

# CHAPTER I

## INTRODUCTION

This chapter displays the explanation about the background of the study, problem identification, limitation of the study, statement of the problem, purpose of the study, and significances of the study.

### 1.1 Background of The Study

The massive growth in technology has contributed to making the world easier (Trilling & Fadel, 2009). This interconnectivity leads to the convenience of unlimited information access, both positive and negative, which can influence children at an early age (Utami, Suwastini, Artini & Kultsum, 2020). In their infancy, children can already imitate the stimuli their parents give. Children's ability to comply with the stimuli improves in their early childhood, and they begin to understand desire as a simple action or emotion (Santrock, 2012). Then, in middle and late childhood, children represent outstanding curiosity that fuels their desire to make, know, and understand things or information obtained (Santrock, 2012). In information processing, children go through five steps: decode cues, interpret, look for responses, select appropriate responses, and enact (Dodge, 1983). It implies that children will follow these steps in receiving harmful content, too, such as bullying, violence, sexually nuanced content, and many more. Therefore, to prevent this negative behavior, developing their morality and character education is crucial.

Morality and character education need to be introduced to children early because moral degradation can affect the disfiguration of future generations'

morals and character. Therefore, the Indonesian Ministry of Education and Culture established a character education framework to recommend the developed value (Suwastini, Saraswati & Suarcaya, 2023). According to the Ministry of National Education (2010), there are three main character education sectors: formal education, non-formal education, and informal education. Formal education is conducted in formal institutions, namely kindergarten, elementary, junior high, senior high, vocational high, and college. It occurs in the learning process, extracurricular, cultural creation, and habituation. Besides, non-formal education non-formal education is occurred by taking courses or training. The character education teaching process in this sector is conducted similarly to formal education. Then, informal education is conducted informally through family, environment, and society.

Ministry of National Education (2010) states that formal education is responsible for character education since it is the center of human potential development. Additionally, the development of character education is also influenced by the environment, which is family and society. According to Lickona (2009), school leaders, teachers, coaches, parents, and community members should exemplify good character. Moreover, Santrock (2012) states that parents, peers, and friends influence children's growth. Besides, society also holds a crucial responsibility. Society's involvement in providing a positive environment is necessary for children's character development (Utami et al., 2020). In addition, the parent and community are responsible for introducing and being an example of the implementation. It implies that all sectors of education, both formal

education, non-formal education, and informal education, have a great responsibility in character education.

The most important thing to note is that the character education values being taught do not have standards about the values allowed and where they come from since they can be found anywhere. It is in line with Lickona (2009), who states that environment, family, and society contain various values that live by each other. Every community has multiple values that are appropriate to be implemented for enhancing character education, so local wisdom is highly encouraged from an early age. According to Pesurnay (2018), local wisdom is the capacity to adapt to, organize, and cultivate the impacts of the natural environment and other cultures, which is the reason for the transformation and creation of cultural diversity in Indonesia. It can be found in various human life matters, such as social patterns, perception, lifestyle, and orientation (Capra, 1982). According to Tilaar (2015) in Oktavianti & Ratnasari (2018), local wisdom has pedagogical value for regulating behavior, which benefits society. Every region in Indonesia has local wisdom that differs from other regions. The environment influences local wisdom, and each area has a different culture and environment, including in Bali. This well-known province in Indonesia is richly endowed with distinctive landscapes and cultures that give rise to heterogeneous local wisdom. One of the local wisdoms in Bali that can be implemented universally as a life philosophy to improve character education is *Tri Hita Karana* (Atmadja, 2019; Jaya, 2019).

According to Atmadja (2019), *Tri Hita Karana* is the local wisdom that can be used as a philosophy in life. *Tri Hita Karana* is three harmonious relations

between God, fellow humans, and the environment (Parmajaya, 2020). The balanced relationship between humans and God is called *Parahyangan*. Besides, there is also *Pawongan*, the harmonious relationship between fellow humans. The last is *Palemahan*, the harmonious relationship between humans and the environment. This value originated from Sanskrit and now applied mainly by Balinese as a local wisdom. Even though it is known broadly in Bali, *Tri Hita Karana* still becomes the value that must be engaged in early-age education since the reality shows it still needs to be well-implemented. It is proven by some incidents that have happened lately, such as illegal logging, murder, bullying, sexual harassment, littering, and many more. Those incidents indicate that *Tri Hita Karana* needs to be trained and executed from an early age.

Many media can be used to teach values, including the *Tri Hita Karana* values. According to the Association of Education and Communication Technology in Kustiawan (2016), learning media is all forms of channel to deliver information about learning. The learning media can be in the form of physical and non-physical (Musfiqon, 2012). Additionally, it can be in the form of oral and written. The oral media consists of audio media, such as radio, tapes, television, telephones, etc. Examples of written forms are books, caricatures, illustrations, charts, graphs, comics, novels, and so on (Anitah, 2009). Those types of media support to clarify the material and overcome the time and space limitations. According to Bazalgette (2010), it is better to use written form because of the mass of media texts that encounter children every day. Therefore, the novel is one of the appropriate media to train at an early age about *Tri Hita Karana* values.

The novel is one of the literary works with a logical connection between the events and aspects (Bennett & Royle, 2004). It has the purpose of entertaining and giving information to the readers. The information in the novel can be in the form of how to behave well, interact nicely, and so on. Moreover, Eagleton (2011) states that literary work represents human emotions and thoughts, which are primarily based on emotion and experience. It implies that the novel also purposed to portray human behavior in society. The novel is easy to access in this modern era. Children have unlimited access to books online through their mobile phones. However, this convenience allows access to novels with inappropriate content, such as pornography, bullying, assault, and many more. Therefore, it is necessary to consider which novel is appropriate to be read by students at an early age. Several variables need to be considered in determining children's literature: age, target audience, medium of transmission, level of language simplification, and pragmatic and ideological considerations about possible taboos and censorship (Leonardi, 2020). In addition, Ananda & Khaerunnisa (2023) states children's novel prioritize the light plot so the children can understand and enjoy the story.

Roald Dahl's novels are the appropriate novels for children at an early age. Roald Dahl is a writer who is known for his great works in literary field, he even got awards, such as Edgar Allan Poe Awards, Surrey School Awards, Mystery Writers of America Awards, and many more. Therefore, he is one of the children's novel laureate. According to britannica.com, children's laureate is a British author or illustrator whose body of work best represents the finest quality in children's literature. He wrote many popular novels, such as *James and The*

*Giant Peach* (1961), *Charlie and The Chocolate Factory* (1964), *The Magic Finger* (1966), *Charlie and The Great Glass Elevator* (1972), *Danny The Champion of The World* (1975), *The Enormous Crocodile* (1978), *My Uncle Oswald* (1979), *The Twits* (1980), *George's Marvelous Medicine* (1981), *The BFG* (1982), *The Witches* (1983), *The Giraffe and The Pelly and Me* (1985), *Matilda* (1988), *Fantastic Mr. Fox* (1989), *Esio Trot* (1990), *Billy and The Minpins* (1991), *The Vicar of Nibbleswicke* (1991), and many more. Moreover, he also wrote many short stories, namely, *Lamb to The Slaughter* (1953), *Someone Like You* (1953), *Kiss Kiss* (1960), *Madness* (1977), *Tales of Unexpected* (1979), *Fear* (1983), *Innocence* (1984), *Stories* (2000), *Cruelty* (2016), *Deception* (2016), *Skin and Other Lust* (2016), and many more. Some of his novels even have been adapted into films and gained a lot of attention by people. Unlike the other writer, he was brave to break conventional way of writing a novel by presenting naughty characterization. It also supported by his amusing and entertaining writing styles that give an impact on children's encouragement to read his novels (Hissan, 2012). However, in order to encourage children to read, it is crucial to make sure the books are appropriate for their level of moral reasoning that reflect values of character education.

Hissan (2012) found that Dahl's *Charlie and The Chocolate Factory* novel implicitly taught young readers that excellent behavior will triumph over victory, whereas bad behavior will get punishment. Besides, this novel contained values of love, responsibility, obedience, and honesty from Charlie's characters. Roald Dahl's novel *Danny, The Champion of The World* (1975), also provided some values that were presented by the characters, such as honesty, responsibility to

each other, modesty, and bravery (Nasser & Suhadi, 2022). Furthermore, *The Witches* (1983) by Roald Dahl also contained values such as tolerance, friendship, patience, cooperation, politeness, and responsibility (Priyono, 2017). In addition, *The Witches* (1983) revealed that the novel contained bravery, curiosity, and intelligence through the characterization of the Boy (Suwastini, Dewi, Saputra & Myartawan, 2022). *Matilda* (1988) taught about the value of injustice behavior, and she will get punishment through her actions to the adult (Suwastini, Mahendrayani, Utami & Myartawan, 2023). *The BFG* (2022) also delivered about environmental awareness, even though it is not the main plot. It can be inferred from his empathy and respect for humans (Aguilar, 2022). These imply that Roald Dahl's novel is not limitedly purposed for entertainment but also contains many values relevant to this study's purpose.

This present study discusses *Tri Hita Karana* values presented in a novel entitled *The Magic Finger* by Roald Dahl. The novel is about a Girl with extraordinary ability, Magic Finger, which can appear when angry at someone. She had farmer neighbors named the Gregg family who liked to hunt animals for their fun. She tried to advise the Greggs because it was inappropriate behavior, but they did not care about it. Therefore, the Girl put the magic finger on the whole Gregg family and turned them into a duck-look-like body transformation. The Greggs had to experience life like a duck. They built a nest, flew around, ate apples, and even had guns pointed at them by the ducks. It made them realize that hunting for fun was terrible behavior. They regretted what they had done before and apologized to the duck family. Finally, The Greggs returned to normal and promised not to hunt anymore by breaking their guns.

This study focuses on the *Tri Hita Karana* values presented in *The Magic Finger* novel. The novel is chosen because *The Magic Finger* is relevant to the purpose of the study through the preliminary observation. The observation means *The Magic Finger* was read several times and then observed. In the preliminary observation, the researcher read the background of the novel and found out this novel contains values that are related to *Tri Hita Karana*. Therefore, the researcher is curious to find more values through analysis. It is supported by the study from Charvátová in 2017, which stated that *The Magic Finger* contained moral value in the form of the character's development of empathy towards the living creatures by focusing on The Girl's characterization. Aguilar (2022), in his research about re-reading Roald Dahl's novel in ecological perspective, asserted that *The Magic Finger* defeats the idea of human hierarchy over animals since animals also can stand for themselves.

Even though the previous research already discussed Roald Dahl's *The Magic Finger*, the previous studies discuss the characterization and moral values shown by the main character, also analyzing from the ecological perspective, which means criticizing the *Palemahan* values specifically because it is related to the environment. Therefore, the novelty of the current study is that study detailed on all of the characters in the novel to gain deeper data, and the values analyzed cover all of the *Tri Hita Karana* values, including *Parahyangan* and *Pawongan*, do not specifically *Palemahan* values. *Tri Hita Karana* approach is used because it contains universal values (Randa, 2016). Since it includes universal values, *Tri Hita Karana* can be implemented in every field (Wiwin, 2021). Therefore, *Tri Hita Karana* is appropriate to teach about character education. It is supported by



Lickona (2009), who states that character education has three interrelated parts: moral knowing, feeling, and behavior. Moreover, he also asserts that good characters consist of knowing the good, desiring the good, and doing the good, which comes from mind, heart, and habits of action.

## 1.2 Problems Identification

The recent incidents demonstrated the moral decay in some children and teenagers in Bali, Indonesia. It indicates that some children or teenagers still do inappropriate behaviors. Those behaviors reflect how a lack of children and teenagers comprehend and implement *Tri Hita Karana* values. However, discovering and learning about *Tri Hita Karana* is relatively easy in these advanced times. There are many alternative ways as media to support the discovery, such as literary works. The novel is an excellent pathway for learning, but it is important to note that not all the novels contain the moral values that help to enlighten about *Tri Hita Karana* values. It is necessary to verify the novel's worthiness. Therefore, this study was conducted to analyze *The Tri Hita Karana* value, *Parahyangan*, *Pawongan*, and *Palemahan*, found in Roald Dahl's novel entitled *The Magic Finger*. Moreover, the result of this study is the *Tri Hita Karana* value found in *The Magic Finger*, where none of the earlier research mainly addressed the *Tri Hita Karana* value in *The Magic Finger*.

## 1.3 Limitation of The Study

The limitation of this study is the research specifically discuss one Roald Dahl's novel entitled *The Magic Finger*. The analysis of *Tri Hita Karana* value

uses textual analysis method on novel's representation only. The focus of the study is on the characters, but the interpretation will be supported by other elements, such as the plot, setting, and point of view.

#### 1.4 Statement of Research Questions

Based on the background of the study, the researcher intends to focus on the *Tri Hita Karana* values found in the behaviors of the characters in Roald Dahl's *The Magic Finger*. More specifically, the present study will be focused on answering the following research questions:

1. What *Parahyangan* values are reflected in the behaviors of the characters in Roald Dahl's *The Magic Finger*?
2. What *Pawongan* values are reflected in the behaviors of the characters in Roald Dahl's *The Magic Finger*?
3. What *Palemahan* values are reflected in the behaviors of the characters in Roald Dahl's *The Magic Finger*?

#### 1.5 Purposes of The Study

Based on the statement of the problem, it can be stated that the aims of this study are discuss the *Tri Hita Karana* values found in the behaviors of the characters in Roald Dahl's *The Magic Finger*. More specifically, the present study is aimed to achieve the following purposes:

1. Elaborating the *Parahyangan* values reflected in the behaviors of the characters in Roald Dahl's *The Magic Finger*.

2. Detailing the *Pawongan* values reflected in the behaviors of the characters in Roald Dahl's *The Magic Finger*.
3. Explaining the *Palemahan* values reflected in the behaviors of the characters in Roald Dahl's *The Magic Finger*.

## 1.6 Significance of The Study

The significance of the study indicates how this study can be helpful and contribute to several fields. The current study is expected to be useful both theoretically and practically.

### 1.6.1 Theoretical significance

The current research is expected to give contribution for several theories, as follows:

#### a. Literary Analysis

This study is expected to be helpful in giving contribution to literature analysis, especially the analysis using character education approach through the *Tri Hita Karana* values contained in the novel. Moreover, this research can support the use of structural theory of literary analysis by presenting the interrelation between the elements (Simbolon, Siahaan & Ginting, 2021).

#### b. English Language Teaching

This research is expected to give more insights related to English language classes, particularly on the use of children literature in teaching

English is really beneficial since the literary works contain meaningful advantage. The result of this study is hoped to support the theory of personal involvement caused by literary texts, as Hişmanoğlu (2005) asserted that text will be habituated once it is read.

**c. Literacy**

This study is expected to be able to contribute in the theories of literacy, especially on how literacy skill is beneficial while reading. Utilizing literacy in literature reading can support to understand the meaning of the literary works, making connections between the information gotten, and apply the information and knowledge gotten in the daily life (Rapp, 2011).

**d. Ethnopedagogy**

In ethnopedagogy matters, this research is expected to support the education that emphasizing the important of local wisdom. In this case, *Tri Hita Karana* values are rated as the beneficial local wisdom for education. It is in accordance with Oktavianti & Ratnasari (2018) that stated the possibility of globalization replacement towards local wisdom exist, if the ethnopedagogy does not implemented since early age.

**1.6.2 Practical significance**

The present study is expected to be helpful for several fields, as follows:

**a. Students**

This study is expected to give more information and intensify students' knowledge about the value *Tri Hita Karana* value in this study. In addition, this research will increase student' understanding and appreciation to literature works, especially novel, because it contains many beneficial values. Literature gives influences to students' social awareness (Rahman & Weda, 2018). The values found in this study hopefully will be implemented in their daily life, so they can have character improvement and become a well-behaved human.

**b. Teachers**

This research is expected to be useful for the teachers who want to teach the students about *Tri Hita Karana* value through the novel. Teachers can use a novel in the learning process as a variation of learning media to avoid monotonous, engage the students, and help to improve students' reading skills. Sasalia & Sari (2020) found that the novel, especially English novel, can be a substitute strategy for enhancing reading skills. Moreover, teacher can obtain a reference in terms of proper sequence that can be used to teach about *Tri Hita Karana* value for the students through the sequence's division of the novel.

**c. Parents**

This research hopefully can give an information for the parent in order to teach their children about *Tri Hita Karana*. Parent involvement in

children's learning has positive impact to enhance children's academic performance (Amponsah, Milledzi, Ampofo & Gyambrah, 2018). Therefore, the parent can use this study as a guide to find an entertaining way in teaching their children.

**d. Future Research**

This study is intended to open further studies regarding Roald Dahl specifically and children literature generally, also further studies related to character education using literature approach. Additionally, the present study is expected to open the development of character education in literature and the development of character education using local wisdom. It is accordance with the research cycle is a social process that is constantly improve the study's logical, methodological, and axiological significances (Irawan, Rachmi, Irawan, Abraham, Kusno, Multazam & Aziz, 2017).

