CHAPTER I
INTRODUCTION

This chapter explains the research background, problem identification, problem limitation, problem formulation, research objectives, research significance, and definition of terms. All of these sections are arranged to provide an overview of the basis of the research implementation, the focus of the problem being studied, and the direction of the research to be carried out.

1.1 Background of Research

The phenomenon of moral decline among Indonesia's young generation is a serious challenge facing the world of education today. Cases such as bullying, violence in schools, intolerance, as well as disrespectful behavior of teachers shows a character crisis in community life (Abdillah et al., 2020; Redana & Mujiyono, 2023). This condition shows that education is not enough to focus on the development of cognitive abilities, but also needs to grow moral and spiritual awareness of students. Ki Hadjar Dewantara emphasizes that character education is the core of true education, because the purpose of education is to form human beings with morals, civilization, and noble personalities (Miranda et al., 2025). Therefore, character education is an essential component to build a generation that is not only intellectually intelligent, but also moral and of integrity in its social life.

One of the effective approaches to strengthen character education in Indonesia is through the integration of local wisdom values into the learning process. Local wisdom is a cultural heritage that contains high moral, social, and spiritual values, such as cooperation, tolerance, and social responsibility (Khusyairin et al., 2024). The application of these values in the world of education can support the creation of contextual and meaningful learning, as well as strengthen the nation's cultural identity. Research by Miranda et al. (2025) shows that children's stories based on local wisdom are effective in instilling the values of honesty, responsibility, cooperation, and love for the homeland. By incorporating the value of local wisdom in the curriculum, character education in Indonesia becomes more rooted in its own culture, as well as adaptive to global challenges.

One form of local wisdom that has universal educational value is the *Tri Hita Karana* philosophy from Balinese Hindu culture. This concept teaches three main harmonies, namely the relationship between humans and God (*Parahyangan*), the relationship between humans and others (*Pawongan*), and the relationship between humans and nature (*Palemahan*) (Redana & Mujiyono, 2023; Parta & Kusuma, 2023). *Tri Hita* Karana is not only a view in religious life, but also a value system that can be integrated in education to form spiritual, social, and ecological balance (Pramerta, 2023). The implementation of these values in the school environment can support the formation of religious character, foster empathy, and increase students' concern for the environment (Wimbawati et al., 2025).

Literary works also have an important role in character formation because they are able to convey moral values through imaginative language and evoke the reader's emotions. Literary works not only function as entertainment but also as educational media that can instill empathy, honesty, and responsibility (Miranda et al., 2025; Girsang et al., 2023). Through characters and storylines, students can learn various moral issues and understand the impact caused by every human action (Utami & Gandana, 2018). Literary learning in schools can help students develop moral awareness through the process of reflection on the human values raised in literary texts. Therefore, literary works can be uses as a means to develop character and social sensitivity in students.

Children's literature in the fantasy genre has its own strength in shaping characters because it presents moral messages through an imaginative world that is interesting to children. Fantasy stories can symbolize the struggle between good and evil, as well as feature characters who struggle to uphold moral values such as honesty, loyalty, and courage (Girsang et al., 2023; Utami & Gandana, 2018). By building empathy through imagination, children learn to understand human values deeply without feeling patronized. Children's literature can play a role in forming a positive character through stories that combine cultural wisdom with moral messages that are easy to understand by early readers (Miranda et al., 2025). Therefore, the fantasy genre plays an important role in shaping children's characters in a fun, reflective, and meaningful way.

The novel *The Horse and His Boy* by C.S. Lewis' fantasy works are one of the literary forms that are rich in moral values. The main character in this novel, Shasta, is the focus of this study because her journey reflects the process of building a strong character through life experiences full of struggle, courage, and sacrifice. Shasta is portrayed as a child who at first does not know who he is, but through a long and challenging journey, he learns about the meaning of honesty, faithfulness, and trust in divine power. Research by Suarniti (2019) shows that *The Chronicles of Narnia* series contains universal moral values such as wisdom, patience, honesty, and sacrifice that are in harmony with the principles of character education. These values are also reflected in the character of Shasta, who shows moral and spiritual growth throughout the story. This is in line with the philosophy of *Tri Hita Karana*, especially in the *Parahyangan* and *Pawongan* dimensions, which emphasizes the importance of building a harmonious relationship between humans and God and fellow humans. In this context, Shasta's character shows that fantasy literature not only contains universal values, but can also represent local values, including the teachings of harmony and balance that are the core of *Tri Hita Karana* philosophy (Parta & Kusuma, 2023).

Previous research has examined *The Chronicles of Narnia* from various perspectives, especially in terms of moral and social values. Through sociological analysis of the novel *The Lion, the Witch, and the Wardrobe*, Wahana & Johan (2022) found that the themes of struggle, sacrifice, and brotherhood not only form a series of stories, but also reflect the social and historical conditions that underlie the writing of the novel. Meanwhile, Muliani (2023) using the basic human value theory from Schwartz succeeded in identifying 24 fundamental values in the Narnia series precisely *the Lion, the Witch and the Wardrobe*, such as curiosity, enjoyment, authority, safety, belief, loyalty, bravery, love of challenge, ambition, helpfulness, forgiveness, independence, creativity, self-respect, success, capability, positive behavior, harmony, religion, tolerance, and wisdom. In addition, Suryadi & Dariyana (2022) focus on Lucy's character and highlight her role as a central figure who reflects empathy, courage, and willingness to sacrifice for the common good. However, these studies tend to focus on moral values in general or on certain characters without integrating local wisdom frameworks such as *Tri Hita Karana*

or examining character development through the stages of violation, punishment, and internalization.

Although several studies have examined moral values in children's literature, research specifically linking the values of *Tri Hita Karana* to character development in Western fantasy literature remains rare. This shows the need to conduct research that can bridge the values of local wisdom with global literary works. The values of *Tri Hita Karana* are basically universal because they emphasize the balance of the relationship between humans and God, fellow humans, and the environment. These values are also widely found in Western literary works that raise the themes of spirituality, cooperation, and concern for the environment. Therefore, the use of the value of *Tri Hita Karana* as an analysis framework in this study is considered relevant to examine literary works that come from different cultures.

In addition to containing rich moral values, the suitability of this novel as a reading material for children is also an important consideration. According to Shiao (2024), the novel *The Chronicles of Narnia*, especially *The Horse and His Boy*, is generally suitable for high school students, especially grade V students. This is supported by the Grade Level Equivalent (GLE) readability classification of 5.8, which shows that the difficulty level of the text is equivalent to the reading ability of grade V students in the final semester. In addition, the recommended age range of readers for the novel is 6-12 years old.

Based on the description above, it can be concluded that moral challenges in Indonesia need to be responded to through strengthening character education that is contextual and based on local culture. The integration of local wisdom values, such as *Tri Hita Karana,* with literary learning media, especially fantasy children's literature, is an innovative strategy to instill moral, spiritual, and social values in students. Works such as *The Horse and His Boy* not only enrich literary insights, but also become a reflective means to internalize life values that are in line with the teachings of harmony and balance in *Tri Hita Karana*. Therefore, this research is important to show how children's literature can be used as an effective instrument in character education based on local wisdom.

1.2 Problem Identification

In recent years, social changes show a tendency for a decline in moral values among children and teenagers in Indonesia. Many young people still exhibit behavior that does not fully reflect politeness, caring, or responsibility. This shows that local wisdom values, such as *Tri Hita Karana,* have not been fully applied in daily life. In today's digital era, the opportunity to learn the values of *Tri Hita Karana* is actually easier to find through various forms of education and entertainment, including stories. Literary works, especially children's novels, can be a fun and creative means to instill moral, social, and spiritual values. However, not all stories reflect the values contained in the concept of *Tri Hita Karana*. Therefore, it is important to research children's literary works to ensure their compatibility with character education.

One of the interesting characters to study is Shasta in the novel *The Horse and His Boy* by C. S. Lewis. The character of Shasta is depicted through a long journey full of moral and spiritual meaning, reflecting the struggle of humans in achieving harmony with God (*Parahyangan*), others (*Pawongan*), and nature (*Palemahan*). Until now, there has been no research that clearly reveals the values of *Tri Hita Karana* in Shasta's character. Therefore, this study aims to identify and analyze the values of *Tri Hita Karana*, which are reflected in the character of Shasta, to support character education based on local wisdom through children's literature.

In addition, most of the previous research discussed more moral values in the Narnia series in general or only highlighted certain characters without systematically using the *Tri Hita Karana* value framework. Research that specifically examines character development through the stages of violation, punishment, and internalization in relation to the values of *Tri Hita Karana* in the Shasta character is still very limited. Therefore, this study seeks to fill the gap by providing a more focused and in-depth analysis of the development of Shasta's character based on the values of *Tri Hita Karana*.

1.3 Limitations of the Study

This research only focuses on the character of Shasta in the novel *The Chronicles of Narnia: The Horse and His Boy* by C. S. Lewis. The analysis is

focused on the behavior or actions carried out by the characters by considering the plot, setting, and atmosphere of the story in order to reveal the embodiment of *Tri Hita Karana* values in it.

1.4 Research Question

Based on the background description, this research focuses on the study of *Tri Hita Karana* values which are reflected through the actions and behavior of the Shasta character in the novel *The Chronicles of Narnia*: *The Horse and His Boy* by C. S. Lewis. Furthermore, this research is directed to answer several main problem formulations that become guidelines in the analysis process.

1. How are *Parahyangan* values reflected in Shasta's characterization in The Horse and His Boy by C.S Lewis?
2. How are *Pawongan* values reflected in Shasta's characterization in The Horse and His Boy by C.S Lewis?
3. How are *Palemahan* values reflected in Shasta's characterization in The Horse and His Boy by C.S Lewis?

1.5 Research Objective

Referring to the formulation of the problem that has been explained before, this study aims to examine and analyze the values of *Tri Hita Karana* which are reflected in the behavior of the character Shasta in the novel *The Chronicles of Narnia: The Horse and His Boy* by C. S. Lewis. In more detail, this research aims to achieve several research objectives as follows:

1. To elaborate on the *Parahyangan* values reflected in Shasta's characterization in The Horse and His Boy by C.S Lewis.
2. To elaborate on the *Pawongan* values reflected in Shasta's characterization in The Horse and His Boy by C.S Lewis.
3. To elaborate on the *Palemahan* values reflected in Shasta's characterization in The Horse and His Boy by C.S Lewis.

1.6 Significance of the Study

The significance of this research lies of how the results can provide benefits and contribute to various fields of study. This research is expected to have theoretical and practical use**.**

1.6.1 Theoretical Significance

From the theoretical side, this research is expected to add to and enrich the development of several theories as follows:

1.6.1.1 Literary Analysis

Literary analysis focuses on understanding how elements in literary works, such as theme, characters, plot, settings, point of view, tone, and style, interact with each other to form a unity of meaning. Kennedy & Gioia (1995) explains that the theme is the main idea that unites the whole story, while Gill (1995) emphasizes that intrinsic elements are interrelated and support each other in forming the meaning of a literary work. In this study, literary analysis is applied through a structural approach to reveal how the values of *Tri Hita Karana* are reflected in the interaction between characters, settings, and events in the novel. Thus, this research contributes to the study of literature through the combination of structural theory with character education based on local wisdom values.

1.6.1.2 English Language Learning

According to Nunan (1991), effective language learning occurs when students are actively involved in meaningful communication using authentic materials. In this context, literary works can serve as authentic sources that introduce students to the use of real language and cultural values. Through stories, learners can develop reading, speaking, listening, and writing skills in a fun and meaningful learning context. The process also supports the improvement of language skills as well as encourages their learning motivation. Thus, this research provides a theoretical contribution to the development of literature-based English language learning, especially in the utilization of narrative texts as a medium to integrate language learning and character education simultaneously.

1.6.1.3 Literacy

The study of literacy in the context of EFL highlights the process of learning English in Indonesia that takes place in an environment when English has not yet become the main means of communication in daily life. According to Sukandi & Syafar (2018), literacy in the context of EFL Indonesia involves students in meaningful and authentic activities to develop reading and writing skills in foreign languages. Children's literacy becomes the foundation for the development of literacy skills at a higher level because it plays a role in shaping learners' skills to understand, interpret, and use language in communication. Through reading literary works and other authentic texts, students not only develop language competence, but also expand cultural horizons and reflective skills. Both aspects help them connect local values with global communication needs in English.

1.6.1.4 Ethnopedagogy

In the field of ethnopedagogy, local wisdom-based education is seen as a holistic learning practice that is culturally oriented by integrating values, norms, and traditions into the educational process. Ethnopedagogy recognizes cultural diversity and local knowledge as important sources of learning, and emphasizes the importance of multiculturalism, community involvement, and experiential learning (Pattiasina et al., 2025). This approach aims to develop students' character, cultural awareness, and identity, while encouraging inclusive and meaningful education. In addition, the application of ethnopedagogy in primary education strengthens the relationship between schools and local communities, making learning more relevant to the cultural environment of students and contributing to the preservation of local wisdom.

1.6.2 Practical Significance

This research is expected to be able to provide practical benefits for various parties, including students, educators, parents, and researchers in the future.

1.6.2.1 Students

For students, this research emphasizes the importance of character education in supporting students' moral understanding and the development of their reading skills. Mawaddah et al. (2025) explains that learning that instills character values such as discipline, responsibility, and empathy can increase students' motivation to learn and moral awareness. Through the internalization of these values, students not only show better learning outcomes but also have the ability to behave positively in their social environment. Thus, character education plays an important role in forming a generation that is intelligent and has integrity. In addition, the results of character analysis in this study can help students understand the values of *Tri Hita Karana* through guided reading activities, character discussion, and reflection of moral values from the actions of the characters in the story. Thus, story reading activities are not only used as a means of entertainment for learners, but also as a medium to understand character values as well as improve reading skills in English.

1.6.2.2 Teachers

For teachers, the results of this research can be one of the references in integrating character values into the learning process. Teachers act as facilitators and role models who help students understand and apply moral values in academic activities. According to Mawaddah et al. (2025) the success of character education in schools is highly dependent on teachers' competence in designing meaningful, contextual learning experiences and fostering a sense of social responsibility. Therefore, the results of this research can be used as a reference for teachers in developing value-based learning strategies that can balance students' cognitive and affective aspects. More practically, the results of this research can be used by teachers as a reference in designing story-based learning activities, such as co-reading activities, character discussion, role-play, and reflection on moral values based on the actions of the characters in the story. The results of this analysis can also be used as an example by teachers in integrating the values of *Tri Hita Karana* into English learning, especially in reading activities and strengthening character education. In its application in the classroom, teachers can adjust the use of this

novel with ability level, for example, by using a simplified version, a summary of the story, or a selection of certain parts that match the students' level of understanding.

1.6.2.3 Parents

This research also provides practical benefits for parents, because it shows the importance of the role of the family in strengthening children's character education. Selasih & Sudarsana (2018) emphasizes that the active involvement of parents in instilling moral values in the family environment has a great contribution to the success of education at school. Parents can support this process by setting a real example in daily life and creating a family environment that is conducive to the development of positive attitudes for children. Collaboration between school and family is key in instilling noble values consistently, both in the classroom and at home. The results of this research can also be used by parents as material in guided reading at home. Parents can use the results of character analysis as a guide to discuss the moral values that appear in the story, so that children can understand the meaning of the character's behavior and associate it with daily life.

1.6.2.4 Future Research

For the next researcher, this study opens the opportunity to develop a study of character education based on local wisdom and its implementation in the context of modern learning. Sutriani (2025) states that research on character education still has a wide scope to be studied further. Further research can examine the effectiveness of applying values such as *Tri Hita Karana* in shaping student behavior that is in harmony with God, others, and the environment. Thus, the results of this research are expected to be a foothold for future studies in strengthening culturally and contextually relevant character education. In addition, further research can develop a literature-based learning model that specifically integrates the values of *Tri Hita Karana* in English learning activities, so that its effectiveness can be tested in improving literacy skills and character formation of students.