

CHAPTER I

INTRODUCTION

This chapter explains the introduction of this research, including the background of this research, followed by problem identification, problem limitations, research questions, research objectives, and the last is the significance of this research, including theoretical and practical significances.

1.1 Research Background

The term *character* comes from the Greek word meaning “mark” or “engraving,” which shows a permanent quality in a person’s behavior (Lapsley & Narvaez, 2021). Character is understood as a consistent and predictable personal tendency (Wright & Lauer, 2013). William James views character as a mental and moral attitude that connects with one’s conscience and shows personal authenticity (Smiles, 1879). According to Arofad (2022), character is a person’s unique way of thinking, behaving, and acting that stays fairly consistent and makes them different from others. Therefore, character is a person’s quality that refers to distinctive characteristics in the way a person thinks, acts, and behaves, which are relatively consistent and distinguish one individual from others.

However, the growth of the digital era brings serious challenges to character building. Technology, which is used to make human life faster, easier, and more effective in various fields, has also created a new form of dependence (Maisaroh & Machmud, 2025). The overuse of gadgets, especially by children and teenagers, can cause several health problems. These problems include eye problems, poor self-control, delayed speaking ability, less interaction with friends, social withdrawal, and lower empathy and respect for others (Zain et al., 2022; Erna, 2023). Children

often focus on their gadgets and do not spend time on productive activities such as studying, reading, or playing with their friends. This situation slowly weakens the foundation of character formation and grows an attitude of indifference (Sunandari et al., 2023). Therefore, character education becomes very important as a systematic effort to solve this problem and strengthen the moral, social, and spiritual aspects of the young generation.

Character education is basically a fundamental strategy to solve these problems. Internationally, character education is understood as a planned and active effort to teach universal moral values such as honesty, responsibility, fairness, care, and respect for oneself and others (Pala, 2011). The Character Education Partnership (CEP) states that character education is a national movement that aims to build an ethical and caring generation through the teaching of values. Similarly, the Association for Supervision and Curriculum Development (ASCD) highlights the importance of collaboration between schools, families, and communities in shaping responsible young people (Singh, 2019). In the Indonesian context, character education aims to form citizens who are religious, nationalist, productive, creative, and who can apply moral values in daily life (Mu'in, 2019; Fadilah et al., 2021). Therefore, character education is not only an addition to learning but an urgent need in facing the challenges of the digital era.

According to the Association for Supervision and Curriculum Development (ASCD), the success of character education depends on the roles of family, school, and communities (Singh, 2019). The family is the first place for character formation because family is the first place they encounter and become the first place where they learn to think, act, and behave. The family can build the children's character

through consistent role models, positive habits, discipline, responsibility, and spiritual values (Falhatunnisa & Santika, 2020; Puspytasari, 2022; Indramawan, 2020). After families, schools have become the second most important place for character education because the teachers and the principals in the school not only act as educators but also as role models, motivators, and administrators that ensure moral and ethical values are reflected in the school's curriculum, culture, and activities (Fitria et al., 2024; Belinda & Halimah, 2023; Ajmain & Marzuki 2019). Furthermore, the community provides a real space for children to practice the values they have learned. Through local wisdom, the community can strengthen cultural identity and develop social and environmental awareness (Aura et al., 2023).

Tri Hita Karana (THK) is an example of local wisdom that can be used as a strong foundation for character education. The term *Tri Hita Karana* comes from Sanskrit, *tri* means three, *hita* means happiness or well-being, and *karana* means cause. Therefore, *Tri Hita Karana* means “three causes of happiness and well-being” (Pendit, 2009). *Tri Hita Karana* has three main parts: *Parahyangan*, which is harmony between humans and God; *Pawongan*, which is harmony among people; and *Palemahan*, which is harmony between humans and nature (Atmadja, 2019). This philosophy is deeply rooted in Balinese culture and teaches people to live in balance, spiritually, socially, and environmentally. Implementing *Tri Hita Karana* values for character education is very effective, not only shaping moral, ethical, and spiritual values, but also developing social skills and environmental awareness (Lestari et al., 2024; Sedana et al., 2022).

Tri Hita Karana values play an important role in building good character, it is important to introduce them to children through familiar and enjoyable media. One effective way to do this is through children's literature. According to Bishop (1997), children's literature acts like mirrors and windows, mirrors that reflect readers' own lives and cultures, and windows that let them see and understand others. Similarly, Lukens (1999) states that literature has two main goals: to entertain and to help readers understand life better. Through stories, children can enjoy reading, use their imagination, and grow emotionally and intellectually.

Children's literature comes in many forms, such as fiction, nonfiction, poetry, and comics (Lukens, 1999; Mitchell et al., 2003). Among these, novels are the most effective because novels consist of several elements, such as characters, plots, and conflicts, that not only build imagination but also teach moral values. Gill (1995) states that even though a novel is fiction, readers often feel it is real because of the way the story and language create a strong experience. Boulton (2014) also explains that novels satisfy two human needs at the same time, the need for fantasy and entertainment, and the need for insight into reality on the other. Therefore, a good novel is not only creative and entertaining, but also consists of full moral lessons.

In line with this, many previous studies show that children's novel not only present imaginative story but also include moral values such as religious, social values includes responsibility, honesty, independence, humility, helpful, reflective, friendship, sacrifice, selflessness, discipline, obedience, sincerity, integrity, not giving up, caring, compassion, being patient, caring for environment, and loving peace (Ardayati & Rahayu, 2017; Susana, 2018; Putri et al., 2020; Aritonang et al., 2021; Hastuti et al., 2023; Swandari & Markhamah, 2023). This means that

children's novels can be a strategic medium for educating the young generation to be people of good character, morality, integrity, and social and spiritual awareness (Sukirman, 2021). When integrated into learning, children's novels not only enrich literacy but also serve as a tool for value transformation that guides children to become intelligent, respectful, and competitive individuals. Therefore, novels that represent moral values are relevant as character education media that teach *Tri Hita Karana* values.

One of the most famous novels in the world that can also be used to teach local wisdom values is the novel by Clive Staples Lewis. Clive Staples Lewis, better known as C.S. Lewis, was a productive writer known not only for his Christian fantasy works but also for his theological writings that were easy for ordinary readers to understand (Bramlett, 1996). Among Lewis's works, the most well-known is *The Chronicles of Narnia*, a series of seven novels: *The Lion, the Witch and the Wardrobe* (1950), *Prince Caspian* (1951), *The Voyage of the Dawn Treader* (1952), *The Silver Chair* (1953), *The Horse and His Boy* (1954), *The Magician's Nephew* (1955), and *The Last Battle* (1956). Out of the seven *Chronicles of Narnia* novels, three have been adapted into popular films. The popularity of *The Chronicles of Narnia* has made this work widely read in many languages, including Indonesian.

Among the seven series of *The Chronicles of Narnia*, the series of *The Lion, the Witch, and the Wardrobe* has become the most popular and has been known as one of the best classic children's stories since its first publication in 1950 (Boulton, 2014). This novel tells about four siblings, which are called the Pevensie siblings, who travel to the land of Narnia and are crowned as kings and queens of Narnia

after defeating the White Witch. This novel includes humans, animals, and magical characters such as witches, dwarves, giants, centaurs, and fauns (Suwastini et al., 2020). Several previous studies show that this novel contains symbols, moral, and religious values. Nikmah et al. (2022) explained that *The Lion, the Witch, and the Wardrobe* novel reflects theistic beliefs through Aslan, God, and Narnia. The Christian values such as courage, honesty, and forgiveness are also reflected through Lucy's character, which are meaningful for real life. Hardina (2021) also found that this novel reflects several symbols, Aslan as a symbol of Jesus Christ, Edmund represents Judas Iscariot, the White Witch as a symbol of satan, and the wardrobe as a magical door connected to another world. These symbols help young readers to grow into brave and wise people because these symbols teach moral lessons about forgiveness, integrity, and honesty. Maya (2023), using Peirce's semiotic theory, found that Aslan symbolizes values such as sacrifice, wisdom, courage, leadership, and loyalty, which are shown through his actions and relationships in the story. Altogether, these studies reveal that the use of symbolism in C.S. Lewis's work makes the fantasy world more meaningful while passing on moral and spiritual values.

Some previous studies also discuss the characterization of the characters in *The Lion, the Witch, and the Wardrobe*, especially the characterization of Pevensie. Yanti (2021) who analyzed the characterization of the Pevensie family, found that Peter is a responsible and brave leader, Susan is kind and diligent, Edmund is a character who experienced character development from a traitor to a loyal fighter, and Lucy is full of curiosity. Using Freud's psychoanalysis theory, Suwastini et al. (2020) who analyzed Lucy's characterization and showed that Lucy's honesty,

bravery, and kindness reflect a balance of her id, ego, and superego. Nurdin (2022) also added that Lucy reflected moral values such as discipline, care, and respect. Meanwhile, Hidayaty & Nurhidayat (2019) examined Peter's development from an idealistic leader in *The Lion, the Witch, and the Wardrobe* to a more mature and realistic leader in *Prince Caspian*. Overall, these findings show that the story and character in *The Lion, the Witch, and the Wardrobe* reflect emotional, moral, and social development, which strengthen the story's moral message.

From previous studies, it has been found that *The Lion, the Witch, and the Wardrobe* has been widely analyzed, but most studies focus on Aslan and Lucy as the main characters, while few have discussed the other characters, especially Edmund Pevensie. The previous studies of Edmund Pevensie only focus on Edmund's personality development, such as according to Hidayat (2024) and Gravita (2016) found that at the beginning, Edmund showed as a selfish, jealous, arrogant, and hateful boy because of his desire for power and attention from the White Witch. However, after facing the consequences of his behavior, Edmund experiences a strong moral and emotional change. He became more obedient, kind, brave, and caring. These transformations show Edmund as a round and dynamic character.

Based on these findings, it was found that there were no studies that discussed the reflection of *Tri Hita Karana* values in *The Lion, the Witch, and the Wardrobe*, especially in Edmund's characterization. Therefore, this study explored how Edmund's characterization reflected the *Tri Hita Karana* values. The novelty of this study lies in its focus on connecting Edmund's characterization with the three main principles of *Tri Hita Karana*: *Parahyangan* (harmony between humans and God),

Pawongan (harmony among humans), and *Palemahan* (harmony between humans and nature). By analyzing Edmund's characterization through this perspective, this study not only offers a deeper understanding of how *Tri Hita Karana* values were reflected in the novel but also highlights how literature is used to strengthen character education based on the local wisdom of *Tri Hita Karana*. Therefore, this study not only contributes to literary analysis but also supports the development of character education grounded in local wisdom values.

1.2 Problem Identification

In recent years, social phenomena have shown a decline in morality among Indonesian children and teenagers. This condition indicates that some young people still show behaviors that do not fully reflect the values of politeness, care, and responsibility. It suggests that the understanding and practice of local wisdom values such as *Tri Hita Karana* have not yet been fully internalized in their daily lives. In fact, in today's modern and digital era, opportunities to learn and understand the values of *Tri Hita Karana* are becoming easier to access through various educational and entertainment media, one of which is literature. Literary works, especially children's novels, can serve as an effective medium to teach moral, social, and spiritual values in an enjoyable and imaginative way. However, not all novels contain moral messages that are in harmony with the values of *Tri Hita Karana*. Therefore, it is important to critically review children's literature to ensure that the works are suitable to be used as a medium for character education. One novel that is interesting to be analyzed is *The Lion, the Witch, and the Wardrobe* by C.S. Lewis because this novel is rich with religious symbolism, human values, and moral messages that can be connected to the dimensions of

Parahyangan, Pawongan, and Palemahan in *Tri Hita Karana*. There is no study that has specifically discussed the *Tri Hita Karana* values in this novel. Therefore, this study aims to analyse the *Tri Hita Karana* values reflected in *The Lion, the Witch, and the Wardrobe*, especially in Edmund's characterization, to strengthen character education based on the local wisdom *Tri Hita Karana* in literary works.

1.3 Problem Limitation

This study is limited to one series of *The Chronicles of Narnia* novel by C.S. Lewis, that is *The Lion, the Witch, and the Wardrobe* (1950) novel by C.S. Lewis, and focuses on the analysis of one character, Edmund Pevensie. This study aims to analyze how the *Tri Hita Karana* values, including *Parahyangan, Pawongan, and Palemahan*, are reflected in the characterization of Edmund Pevensie. The main focus of this study is on the reflection of *Tri Hita Karana* values in the characterization of Edmund Pevensie, however, the interpretation of these values is also supported by analysis of other literary elements, such as plot, settings, and point of view, which contribute to Edmund's characterization throughout the story.

1.4 Research Questions

Based on the research background above, this research addresses three research questions as follows:

1. How are *Parahyangan* values reflected in Edmund Pevensie's characterization in *The Lion, the Witch, and the Wardrobe* by C.S. Lewis?
2. How are *Pawongan* values reflected in Edmund Pevensie's characterization in *The Lion, the Witch, and the Wardrobe* by C.S. Lewis?
3. How are *Palemahan* values reflected in Edmund Pevensie's characterization in *The Lion, the Witch, and the Wardrobe* by C.S. Lewis?

1.5 Research Objectives

Based on the research questions above, this study aims to achieve three research objectives as follows:

1. To elaborate on the *Parahyangan* values reflected in Edmund Pevensie's characterization in *The Lion, the Witch, and the Wardrobe* by C.S. Lewis.
2. To elaborate on the *Pawongan* values reflected in Edmund Pevensie's characterization in *The Lion, the Witch, and the Wardrobe* by C.S. Lewis.
3. To elaborate on the *Palemahan* values reflected in Edmund Pevensie's characterization in *The Lion, the Witch, and the Wardrobe* by C.S. Lewis.

1.6 Significance of The Study

The significance of this study is focusing on describing the *Tri Hita Karana* values reflected in the characterization of Edmund Pevensie in *The Lion, the Witch, and the Wardrobe* by C.S. Lewis. The significance of this study shows how this study can provide benefits and contributions to various fields, both theoretically and practically.

1.6.1 Theoretical Significances

This study is expected to contribute to several areas of theoretical study as follows:

1.6.1.1 Literary Analysis

This study contributes to literary analysis, especially in the analysis of moral values contained in literary works through the perspective of local wisdom, *Tri Hita Karana*. This study focuses on the analysis of the characterization of Edmund Pevensie, reflecting *Tri Hita Karana* values in *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis. Characterization is the way of the author builds the

characters, so that the characters feel real (Gill, 1995). Therefore, this study not only highlights the analysis of *Tri Hita Karana Values* reflected in literary works, but also strengthens the analysis of narrative elements, because the analysis of this study is also supported by other narrative elements that together create the meaning in the literary text (Kennedy & Gioia, 1995).

1.6.1.2 English Language Teaching

This study contributes to the education field, especially in English language teaching that uses children's literary works as learning media. The use of children's literature, especially novels, to teach English is effective in improving students' language skills, grammar, vocabulary, and cultural understanding. Novels can also help in developing critical thinking, motivation, and personal growth in students (Suoth et al., 2023). Besides improving language skills, novels also consist of moral values that can shape students' character and behavior (Mahendra & Amelia, 2020). Therefore, this study also gives a theoretical basis for teachers to use children's literature as learning media in English language teaching.

1.6.2 Practical Significances

This study is expected to contribute to several areas of practical study as follows:

1.6.2.1 Students

This study is expected to enrich practical for students in using children's literature to learn about moral values, especially learn about local wisdom *Tri Hita Karana* through *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis. After they learn about the *Tri Hita Karana* values in *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis, it is expected that they will practice the values that

they get in the real-life context, in spirituality, sociality, and environment. According to Bishop (1997), children's literature functions as a mirror that reflects children's own life and culture, or as a window that allows them to see the lives of others. This aligns with Sukirman (2021), who found that literary works contain values of life such as moral, spiritual, social, and psychological, which are the foundation for character development and attitude education.

1.6.2.2 Teachers

This study is also expected to enrich practical from teachers in using children's literature to teach about moral values, character education, and develop students' character, especially teaching the *Tri Hita Karana* as the basis of character education based on local values through Edmund's characterization in *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis. This study can inspire teachers to design creative and meaningful strategies to teach students, not only to teach the English language but also to teach the local wisdom of *Tri Hita Karana* values, including *Parahyangan* (the relationship between humans and God), *Pawongan* (the relationship among humans), and *Palemahan* (the relationship between humans and nature). In addition, using literary works, especially novels, in the classroom can help students to improve their language skills and critical thinking (Suoth et al., 2023; Gultom et al., 2023). Using novels is effective to engage and satisfy students' unique learning style, stimulate creativity, and improve their descriptive and dialogic skills (Faraj, 2021).

1.6.2.3 Parents

This study can also give benefits to parents in guiding their children to understand *Tri Hita Karana* values through reading activities at home. By

introducing a literary work such as *The Lion, the Witch and the Wardrobe*, parents can teach their children about faith, empathy, and environmental responsibility in a fun and meaningful way. Through consistent example, positive habits, and a harmonious atmosphere, parents teach discipline, responsibility, and emotional and spiritual intelligence to children (Falhatunnisa & Santika, 2020; Puspytasari, 2022). Therefore, this study can serve as a guide for parents to find enjoyable and meaningful ways to teach life values to their children through shared reading of literary works.

1.6.2.4 Future Research

This study is expected to open new opportunities for future research on the works of C.S. Lewis, in particular, and on children's literature in general, especially those that focus on character education based on local wisdom. Future studies may combine *Tri Hita Karana* values with ethical, theological, or global character education theories. Moreover, this research may serve as a reference for comparative studies between Indonesian local values and universal values found in world literature. Research is understood as a scientific process to systematically discover, understand, and verify knowledge. Therefore, research not only broadens academic understanding and the development of science but also supports the improvement of learning quality and the application of knowledge for community well-being (Efendi et al., 2024).