

CHAPTER I

INTRODUCTION

This section presents the background of the research, problem identification, problem limitation, statement of the research question, objectives of the research, and significance of the research.

1.1. Research Background

In the era of globalization that connects everyone, the importance of education has become undeniable. Globalisation has a beneficial impact on several areas, including education. Technological developments and connectivity between countries allow for wider access to information, knowledge, and educational innovation (Suwastini, Marantika, Adnyani, Mandala & Artini, 2021). However, globalization also has a negative impact if not managed wisely. Globalisation can have a negative impact on the morale of a nation, especially through the spread of foreign cultural values that are not in harmony with local norms and ethics (Dewi, 2019:104). Globalization allows for the rapid and extensive exchange of information through social media, movies, music, and the internet, which often brings with it lifestyles, views, and behaviors that differ from the traditions and morals of our nation. If not filtered properly, the influence of globalization can erode people's cultural identity and morality (Lestari, 2018:95). The most appropriate attitude in dealing with globalization is to prepare ourselves optimally in order to take advantage of the globalization opportunities that arise (Istiarsono, 2021:21). In these preparations,

education has a crucial role in developing human resources who can adapt to situations that change.

Education is not only about intellectual intelligence, but also about the formation of character, morals, and social values needed in social life (Istiarsono, 2021:23). So that by receiving a good education, the younger generation is not only able to adapt to changes, but also still adhere to noble moral values. Investment in education not only brings short-term benefits but is also a strategic step to create a brighter future for all (Torani, et al., 2011,8). In the long run, quality education will contribute to better nation building, creating innovative, productive, and capable human resources who are able to take the lead in facing global challenges (Chapman, 2011: 14). By empowering every member of society through education, it creates a foundation for sustainable welfare and harmony (Ho et al., 2023:1).

In general, there are three major categories of education: formal education, non-formal education, and informal education (Grajcevci and Shala, 2016:119). Formal education is an educational model that is structured, organized, and managed in accordance with applicable rules and norms (Namwambah, 2020:118). Namwambah (2020:118) also added that this formal education process follows strict goals, methods, and curriculum. Typically, formal education involves teachers, students, and educational institutions, such as schools or universities. Meanwhile, non-formal education is more flexible in terms of curriculum and teaching methods. Learning in this context is planned and organized, by adapting to the needs and interests of the student (Carron and Hill, 1991: 1). Learning often takes place outside the classroom, with little

interaction between students and teachers, and over a shorter period of time. On the other hand, informal education does not have a definite plan and occurs naturally in various situations, such as in the family, social environment, or workplace (Grajcevci and Shala, 2016:120). Learning in an informal context is often unconscious, and the individual has complete control over his or her learning process. This type of education generally occurs in friendship, family and professional environments (Novosadova, et al., 2013 in Grajevci and Shala, 2016:120). Formal, non-formal, and informal education all have very essential role in character formation and the development of educational values. Character education that involves teaching values, ethics, and social-emotional skills plays an important role for children to succeed in various aspects of life (Purba et al., 2020).

Character education has a significant impact on children's moral and ethical development (Berkowitz & Bier, 2005: 1). It involves teaching and instilling values, ethics, and social-emotional skills. Character education is not limited to classroom boundaries, it is a collaborative effort involving various stakeholders, including teachers, parents, and the wider community (Anisah, 2023). In line with the opinion from Berkowitz and Bier, (2005:65), that this collaborative process does not only take place in the classroom, but involves the collective efforts of teachers, parents, and the wider community. It is important for parents and educators to prioritize character education alongside academic learning to ensure overall child development. Good deeds cannot be formed if there is no character education (Vanessa & Suwastini, 2019:33) Develop a deeper understanding of the importance of character and its application in real-

life situations (Asrori, 2019: 70). An option to developing character education is to insert local wisdom that has been around for a long time. *Tri Hita Karana* is an example of local wisdoms that can be implemented universally, teaches us about balance and harmony in life. Education of character values and spirituality in schools is best taught through the application of the concept of *Tri Hita Karana* teachings (Mandra and Dhammananda, 2020: 61).

Tri Hita Karana is a local wisdom that has long been a guideline for Balinese people. According to Atmadja, (2019: 9) *Tri Hita Karana* derives from *Sanskrit*, comprising three components: *Tri* meaning three, *Hita* signifying welfare, and *Karana* denoting reason. Mahendra & Kartika, (2021: 425) state that *Tri Hita Karana* can be seen as three factors that are indicative of human welfare or happiness. The three parts of *Tri Hita Karana* are, *Parahyangan* is the relationship between Hyang Widhi Wasa (God) and humans, *Pawongan* denotes the harmonious relationship among humans, while *Palemahan* refers to the relationship between humans and the natural world (Atmadja, 2019: 12). In line with the importance of character education, the government has made efforts to form a good character of the nation's children, one of which is by trying to make the best curriculum, such as the current curriculum, namely the Merdeka Curriculum. This curriculum is designed to form a Pancasila Student Profile with superior character. The values in the Pancasila Student Profile are closely related to the concept of *Tri Hita Karana*. The value of Believing, fearing God Almighty, and having noble character is in line with *Parahyangan* which emphasizes a harmonious relationship with God. The values of global diversity and mutual cooperation are aligned with *Pawongan* which prioritizes good

relations between fellow humans. The value of Independence is related to *Pawongan* and *Palemahan* which encourage individual responsibility for oneself and the environment. Meanwhile, the value of Critical and Creative Reasoning is related to *Palemahan* which emphasizes the use of reason and creativity to protect nature.

Thus, *Tri Hita Karana* can be an alternative in formal education especial for early age to instill character values. This statement in line with the government's efforts in shaping the Profile of Pancasila Students who have character, noble character, and care for the environment. But along with the times, the application of *Tri Hita Karana* values began to fade. This can be seen from the many deviations that occur carried out by various circles. This proves that there is a need for encouragement to re-echo the values of *Tri Hita Karana* starting from children with various interesting and fun media.

There are many learning media that can be a bridge to teach the values of *Tri Hita Karana*, one of which is literature. Literary works have the potential to shape the values, beliefs, and imaginations of young readers, laying the foundation for a more compassionate and empathetic generation (Seden, 2009:144; Mahayanti, Artini & Jannah, 2017:143; Suwastini & Rahmayanti, 2024). One of the popular literary works that is rich in values that can be learned is the novel. Novels have the power to transport readers to different time periods, cultures, and social contexts, allowing them to see the world through the viewpoints of diverse characters (Many, 1996:130). This immersion can generate empathy and understanding, which are important components in teaching values. Novels can also inspire critical thinking and ethical reflection. By presenting

complex moral dilemmas and ethical conflicts, novels encourage readers to think deeply about their own values and beliefs. By integrating narrative into their reading experience, children can develop a deeper understanding of moral concepts in a natural and playful way (Gui et al., 2020:52)

Roald Dahl is widely considered to be one of the most well-known books written for children. There are a number of novels that Roald Dahl has written, some of which include *James and the Giant Peach* (1961), *Charlie and the Chocolate Factory* (1964), *The Magic Finger* (1966), *Fantastic Mr. Fox* (1970), *Charlie and the Great Glass Elevator* (1972), *The Enormous Crocodile* (1978), *The Twits* (1980), *George's Marvellous Medicine* (1981), *The BFG* (1982), *The Witches* (1983), *Dirty Beasts* (1983), *The Giraffe and the Pelly and Me* (1985), *Matilda* (1988), *Rhyme Stew* (1989), *Esio Trot* (1990), *The Vicar of Nibbleswicke* (1991), *The Minpins* (1991), *Danny, the Champion of the World* (1975), *The Magic Finger* (1966), *Boy: Tales of Childhood* (1984), *Going Solo* (1986). In addition to writing novels, Dahl also wrote short stories, some of which are famous are the *Kiss Kiss* story collection which includes *The Way Up to Heaven* (1954), *The Landlady* (1959), *Royal Jelly* (1959) *The Champion of the World* (1959), other story collections are *Someone Like You* and the most famous story is *Lamb to the Slaughter* (1953). Even some children's stories written by Roald Dahl were made into films such as *Charlie and the Chocolate Factory* (2005), *James and the Giant Peach* (1996), *The BFG* (2016), *Matilda* (1996), *Fantastic Mr. Fox* (2009), and *The Witches* (2020). Due to the popularity of children's stories written by Roald Dahl, more than 250 million copies of his work have been sold and translated into fifty-eight languages worldwide (Dennison, 2022).

Dahl also won several awards such as the Edgar Allan Poe Award, Whitebread Children's Book Award, Millennium Children's Book Award, and many others. Dahl has a unique way of packaging themes that are whimsical and not always suitable for children into an interesting, kid-friendly story. This makes many people interested in reading Dahl's works, because it is considered unique and extraordinary. But the stories often do not end happily, full of surprises and uncertainty about the fate of good characters (Stauri, 2020:3). So it is also necessary to pay attention to whether the moral level of readers is in accordance with the novel they read.

As a prominent novelist, Dahl's writings have been analysed from a variety of approaches. Giovani, Marbun, and Rosnija (2014: 3) found religious, individual, and social moral values in Roald Dahl's novel *Charlie and The Chocolate Factory* (1964). Meanwhile, in *Danny, The Campion of the World* (1975), Nasser and Suhadi (2022: 329) found the value of honesty, responsibility, modesty, and bravery. Then in the novel *The Witches* (1983), curious, intelligent, cheerful and brave values were found by (Suwastini, Dewi, and Saputra, 2022: 192). Suwastini et al. (2021) found in *Matilda* (1988), that novel is educative for children and young women, creating awareness of gender equality. It is stated that Roald Dahl's novels are suitable for use as a medium to teach values.

This study discusses the values of *Tri Hita Karana* contained in Roald Dahl's novel entitled *The Twits* (1980). The novel tells the story of an evil and disgusting married couple, Mr. and Mrs. Twit. They enjoy making other people's lives miserable, including each other. Mr. Twit has a bushy beard that is always dirty and full of leftovers, while Mrs. Twit is a cruel woman with piercing eyes.

The two like to prank each other with cruel tricks, such as putting frogs in bed or making spaghetti made from worms. They also treated their birds and pet monkeys, the Muggle-Wumps, very badly, confining and torturing them. However, the animals end up plotting retribution. With the help of Roly-Poly's birds, they turn Mr. and Mrs. Twit's world upside down, creating a trap that results in this evil couple receiving retribution for their cruel deeds. In the end, Mr. and Mrs. Twit received a proper reply, and the animals managed to escape their cruelty.

This novel was chosen because *The Twits* is relevant to the research objectives through initial observation. Here, the novel *The Twits* was read and observed many times so that the researcher found values related to *Tri Hita Karana*. The values of *Parahyangan* are reflected through respect for God and His creation, even though the characters are generally portrayed as bad. Conflicts and interactions between characters represent *Pawongan* values, both positive ones such as helping and compassion, and negative ones such as disharmony and discord. In addition, the novel also shows *Palemahan* values through the depiction of the relationship between the characters and the natural environment, both positive ones such as concern for living beings, and negative ones such as exploitation and destruction of the environment.

This research uses *Tri Hita Karana*, which is local wisdom in Bali, as a framework to identify moral values in the novel because *Tri Hita Karana* teaches about balance and harmony in life, including human relationships with God (*Parahyangan*), fellow humans (*Pawongan*), and nature (*Palemahan*). These values are relevant to character education needed to achieve success in various

aspects of life. Although derived from Balinese local wisdom, *Tri Hita Karana* has universal values that can be applied globally. The concept of balance and harmony in *Tri Hita Karana* is in line with the global need to create a generation that is empathetic, moral, and responsible for the environment.

This research offers a new perspective in analyzing Roald Dahl's work with a character education approach through *Tri Hita Karana* values. There has been no previous research that specifically discusses the values of *Tri Hita Karana* in the novel *The Twits*. The previous researcher who researched this novel was Overveldt (2020) found that the evil characters played by the main cast were exaggerated to get good humour. Then Bilalia (2018) discovered that everyone who lives in this world will be connected to its basic and mental needs. So, the novelty of this study is that the study will discuss in detail the values of *Tri Hita Karana* including *Parhyangan*, *Pawongan*, and *Palemahan* in Raold Dahl's *The Twits* study is that the study will discuss in detail the values of *Tri Hita Karana* including *Parhyangan*, *Pawongan*, and *Palemahan*.

1.2. Problem Identification

The application of *Tri Hita Karana* values has begun to weaken with the times. The number of deviations that occur in various circles shows the need for efforts to revive the values of *Tri Hita Karana*, starting from children with interesting and fun media. Using good learning media can attract attention and focus students when learning (Mahayanti & Asrina, 2017:185). One of the potential media is literary works, especially novels. However, it is very crucial to check the feasibility of novels because not all novels contain the value of *Tri*

Hita Karana. Therefore, this research was conducted to analyze the value of *Tri Hita Karana*, namely *Parhayangan*, *Pawongan*, and *Palemahan*, contained in Roald Dahl's novel entitled *The Twits*. In addition, *Tri Hita Karana* found in *The Twits*, where no previous research has mainly discussed the value of *Tri Hita Karana* in the novel *The Twits* by Roald Dahl.

1.4 Problem Limitation

A limitation of this study is that it only focused on one novel by Roald Dahl, namely *The Twits*. The value analysis of *Tri Hita Karana* was carried out using a textual analysis method that only included representations in the novel. This research focuses on character, but the interpretation will be supported by other elements such as plot, setting, and point of view.

1.4.Statement of the Research Question

According to the study's background, the researcher intends to focus on the values of *Tri Hita Karana* contained in the behavior of the characters in the novel *The Twits* by Roald Dahl. This research will explicitly address the following research questions:

- 1) What *Parahyangan* values are reflected in the behavior of the characters in Roald Dahl's novel *The Twits*?
- 2) What *Pawongan* values are reflected in the behavior of the characters in Roald Dahl's novel *The Twits*?
- 3) What *Palemahan* values are reflected in the behavior of the characters in Roald Dahl's novel *The Twits*?

1.5. Objectives of the Research

Based on the definition of the problem, the purpose of this research is to define the values of *Tri Hita Karana* contained in the behavior of characters in the novel *The Twits* by Roald Dahl. More specifically, this study aims to achieve the following objectives:

- 1) Elaborating the values of *Parahyangan* which are reflected in para behavior in the novel *The Twits* by Roald Dahl.
- 2) Detailing the values of *Pawongan* reflected in the behavior of the characters in Roald Dahl's novel *The Twits*.
- 3) Explains the values of *Palemahan* reflected in the behavior of characters in the novel *The Twits* by Roald Dahl.

1.6. Significance of the Research

The significance of this study shows how it can help and contribute to several areas. This research is expected to be valuable, both theoretically and practically.

1.6.1. Theoretical Significance

1.6.1.1. Literary Analysis

This study is expected to contribute to literary analysis, specifically analysis that uses a character education approach through the values of *Tri Hita Karana* contained in the novel. This research can also be used as a support in finding various formal and non-formal literary elements (Van, 2009: 3)

1.6.1.2. English Language Teaching

This study is expected to contribute to literary analysis, specifically analysis that uses a character education approach through the values of *Tri Hita Karana* contained in the novel. This research can also be used as a support in finding various formal and non-formal literary elements (Van, 2009: 3)

This research can provide expected deeper insight into how literary works can be an effective tool in enriching English language skills at a more fundamental level. The results of this study are expected to involve students emotionally with the material, increasing their motivation to learn English (Arafat, 2018: 30).

1.6.1.3. Literacy

This research is expected to enrich literacy theories with new insights into the importance of literacy skills in understanding and interpreting texts effectively. Erdoğan, Coşkun, and Uşak (2011: 48) stated, through reading novels, readers can expand vocabulary, improve context understanding, and hone reading skills.

1.6.1.4. Ethnopedagogy

In the context of ethnopedagogy, this research is expected to provide support for education that highlights the values of local wisdom. Fuad, Efendi, and Muhammad (2020: 214) argue that the lack of attention of the younger generation in maintaining culture, traditions, and local wisdom like this can have an impact on the loss of cultural wealth as a characteristic of an area.

1.6.2. Practical Significance

1.6.2.1. Students

This study is expected to provide students with deeper knowledge about the values of *Tri Hita Karana*. This research will also increase students' interest in better understanding the story in the novel, because novels contain many positive values that can be taken and applied in everyday life. Literature teaches about ethics and human nature in dimensions that are universally personal and broad (Giovani, Marbun, and Rosnija, 2014: 2). The values found in this study are expected to be implemented in every aspect of life for the better.

1.6.2.2. EFL Teachers

This research is expected to provide ideas for integrating *Tri Hita Karana* values into English language learning through interesting learning media. Teachers can make novels to help students to achieve analytical and interpretive skills. With novels can design learning that is more interesting and relevant for students (Keshavarzi, 2012: 557). Teachers can use these novels in addition to enrich students' learning experience and prevent boredom in learning. By integrating narrative into their reading experience, children can develop a deeper understanding of moral concepts in a natural and playful way (Gui et al., 2020:52).

1.6.2.3. Parents

This research is expected to provide information to parents to teach their children about *Tri Hita Karana*. Parental involvement in children's learning has beneficial effect on improving children's academic achievement (Amponsah, Millizi, & Gyambrah, 2018). Therefore, parents can use this research as a guide to find fun ways to teach their children. Parents can utilise this research to teach their children about *Tri Hita Karana's* ideals. According to Bempechat (1992: 31), parental education is relatively successful in helping to improve children's cognitive growth. Therefore, parents can use this research as a guide in building quality learning relationships with children.

1.6.2.4. Future Researcher

This study aims to stimulate further research on Roald Dahl specifically and children's literature in general, as well as research related to character education through a literary approach. In addition, this study is expected to stimulate the growth of character education through the utilisation of literature and the incorporation of local wisdom into character education programs.

1.6.2.5. Researcher

This research will improve the ability to analyze literary texts and research skills of researchers, as well as improve scientific writing skills. In addition, this research can deepen the understanding of *Tri Hita Karana* and inspire researchers to apply *Tri Hita Karana* values in life. As explained by Bonner and Tolhurst (2002) in Unluer (2012) identifying the

benefits of researchers is to have a greater understanding of the culture being studied.

