



Edmund Pevensie’s Violation of *Pawongan* Values in *The Lion, the Witch, and the Wardrobe* by C.S. Lewis

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Abstract

Pawongan in *Tri Hita Karana* is a universal value that functions as a foundation for character education, particularly in shaping children to behave ethically and develop social awareness. Introducing positive values through *Pawongan*-based character education is not enough, because children also need to be introduced to actions that violate *Pawongan* values, so that they know which actions are wrong and as guidance for not doing those actions. This study aims to introduce these violating actions through an analysis of Edmund Pevensie's characterization in *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis that violates *Pawongan* values. This study used an interactive qualitative data analysis model by Miles, Huberman, and Saldana (2014), which includes data collection, data condensation, data display, and conclusion drawing and verification. The results of the study showed that Edmund Pevensie violates *Pawongan* values through selfish, betrayal, bullying, and dishonesty actions towards his siblings, which have an impact on damaged social relationships and decreased trust given by his siblings. This research is expected to enrich local wisdom-based character education in children's literature and encourage future research to explore further world literary works that contain local values.

Keywords: Character Education, Characterization, Children’s Literature, *Pawongan*

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1. Introduction

Local wisdom refers to values that grow from the experiences and culture of a community, which are reflected in ways of thinking, behaving, and actions as guidelines for living together in society (Suwastini et al., 2018). One of the local wisdoms that has developed in Balinese society is *Tri Hita Karana*, a local wisdom that originates from Sanskrit. The word *Tri* means three, *Hita* means happiness and well-being, and *Karana* means cause (Pendit, 2009). Therefore, *Tri Hita Karana* means three causes of happiness and well-being. *Tri Hita Karana* consists of three main dimensions, including *Parahyangan* (harmony between humans and God), *Pawongan* (harmony among humans), and *Palemahan* (harmony between humans and nature) (Parmajaya, 2018; Atmadja, 2019; Swebawa, 2021;



Suryawan et al., 2022). These values of *Tri Hita Karana* have become an important life philosophy in Balinese society that teaches people to live in balance in religious, social, and environmental life.

Tri Hita Karana is not only a life philosophy among Balinese people, but also a universal value that can be applied in many cultures and societies as a foundation for a comfortable, harmonious, and peaceful life (Dantes et al., 2020). As a universal value, *Tri Hita Karana* is widely used as a foundation in many fields, especially in the education field, which serves as a foundation for character education (Suastini & Sumada, 2022). *Tri Hita Karana* is very relevant for character education because the *Tri Hita Karana* concept teaches to live in harmony through unity, ethics, moral values, and increasing harmony among all of God's creations (Sedana et al., 2022; Darmika et al., 2022). By learning and implementing the values of *Tri Hita Karana*, children are guided not only to have good religious attitudes and care for the environment, but also to develop good social attitudes. These social attitudes include honesty, empathy, cooperation, integrity, responsibility, nationalism, and concern for others (Dharma et al., 2023; Redana & Mujiyono, 2023). In this context, *Pawongan* plays an important role because it focuses on relationships among humans. Character education based on *Tri Hita Karana*, especially *Pawongan values*, helps students become socially balanced individuals.

However, teaching *Pawongan* values to children is not only about teaching the internalization of *Pawongan* values. It is also important to introduce children to behaviors or actions that go against and violate *Pawongan* values. This is important because it introduces the right and wrong actions, so that the children will understand and know what they should not do. According to Lickona (1991), character education has three main aspects to strengthen the character: *knowing the good*, *desiring the good*, and *doing the good*. In *knowing the good*, children are taught and learn about right and wrong. In *desiring the good*, children learn to love good values and want to behave well. In *doing the good*, children practice good behavior in real life (Munawarsyah et al., 2024; Aryawan et al., 2023). Therefore, introducing violations of *Pawongan* values is also important so children can use them as a guide in their actions and behavior.

To introduce the actions that violate *Pawongan* values, it is needed a good and enjoyable medium. One effective medium is children's literature. Children's literature is literature written for children and presents topics that are interesting and suitable for their world (Tomlinson & Lynch-Brown, 2002; Barone, 2011). Children's literature functions as a mirror that reflects the children's personal lives, and as a window to see others' lives (Bishop, 1997). One effective form of children's literature is the novel (Suwastini et al., 2023). A novel is a creative construction built by the author through language that answers two human needs, including the desire for fantasy and entertainment, and the need for insight into reality (Gill, 1995; Boulton, 2014). A novel is built by several elements, one of which is character. A character is the person or figure in a literary work that can be seen as an imaginary person who lives in the story (Gill, 1995; Kennedy & Gioia, 1995). In literature, characters are understood by the reader through characterization, which is the way of author to present the character as realistic (Gill, 1995; Boulton, 2014; Abrams, 2013). Through the characterization of character, the children can learn about good values and also actions that go against social values, especially *Pawongan* values.

One character who shows the actions that go against social values is Edmund Pevensie in *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis. This novel is the first book of *The Chronicles of Narnia*, published in 1950, and is known as one of the best children's fantasy novels (Bella et al., 2023). The story tells about four Pevensie siblings who entered Narnia through a magic wardrobe, and they became kings and queens after helping Aslan and the creatures of Narnia defeat the White Witch

(Suwastini et al., 2020). Edmund is one of the Pevensie siblings, and previous studies have discussed Edmund Pevensie and found that he experiences character development and has several characteristics. At the beginning of the story, Edmund is shown as a selfish, jealous, arrogant, and hateful boy. He betrayed his siblings because he served the evil White Witch. However, after facing the consequences of his actions, Edmund changed and became a better person, brave, willing to sacrifice, and caring towards his siblings and the creatures of Narnia (Gravita, 2016; Kusuma, 2017; Junafiah & Abdulrahman, 2019; Hidayat, 2024).

Based on these findings, most previous studies only focused on Edmund’s characteristics and character development in *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis. No study specifically analyzes Edmund’s violation of *Pawongan* values. Therefore, this study aims to analyse how the characterization of Edmund Pevensie violates *Pawongan* values at the beginning of *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis. This study not only introduces actions that are wrong and should not be done for children, but also enriches the study of the local wisdom *Tri Hita Karana* values contained in international literary works.

2. Method

This study aims to analyze how the characterization of Edmund Pevensie violates the *Pawongan* values in *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis. In the method of data analysis, this study uses interactive qualitative data analysis by Miles, Huberman, and Saldana et al (2014), which means all the stages of this method are processed simultaneously, which consist of data collection, data condensation, data display, and conclusion drawing and verification. The illustration of this method is presented in the following figure:

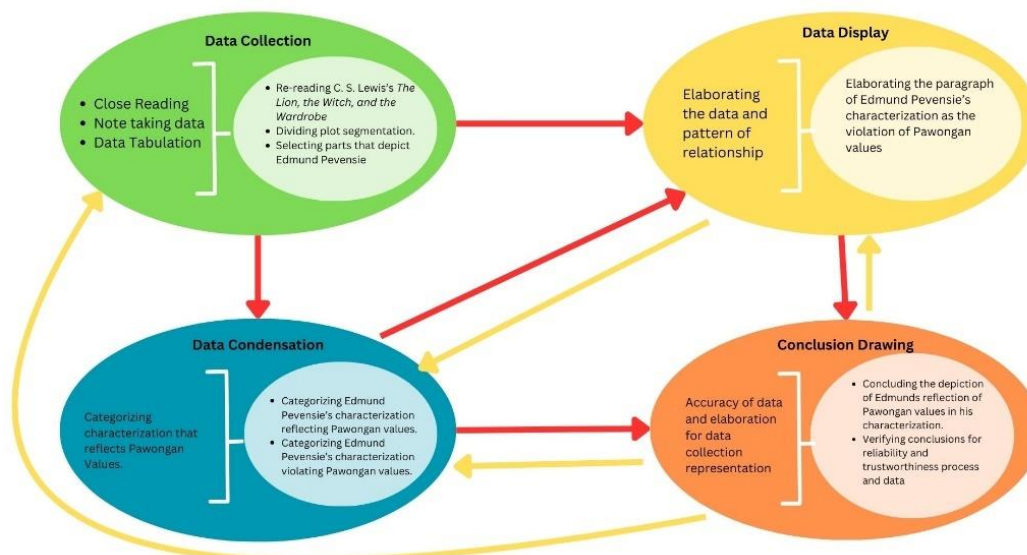


Figure 1. Adaptation of the Interactive Qualitative Data Analysis by Miles, Huberman, and Saldana et al (2014)

Figure 1 shows that the data collection, data condensation, data display, and conclusion drawing are conducted simultaneously. In the data collection, the researcher will collect the data through close reading of *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis, note-taking the important



information, especially related to Edmund Pevensie, and dividing the story into several parts or sequences that break the entire story into smaller units (Suwastini, 2018). A sequence is the main event in a story, and each sequence consists of several sub-sequences that show detailed events (Bella et al., 2023). Then the sequences selected and chosen that present Edmund Pevensie. Data condensation and data display are carried out simultaneously. In data condensation, the researcher categorizes the data of Edmund Pevensie that reflects the violation of *Pawongan* values through Edmund's characterization. At the same time, the researcher elaborates the result of data condensation through descriptive explanation in the data display. In conclusion drawing and verification, the data and the result are ensured to ensure they are accurate and rechecked to confirm that every part is related to Edmund Pevensie and the violation of *Pawongan* values until the data is saturated.

3. Findings

This study aims to analyze how the characterization of Edmund Pevensie violates the social values of *Pawongan* in *The Lion, the Witch, and the Wardrobe* novel by C.S. Lewis. In general, a violation is understood as a deliberate deviation from established rules, guidelines, or standards, which can have detrimental consequences for individuals and the surrounding social environment (Zhou et al., 2024). In the *Pawongan* context, violation refers to the actions or behavior that go against the principles of *Pawongan*, which emphasize the harmony between humans through care for others, empathy, honesty, responsibility, and not hurting others (Atmadja, 2019; Pawang & Sumarni, 2024).

At the beginning of *The Lion, the Witch, and the Wardrobe* story, Edmund Pevensie is shown as a character who is in conflict and violates social values through his selfishness, betrayal, dishonesty to his siblings, and bullying of Lucy. These actions reflect the violation of *Pawongan* values because Edmund is ignoring the teaching of harmony with others. As a result of this behavior, Edmund not only caused suffering and harm to those around him but also damaged the trust and social bonds that are at the core of *Pawongan* values. After the data was collected and analyzed systematically using an interactive qualitative analysis method by Miles, Huberman, and Saldana (2014), the findings regarding Edmund Pevensie's violations of *Pawongan* values are recapitulated in the following table.

Table 1. Recapitulation of Edmund Pevensie's Violation of *Pawongan* Values

No	Types of Violation	Appearance	Frequency
1	Selfish	4g, 4h, 8g	3
2	Betrayal	5c, 8b, 8h	3
3	Bullying	4j, 5c	2
4	Dishonest	3i, 4b	2
Total of Sub-Sequences			10

The table above shows that Edmund Pevensie violated *Pawongan* values through four main violations, namely selfishness, betrayal, bullying, and dishonesty. Of these four violations, selfishness and betrayal appeared most frequently, each appearing in three sub-sequences, while dishonesty and bullying appeared with equal frequency, appearing in two sub-sequences. These violations will be discussed in the next section.

4. Discussions

a. Edmund's Selfish Desire for Personal Satisfaction

Selfishness is a behavior characterized by prioritizing personal interests and goals without considering the interests and safety of others (Omambia, 2025). This attitude contradicts the principle



of *Pawongan* in the *Tri Hita Karana* concepts, which emphasizes the importance of caring and loving behavior toward others, because humans truly live side by side with others (Pawang & Sumarni, 2024; Sudarma, 2025). This view is in line with the concepts of *Vasudeva Kutumbhakan*, which means “all are family,” so that every individual is expected to take care of each other and not be selfish (Agung et al., 2024).

In *The Lion, the Witch, and the Wardrobe* story, Edmund’s selfish actions are apparent in several sub-sequences, namely 4g, 4h, and 8g. In sub-sequence 4g, Edmund shows his selfishness when he agrees to the White Witch’s command to bring his siblings to her in exchange for Turkish delight and the promise of becoming king. This is evident in his statement, “‘I’ll do my best,’ said Edmund” (C.S. Lewis, *The Lion, the Witch, and the Wardrobe*, 1950: 23). This statement shows Edmund’s willingness to obey the White Witch’s orders for the sake of his personal ambitions, namely worldly pleasures and power. This attitude reflects selfishness because Edmund prioritizes his own gain over the safety of his siblings, in line with statement of Mulyadi (2019) who explain that selfish actions are oriented towards personal interest and place oneself above others.

Edmund’s selfishness also continues in sub-sequence 4h when he only thinks again about Turkish Delight, even though he knows that the White Witch is a dangerous figure, as shown in the excerpt below:

Excerpt 1 : “Edmund was already feeling uncomfortable from having eaten too many sweets, and when he heard that the Lady he had made friends with was a dangerous witch he felt even more uncomfortable. But he still wanted to taste that Turkish Delight again more than he wanted anything else.”

(C.S. Lewis, *The Lion, the Witch and the Wardrobe*, 1950: 24)

The excerpt above shows that Edmund ignored Lucy’s previous warnings about the White Witch’s evil. His desire for Turkish Delight leads him to ignore the dangers that could threaten himself and his siblings. This action reflects selfishness, defined as the drive to achieve personal gain without considering the consequences that harm others (Furqon, 2022). For the sake of Turkish delight, Edmund did not care about the danger that would befall him and his siblings.

Edmund’s selfishness peaked in sub-sequence 8g, when he returned to the White Witch and revealed the whereabouts of his siblings at Beavers’s house, as shown in:

Excerpt 2 : “‘Please, your Majesty,” said Edmund, “I’ve done the best I can. I’ve brought them quite close. They’re in the little house on top of the dam just up the river with Mr and Mrs Beaver.””

(C.S. Lewis, *The Lion, the Witch and the Wardrobe*, 1950: 57)

The excerpt above shows that Edmund was willing to do anything to get Turkish Delight and fulfill the White Witch’s wishes, even if it meant sacrificing his family’s safety. This is in line with the views of Putri & Armariena (2019), who state that selfish individuals place themselves at the center of their life goals and tend to ignore the suffering of others, including those closest to them. In this context, Edmund’s selfishness reaches an extreme level because he consciously endangers the lives of his siblings for material satisfaction and the illusion of power.

These actions show that Edmund has violated the *Pawongan* value in *Tri Hita Karana*. The *Pawongan* value emphasizes balance and harmony in human relationships through love, mutual cooperation, and social responsibility. However, Edmund has shown the opposite behavior: he ignores



togetherness, sacrifices trust, and puts personal pleasure above family values. From a *Pawongan* perspective, such actions disrupt the harmony between humans because they are based on personal interests rather than devotion and care. Therefore, Edmund's selfish attitude reflects the disharmony within humans who are unable to balance their personal desires with their social obligations towards others.

b. Edmund's Betrayal of the Pevensie

Betrayal can be understood as an act of violating or reneging on the trust placed in one by another person for personal gain. This act can take various forms, such as manipulation, impatience, or other behaviors that ultimately harm the people who previously placed their trust in the betrayer (Rachman, 2010). In various cultures and throughout human history, betrayal has consistently been viewed as a violation of fundamental values such as trust, loyalty, and integrity, both in personal relationships and in a broader social context (Chandra et al., 2025). From the *Pawongan* perspective, betrayal is a violation of values because it destroys trust between individuals and causes disharmony in social relationships. *Pawongan* emphasizes the importance of maintaining harmony, honesty, and trust in human interactions in order to create balance in life among fellow human beings (Sila, 2024). Edmund's betrayal of his siblings is described in several sub-sequences of the story, particularly in sub-sequences 5c, 8b, and 8h. These sub-sequences show how Edmund gradually violated the trust and loyalty he should have maintained toward the Pevensie family. The process of betrayal begins to become apparent when Edmund betrays Lucy's trust by revealing the existence of Narnia to his siblings, as shown in the following excerpt.

Excerpt 3 : *'And Edmund gave a very superior look as if he were far older than Lucy (there was really only a year's difference) and then a little snigger and said, "Oh, yes, Lucy and I have been playing - pretending that all her story about a country in the wardrobe is true. just for fun, of course. There's nothing there really."' 'Poor Lucy gave Edmund one look and rushed out of the room.'*

(C.S. Lewis, *The Lion, the Witch and the Wardrobe*, 1950: 27)

The excerpt above shows verbal and moral betrayal. Previously, Lucy believed that Edmund would support her in convincing Peter and Susan about the existence of Narnia. However, Edmund humiliated her in front of their siblings by pretending that Lucy's story was just a joke. This betrayal not only destroyed Lucy's trust but also humiliated and isolated her emotionally. This is in line with the understanding that betrayal is an act of disloyalty, deceit, and breaking of promises (Muhtadin & Murniasih, 2018).

Edmund's betrayal is also reflected in sub-sequence 8b when Edmund quietly leaves the Beavers' house to go to the witch's castle, as shown in:

Excerpt 4 : *'And then he had listened until Mr Beaver told them about Aslan and until he had heard the whole arrangement for meeting Aslan at the Stone Table. It was then that he began very quietly to edge himself under the curtain which hung over the door. For the mention of Aslan gave him a mysterious and horrible feeling just as it gave the others a mysterious and lovely feeling.'*

(C.S. Lewis, *The Lion, the Witch and the Wardrobe*, 1950: 53)



The excerpt above shows that Edmund's betrayal escalated into behavioral betrayal. He secretly left his siblings and the Beavers to meet the White Witch after hearing about Aslan. This decision is not merely an escape but a form of betrayal of his loyalty to his siblings and friends. This action reveals the manipulative aspect of betrayal: Edmund used the information of his siblings for his own personal gain. According to Rachman (2010) and Muhtadin & Murniasih (2018), betrayal is related to "disloyalty and conflict with moral commitments," which is reflected in Edmund's actions that violated the trust of Beaver and his siblings. In *Pawongan* values, this action violates the principles of cooperation and social responsibility towards fellow human beings because Edmund chose his own interests over the collective interests.

The peak of Edmund's betrayal is depicted in sub-sequence 8h, when Edmund managed to meet the witch and then reveals the whereabouts of the Pevensies to her, as shown in:

Excerpt 5 : *"Please, your Majesty," said Edmund, "I've done the best I can. I've brought them quite close. They're in the little house on top of the dam just up the river with Mr and Mrs Beaver."*

(C.S. Lewis, *The Lion, the Witch and the Wardrobe*, 1950: 57)

The excerpt above shows the height of Edmund's betrayal, betrayal with harmful consequences. He gave information about the location of his siblings to the White Witch, fully aware that his actions could endanger them. This betrayal is no longer just a lie or an escape, but has become a collaboration with an evil party to sacrifice others for personal gain, namely the desire to obtain Turkish Delight and the position of king. This behavior is in line with Rachman (2010), who states that betrayal is a manipulative act that is oriented towards personal gain and ignores the suffering of others. In the context of *Pawongan*, this action violates basic human values because it eliminates empathy and love for others. Edmund fails to show harmonious behavior and prefers an egoistic path that causes suffering to others.

c. Edmund's Dishonesty toward Pevensie

Dishonesty is the opposite of honesty, namely, behavior that involves lying, lack of transparency, and violation of the truth that should be revealed as it is (Fitriyani, 2021). In the context of the *Pawongan* values in *Tri Hita Karana*, dishonest behavior is highly contradictory, because *Pawongan* emphasizes the importance of establishing harmonious relationships between fellow human beings through honesty, openness, and trustworthiness in words and actions (Reditiasari et al., 2023). The value of honesty in *Pawongan* is not only a moral foundation for social interaction, but also reflects humanity's responsibility to maintain balanced relationships with others. However, in *The Lion, the Witch, and the Wardrobe*, Edmund exhibits dishonest behavior that is clearly evident in sub-sequences 4j and 5c.

Edmund's first dishonest act is seen in sub-sequence 4j, when he hides the truth that he has met the White Witch. Because of his desire to enjoy Turkish Delight again, Edmund chooses not to admit Lucy's words and asks Lucy not to believe the news about the White Witch's danger. This is shown in the following excerpt:

Excerpt 6 : *'But Edmund secretly thought that it would not be as good fun for him as for her. He would have to admit that Lucy had been right, before all the others, and he felt sure the others would all be on the side of the Fauns and the animals; but he was already*



more than half on the side of the Witch. He did not know what he would say, or how he would keep his secret once they were all talking about Narnia.'

(C.S. Lewis, *The Lion, the Witch and the Wardrobe*, 1950: 25)

The excerpt above shows that Edmund consciously hid the facts for his own personal gain. He knew that Lucy was telling the truth, but he refused to admit it because he was afraid of losing the opportunity to get sweet treats from the White Witch. This behavior is a form of dishonesty that illustrates manipulation and pretense to maintain personal interests, as explained that dishonesty is the act of hiding or distorting facts for a specific purpose, either for personal gain or to avoid social consequences (Istikhoma et al., 2024).

Edmund's dishonesty continues in sub-sequence 5c, when he lied to Peter and Susan. In this situation, Lucy hopes that Edmund will help convince her two siblings that Narnia really exists. However, Edmund instead humiliates Lucy by denying the truth and pretending that the story of Narnia is just their imagination, as shown in the excerpt below,

Excerpt 7 : *'And Edmund gave a very superior look as if he were far older than Lucy (there was really only a year's difference) and then a little snigger and said, "Oh, yes, Lucy and I have been playing - pretending that all her story about a country in the wardrobe is true. just for fun, of course. There's nothing there really."'*

(C.S. Lewis, *The Lion, the Witch and the Wardrobe*, 1950: 25)

The excerpt above shows a form of betrayal of Lucy's trust. Edmund deliberately lied in front of his siblings in order to maintain his reputation as being more rational and powerful than Lucy. He chose to lie as a tool to maintain his self-image, rather than the truth. This is in line with the definition of dishonesty as the act of conveying something untrue with the aim of deceiving, covering up facts, or protecting one's ego (Wulandari et al., 2024).

Edmund's dishonest behavior clearly violates the *Pawongan* value in *Tri Hita Karana*, which guides humans to always be honest and trustworthy in their words, actions, and work (Agung et al., 2024). Edmund's dishonesty not only damages his relationship with Lucy but also illustrates the disharmony in human relationships. His attitude shows how ego and personal interests can destroy trust and undermine the human values that are at the core of *Pawongan* teachings.

d. Edmund's Bullying Toward Lucy

Bullying is a form of oppression that is carried out repeatedly, both physically and psychologically, by someone who has power or superiority over a weaker person (Farrington, 1993). Bullies are generally aggressive, impulsive, and confident, while victims usually feel anxious, depressed, helpless, and lose their self-confidence (Rettew & Pawlowski, 2016). In a social context, this kind of behavior not only causes emotional harm but also creates disharmony in human relationships. Therefore, bullying is contrary to the value of *Pawongan* in the *Tri Hita Karana* teaching, which emphasizes the importance of harmony and caring for fellow human beings (Maelani, 2024).

In the novel *The Lion, the Witch, and the Wardrobe*, Edmund's bullying behavior is reflected in sub-sequences 3i and 4b. In subsequence 3i, Edmund verbally mocks Lucy after his sister recounts her experience of entering the world of Narnia. His actions are shown in the following excerpt:



Excerpt 8 : *“He sneered and jeered at Lucy and kept on asking her if she'd found any other new countries in other cupboards all over the house. What made it worse was that these days ought to have been delightful. The weather was fine and they were out of doors from morning to night, bathing, fishing, climbing trees, and lying in the heather. “*

(C.S. Lewis, *The Lion, the Witch and the Wardrobe*, 1950: 17)

The excerpt above shows that Edmund's actions constitute verbal bullying, as they involve mockery and insults directed at Lucy. Etymologically, the word bully means a bully or someone who harasses the weak. Bullying is defined as the act of disturbing or obstructing others (Fitri et al., 2023). Edmund took advantage of his dominant position as the older brother to humiliate Lucy, whom he considered weak and easy to mock. These actions caused Lucy to suffer emotionally, especially since she did not receive support from her siblings, which is the effect of verbal bullying (Maalikh et al., 2024).

Edmund's bullying did not stop there. He even deliberately got into the closet to mock Lucy further in sub-sequence 4b, as described in the following excerpt:

Excerpt 9 : *'Now the steps she had heard were those of Edmund; and he came into the room just in time to see Lucy vanishing into the wardrobe. He at once decided to get into it himself - not because he thought it a particularly good place to hide but because he wanted to go on teasing her about her imaginary country.'*

(C.S. Lewis, *The Lion, the Witch and the Wardrobe*, 1950: 17)

The excerpt above shows the presence of repeated oppression as defined in bullying theory, according to Farrington (1993). Edmund consciously repeated his mocking behavior for personal satisfaction and pleasure, as he stated that the purpose of bullying is often to gain satisfaction or a feeling of power over others (Yamin et al., 2019). Based on the above description, it can be concluded that Edmund's bullying of Lucy is a serious violation of the *Pawongan* value in the *Tri Hita Karana* teaching. *Pawongan* teaches harmonious relationships between people based on empathy, respect, and moral responsibility towards others. However, Edmund repeatedly treated Lucy with contempt, without considering her feelings or dignity. Thus, Edmund's behavior not only caused Lucy suffering but also created social disharmony that is contrary to the teachings of *Pawongan*.

Overall, the findings of this study indicate that Edmund's violation of *Pawongan* values is demonstrated through several behaviors, namely selfishness, betrayal, dishonesty, and bullying. Among the four findings of *Pawongan* violations, selfishness is the most dominant attitude and forms the basis for the other actions. Edmund consistently puts his personal interest first in order to obtain the Turkish Delight promised by the White Witch. This situation causes him to act harshly towards Lucy for his own satisfaction and to betray and lie to his siblings in order to fulfill his desire for Turkish Delight. As a result, the social relationships that should have been built on care and trust become disharmonious. From the perspective of *Tri Hita Karana*, Edmund's behavior reflects a failure to internalize the values of *Pawongan*, because human relationships are seen not as moral bonds, but as a means to fulfill personal desires. In the discussion section, interpret the findings in the context of your research questions and the existing literature. Begin by summarizing the key results and explaining their implications. Discuss how your findings align with or differ from previous studies, providing possible explanations for any discrepancies. Address the limitations of your study, acknowledging any factors that may have



influenced the results. Suggest areas for future research and consider the practical applications of your findings. Conclude by emphasizing the significance of your study and its contribution to the field. By effectively presenting and discussing your findings, you provide valuable insights and foster a deeper understanding of your research topic.

5. Conclusion and Suggestion

In *The Lion, the Witch, and the Wardrobe* novel, Edmund Pevensie violated *Pawongan* values through his selfishness, betrayal, bullying, and dishonest actions that damaged the relationship and trust that had been given by his Pevensie siblings. These actions clearly violate *Pawongan* values that emphasize good relationships with others, which should create harmony and happiness, not create division, loss, and disharmony. The results of this study contribute to the effectiveness of character education through children's literature, especially novels, in introducing actions that are contrary to *Pawongan* social values that can be used as a reference to not commit such violating actions. Teachers, educators, and parents can use the stories and behaviors of characters in novels as discussion material to help children understand actions that violate social values so that they can learn to avoid such behavior in their daily lives. This study also enriches the analysis of local wisdom values contained in world literature. Furthermore, future research is expected to expand the study by analyzing more works of world literature using a local wisdom perspective and examining not only violations of values, but also the process of internalizing these values in the behavior of characters.

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