

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 Background of the Research

In previous years, Indonesia has been facing moral challenges that are increasingly happening in the children and youth, including intolerance, lack of empathy, and also ecological awareness. This problem is supported by the national data from National Survey of Children and Youth in 2024, which reported that one in three teenagers has experienced at least one form of violence, either it is sexual or physical (Kemen PPPA & BPS, 2024). This condition is also mirrored in school through the increasing cases of bullying and moral degradation (Fathoni et al., 2024). Additionally, too many schools tend to focus solely on the academic outcomes and disciplines, leaving the spiritual, social, and even ecological values to receive far less attention (Suhifatullah et al., 2021). Consequently, this gap emerges the need for character education that is more holistic since it shapes the base character of someone through values.

The main purpose of character education is to teach the positive values which later can be implemented successfully in the community (Putri et al., 2020; Parhan & Dwiputra, 2023). The recent studies show that the values did not emerge by themselves naturally since a kid was born or was understood as innate ability,

but it slowly shaped and taught by experiences, guidance, and also the cultural influence (Alas & Korutürk, 2024). According to Chen et al. (2025), nowadays, character education expands beyond the good relationship among others, but is also related with spiritual and ecological awareness, which help to understand how the choice of morality influences the other aspects of life. Although the formal school functions as a main practice ground of the moral education, family and communities stands as a main foundation of character formation. The reason lies on the role of parents who introduce good values such as respect, care, honesty, then communities strengthen the mutual cooperation and empathy with the daily habit in society.

Fortunately, Indonesia has a strong foundation to strengthen this effort since Indonesia is a place that has the culture, religion, which guide the important positive aspects in real life, one of which can be found in local wisdom. The local wisdom refers to the set of knowledge, tradition, and moral ethics that are used by the people in certain communities to live harmoniously in diversity (Pseurnay et al., 2018; Mahendra et al., 2022). According to Brata et al. (2024) & Nirmala et al (2024), the modern educators are encouraged to collaborate or combine the school-based lesson with the local philosophical as the moral outline in life. Every area in Indonesia has a unique tradition and local philosophies that could be integrated in the lesson. Many studies or researchers already focused on this approach, such as Brata et al. (2024) who found local wisdom in Balinese called *Tri Hita Karana*, *Menyamabraya*, and *Ngayah* which encouraged the people to practice mutual cooperation, inclusivity, and also independence, in line with one of the frameworks of character education in Indonesia, the Pancasila profile.

Meanwhile, another study by Herlina et al. (2023), examined a novel called *Negeri Sapati* by Laode M. Insan depicted the value of gratitude, resilience, and global diversity with the symbolic ritual found in certain areas. Additionally, Saihu et al. (2019) explained about *Tri Hita Karana* male tradition in Jembrana, Bali which strengthens tolerance, empathy, and respect toward the Muslim and Hindu people. In line with that, a study by Ernawati et al. (2018) focused on early education in Cirebon utilized the *Sunan Gunung Jati* proverbs to teach about honesty and discipline. Overall, these studies show how local wisdom actively became the major foundation to practice positive values in modern education for character. One of the local wisdom that captures the universal values with spiritual, social, and ecological principles in Balinese context is the local wisdom called *Tri Hita Karana*. According to Atmadja (2019), this philosophy came from Sanskrit. *Tri* means three, *Hita* means happiness and *Karana* means causes. This means that *Tri Hita Karana* is the three causes of happiness. This concept emphasizes on the three aspects of harmonious relationship toward God which is called as *Parahyangan*, the relationship towards others as *Pawongan*, and towards the environment as *Palemahan*. According to Parmajaya (2020) and Winaya (2021), this philosophy can be found beyond religious ceremony, but also exists as the social ethics respected in the community of Bali. So, the philosophy of *Tri Hita Karana* which encompasses three aspects can be nurtured universally as it shows the good values on spiritual, social, and ecological, which do not bond only in certain religions or beliefs. The first aspect, *Parahyangan* guides the spirituality to the divine being or God, *Pawongan* focuses on empathy and mutual cooperation, while *Palemahan* empathizes the harmony of environmental

responsibility including respect towards nature, plants, animals, and other environmental aspects. Atmadja (2019), explains how these three interconnected aspects at the same time help to internalize the balance morality of life. In the context of character education, the inseparable aspects of *Tri Hita Karana* can stand as the outline which connects individual belief, social, and also ecological awareness. Without the integration of the relationship among the three aspects, the continuous development of one aspect can cause harm to the other aspect. For example, economic growth without ecological awareness leads to environmental decay, while the successes of empathy can lead to unfairness. So, teaching the children with *Tri Hita Karana* wisdom helps them to understand the balance by combining the moral, social, and ecological in one process (Putra & Arini, 2024; Astuti & Rahayu, 2020). However, when these values are only taught as the abstract lesson, it may feel repetitively introduced and lead to the merely values or cohesiveness. So, to truly internalize these values, it is needed to have an emotionally engaging medium.

This is where literature stands as one of the effective mediums, especially through children's literature in the form of novels. A number of studies has shown how children's literature proves as the effective medium for delivering character education (Suwastini et al., 2020, 2023, 2024). From the early ages, children's literature did not only become entertainment, but also as a moral and emotional reflection. Within the story in children's literature, the reader is allowed to feel honesty, good values, bravery, and compassion in a way that stays. Eagleton (2011) emphasizes how children's literature speaks to both thought and feeling as it helps to make the morality of children emerge naturally. For example, Suwastini

et al. (2023) demonstrated one of the stories provided in Indonesian textbook titled, *Letter to God* teaches gratitude and faith through themes and symbolic conflict, while Yusuf and Fajari (2025) demonstrated that fantasy stories enhance empathy and ecological concern when students engage in critical discussion. This strengthens the idea that stories can convey a great message, and yet, not transform becoming overly didactic. In schools, literature serves as a bridge to close the gap between abstract values and the moral values in the life of students. It also streamlines the incorporation of local wisdom, such as *Tri Hita Karana*, into lessons in creative ways. Children's literature offers a more constructive meaning when integrated into the curriculum. Compared to realist fiction, fantasy literature serves the purpose of moral and literature education more effectively through its use of imagination, metaphor and enhanced visualization. Abanoz and Yabaş (2025) point out that fantasy literature depicts the abstract values of bravery and hope as experiences that one can feel and remember. Moreover, fantasy literature strengthens empathy and ecological consciousness by depicting nature as a living, breathing entity. For these reasons, character building is enhanced with fantasy literature. It integrates, within a single, symbolic framework, moral, ecological, and spiritual dimensions. In Indonesia, the unity of these disparate elements can be illustrated with both global and local literature.

Among various works of children's literature, C.S Lewis's *The Chronicles of Narnia* stands out as the timeless story conceived of moral values (Babu, 2021). As an example, one of the series titled *Prince Caspian* illustrates that spiritually, one's soul can be renewed as a whole world is rejuvenated, as portrayed in *the Tri Hita Karanaphilosophy*. Thus, combination teaches children that goodness,

balance, and harmony are universal cultural values. The moral decline in *Prince Caspian* is signified by a fading light, a silent forest, and voiceless animals as noted by Alfiah & Gultom (2020) and Demichelis (2021). The return of the Aslan restores both justice and nature showing the moral and ecological renewal are one and the same as Aslan perceives the integration of justice and compassion (Gunawan & Soelistyo, 2025; Liljeroos, 2021). This vision mirrors the *Tri Hita Karana*, which sees life preserved in the harmony of God, the self, and nature. For that reason, this present study aims to reveal how the value of *Tri Hita Karana*, namely, the value of *Parahyangan*, *Pawongan*, and *Palemahan* being reflected in the characterization of Peter Pevensie, since he stands as one of the characters who owns the high king role, meant his moral choices carried big responsibility (Charima, 2020). The transformation of his weakness into faith and the resultant leadership responsible is expected to provide a pathway of moral growth.

1.2 Identification of The Problem

In recent years, social changes have shown a decline in moral values among Indonesian children and teenagers. Many young people still show behavior that does not fully reflect politeness, care, or responsibility. This shows that local wisdom values such as *Tri Hita Karana* have not been fully practiced in daily life. In today's digital era, chances to learn *Tri Hita Karana* values are actually easier to find through different kinds of education and entertainment, including stories. Literature, especially children's novels, can be a good way to teach moral, social, and spiritual values in a fun and creative way. But not all stories match the values of *Tri Hita Karana*. Because of this, it is important to look closely at children's

stories to make sure they are suitable for character education. One children's literature that stands out of its moral lesson is *Prince Caspian* by C. S. Lewis. This story contains moral lessons, spiritual symbols, and human values that can be linked to *Parahyangan*, *Pawongan*, and *Palemahan*. Up to this present moment, no previous study has clearly explained the *Tri Hita Karana* values in this story. Thus, this present research studied and found the *Tri Hita Karana* values in *Prince Caspian* by C.S Lewis through the characterization of Peter Pevensie aiming in supporting character education with the lens of local wisdom through children's literature.

1.3 Limitation of The Study

This study only looked at the character named, Peter Pevensie in the novel by C. S. Lewis' *Prince Caspian*. The focus is on the characterization of the character through, supported by the other elements of novel.

1.4 Research Questions

Based on the research background and problem identification, the research questions that need to be answered are:

1. How are *Parahyangan* values reflected in Peter Pevensie's characterization in *Prince Caspian* by C.S Lewis?
2. How are *Pawongan* values reflected in Peter Pevensie's characterization in *Prince Caspian* by C.S Lewis?
3. How are *Palemahan* values reflected in Peter Pevensie's characterization in *Prince Caspian* by C.S Lewis?

1.5 Research Objectives

Referring to the problems mentioned earlier, this study aimed:

1. To elaborate the *Parahyangan* values reflected in Peter Pevensie's characterization
2. To elaborate the *Pawongan* values reflected in Peter Pevensie's characterization
3. To elaborate the *Palemahan* values reflected in Peter Pevensie's characterization

1.6 Research Significances

This study gives both theoretical and practical significance.

1.6.1 Theoretical Significance

1.6.1.1 Literary Analysis

This research is expected to contribute to literature analysis. Particularly, by applying a character education approach through the *Tri Hita Karana* values reflected in the novel. In addition, this research can also be applied to the structuralist perspective, which views a literary work's functional system that includes various elements of novels such as theme, character, plot, setting, and point of view (Kennedy & Gioia, 1995). This research also views *Prince Caspian* (1951) this text as part of a broader literary system that relates to the other works, genres, and traditions.

1.6.1.2 English Language Teaching

This study is expected to give more ideas for English language learning, especially through the use of children's literature. Literature is useful in class

because it gives meaningful lessons. The findings of this research are also expected to support the theory of personal involvement from reading, since Hişmanoğlu (2005) explained that texts will stay in the reader's habit once they are read.

1.6.1.3 Literacy Studies

This study expected to contribute in literacy studies, showing how the skills obtained by reading can be utilized in daily life as noted by Rapp (2011) on how literature encourages the readers to find meaning in texts, connect information, and use knowledge in practice (Rapp, 2011).

1.6.2 Practical Significance

This research is also expected to bring practical benefits in several fields, as follows:

1.6.2.1 Students

This present study increases students' knowledge of the values of *Tri Hita Karana*. It also deepens students' understanding of literature, especially novels, since literature is rich with lessons. Additionally, literature has the power to form students' social awareness (Rahman & Weda, 2018).

1.6.2.2 Teachers

This present study can assist educators aiming to teach the *Tri Hita Karana* values using novels. Educators may utilize novels as pedagogical tools to build engagement, and facilitate the development of reading skills. According to Sasalia & Sari (2020), novels, particularly those written in English, serve as an effective tool to foster reading competence.

1.6.2.3 Parents

This research can give parents useful information for teaching their children about *Tri Hita Karana*. Parent involvement in children's education has a positive effect on academic achievement (Amponsah et al., 2018). Parents may use this research as a guide to introduce moral and ecological lessons in a fun way through literature.

1.6.2.4 Future Research

This study intended to open chances for future research regarding on children's literature and the contribution for character education as well as studies that integrate local wisdom into learning practices. This is in line with Irawan et al. (2017), who said that research is a social process that keeps improving logical, methodological, and practical values.

