first three films; he died in 2003. Rambo holds the record with the most kills out of the entire Rambo series, with 236 kills. Stallone justified this in a press conference by saying the violence in the film was to draw attention to the ongoing problems in Burma. It should be also noted that this is the first Rambo film that Rambo uses a handgun as weapon while in the previous films Rambo used mostly machine guns and submachine guns.

The film opens with newsreels of the crisis in Burma. Burma is under the iron-fisted rule of Than Shwe and takes harsh stances against the nation's pro-democracy movement. Rebels are thrown into a mine-infested marsh and then gunned down by the Tatmadaw, while the cigarette-smoking Burmese military officer Major Pa Tee Tint gazes grimly at the scene.

Former U.S. soldier John Rambo still lives in Thailand and now resides in a village near the Burmese border. He makes a living capturing snakes and selling them in a nearby village. He also transports roamers in his boat. A missionary, Michael Burnett (Paul Schulze), asks Rambo to take

him and his associates up the Salween River to Burma on a humanitarian mission to give aid to Karen tribespeople. Rambo refuses but is convinced by Sarah Miller (Julie Benz) to take them.

The boat is stopped by pirates, who demand Sarah in exchange for passage, which Rambo knows will lead to her repeated rape, torture and most likely death. After negotiations fail, Rambo draws although his actions save the missionaries, it greatly disturbs Michael. Upon arrival, Michael says that they will travel by road and will not need Rambo's help for the return trip. The mission goes well until the Tatmadaw, led by Major Tint, attack. They slaughter most of the villagers and two missionaries and kidnap the rest, including Michael and Sarah. When the missionaries fail to come back after ten days, their pastor (Ken Howard) comes to ask Rambo's help in guiding hired mercenaries to the village where the missionaries were last seen.

Rambo agrees to accompany the militia. After seeing the destroyed village filled with mutilated human and animal corpses, they plan to avenge the massacre and save the hostages at a gulag type P.O.W. camp. While exploring the village, however, the team is discovered and pinned down by a squad of Tatmadaw on patrol. Having disregarded Rambo as a simple boatman and ordered him to stay with the boat, the mercenaries are shocked when he appears and single-handedly wipes out the entire squad of enemy soldiers. Agreeing to join forces, Rambo and the men successfully find and rescue Sarah and the others. The Tatmadaw unit quickly finds the hostages

missing and organizes a massive manhunt. Everyone except for Rambo, Sarah, and the mercenary "School Boy" is captured by Tint's army. Just as the group is to be executed, Rambo hijacks a jeep-mounted .50-caliber machine gun and open fires on the Burmese army. Karen rebels join the fight, turning the tide of the battle. Major Tint, realizing his defeat, attempts to get away, but is personally disemboweled by Rambo.

Encouraged by Sarah's words, Rambo returns to the United States. When previously asked if he had any living family, Rambo said his father might still be alive. A silent last scene shows him walking along a rural highway, past a horse farm and a rusted mailbox bearing the name "Rambo" as he makes his way down the gravel driveway, and the credits roll.

