

Values of *Tri Hita Karana*'s *Palemahan* in Roald Dahl's *The Twits*

Kadek Agina Purwanita

Universitas Pendidikan Ganesha
agina@undiksha.ac.id

Ni Komang Arie Suwastini*

Universitas Pendidikan Ganesha
arie.suwastini@undiksha.ac.id

Ni Wayan Surya Mahayanti

Universitas Pendidikan Ganesha
surya.mahayanti@undiksha.ac.id

I Nyoman Pasek Hadisaputra

Universitas Pendidikan Ganesha
hadi.saputra@undiksha.ac.id

I Putu Ngurah Wage

Myartawan

Universitas Pendidikan Ganesha
wmyartawan@undiksha.ac.id



*corresponding author

Abstract

*One of the impacts of globalization is the amount of waste that damages the environment. One of the Balinese local wisdoms that can serve as a guideline for protecting the environment is the concept of Palemahan. In some studies, the value of Palemahan has been shown to enhance students' environmental care attitudes. To make it more interesting, Palemahan can be taught through novels. This study analyses the internalisation of Palemahan values reflected in the non-human protagonist characters in the book *The Twits* by Roald Dahl. Using the qualitative approach of Miles, et al., (2014), this study identifies how animals, such as the Muggle-Wump monkey and birds, practice key aspects of Palemahan values. The results showed that Roly Poly implemented the value of helping other animals four times, educating other animals once, and collaborating with other animals twice. At the same time, the Muggle Wump character embodies Palemahan values by longing for a harmonious habitat, showing sympathy for other animals, and occasionally helping them. This study found that *The Twits* contains Palemahan values that students can learn. This education guides teachers to integrate Palemahan local wisdom values through the novel *The Twits*, aiming to improve students' environmental awareness and develop innovative, relevant teaching materials.*

Keywords: Children's Literature; Local Wisdom; *Palemahan* Values; Roald Dahl; *Tri Hita Karana*

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INTRODUCTION

Globalization has both positive and negative impacts, including the potential erosion of a nation's morals through the spread of foreign cultural values that diverge from local norms and ethics (Dewi, 2019). A concrete example can be seen from the increase in consumption and instant lifestyle that leads to the accumulation of excessive plastic waste. Based on data from the National Waste Management Information System (SIPSN) in 2024, approximately 13,773,422.77 tons of waste are not managed yearly in Indonesia (Elyana et al., 2024). People need to realize that if this condition continues, the impact on the sustainability of life in the future will be very significant. Efforts to address this problem can be initiated by instilling the concept of environmental protection from an early age (Suwastini et al., 2020a). Recognizing this urgency, the government has implemented several policies to tackle the problem, including character education in the education system. The government has included several environmental stewardship values in the character education curriculum. This policy originated from an 18-character education initiative that emphasized values in 2010, was updated to 5 core values in 2017, and is now implemented through the Pancasila Student Profile value as of 2021 (Khanadi et al., 2022; Suwastini et al., 2023a; Suwastini et al., 2020a). Character education is not only promoted in Indonesia, but has been known since the 1900s, and Thomas Lickona is considered the pioneer (Dalmeri, 2014). Lickona wrote numerous books on character education, and according to Lickona (1991), character education comprises three main elements: knowing goodness, loving goodness, and doing goodness.

These character education values are indirectly aligned with the concept of *Tri Hita Karana*, a local wisdom that is very relevant in Bali. *Tri Hita Karana*, comprising *Parahyangan* (the relationship between humans and God), *Pawongan* (the relationship between humans), and *Palemahan* (the relationship between humans and nature), are the three pillars of happiness and well-being (Atmadja, 2019). *Palemahan* values can be one alternative to instilling environmental care character values in children from an early age through formal education at school. Several studies have shown that applying *Palemahan* values can improve students' ecological care attitudes. Sari and Wulandari (2022) found an increase in this character in fifth-grade students at SD Negeri 2 Beringkit Belayu through *the practice of Tri Hita Karana*. In line with this, Ronny et al. (2021) stated that the implementation of the *Tri Hita Karana* teaching concept, including *Palemahan*, has developed students' ability to care for the environment. Similarly, Wardhani et al (2020) found that *Palemahan* can foster students' awareness of the importance of protecting the environment, thus encouraging their active role in environmental conservation and safety efforts at high schools in Bali. Therefore, the value of *Palemahan* is proven to increase students' ecological care attitudes.

However, along with the times, *Palemahan* values are not easily applied to students. An interesting approach to revive character education and *Palemahan* values is to utilize children's literature, especially novels, as a learning medium. Through narratives in the reading experience, children can develop a more profound moral understanding naturally and engagingly (Gui et al., 2020). Numerous studies have found that children's literature is an effective medium for learning and development (Suwastini et al., 2024; Suwastini et al., 2020b; Suwastini et al., 2023b; Suwastini et al., 2020c; Suwastini & Pratama, 2024). According to Murwaningsih et al., (2022), one of the tools that parents and educators can use to support

children in developing cultural values and character is children's literature. [Arafik \(2020\)](#) and [Ariyani et al. \(2025\)](#) argue that the meaning, messages, and values learned from children's books can be integrated into students' daily lives, with the teacher acting as a facilitator and guide. These findings confirm the potential of children's literature as an effective medium for character education, where teachers play a crucial role in helping students understand and apply these values in real-life contexts ([Agustini et al., 2025](#); [Wijaya et al., 2025](#); [Yudiarta et al., 2025](#)).

Given the great potential of children's literature in character building, it is essential to select works that are value-rich, engaging, and accessible to students. In this context, Roald Dahl is one of the world's leading children's book authors. His works are widely known and analysed from various perspectives, demonstrating their depth and relevance for different educational purposes. [Giovani et al. \(2014\)](#) examined the presence of religious, individual, and social-moral values in Roald Dahl's novel *Charlie and the Chocolate Factory* (1964). Similarly, [Nasiba and Ruzmatova \(2023\)](#) studied children's characters in the same novel showed that morality can be taught through children's literature, and these stories effectively promote positive moral values. Meanwhile, in *Danny The Champion of the World* (1975), [Nasser and Suhadi \(2022\)](#) found the values of honesty, responsibility, humility, and courage. Then, in the novel *The Witches* (1983), the values of curiosity, intelligence, cheerfulness, and courage were identified by [Suwastini et al. \(2022\)](#). [Suwastini et al. \(2021\)](#) found that the novel *Matilda* (1988) is educational for children and young women, creating awareness of gender equality, [Mahendrayani et al., \(2025\)](#) found *Matilda* contained a message about children's emotional development and teaching strategies. [Nuzulia \(2024\)](#) found Roald Dahl's *The BFG* to be an innovative and timeless classic of children's literature, characterized by unique language, complex characters, and profound themes that continue to inspire and educate across generations. Meanwhile, [Deborah \(2020\)](#) and [Zorgati \(2019\)](#) found that external evaluations and a humorous lexical creation approach were used in Roald Dahl's novel *The BFG*. Based on these studies, Roald Dahl's novels are suitable for teaching values.

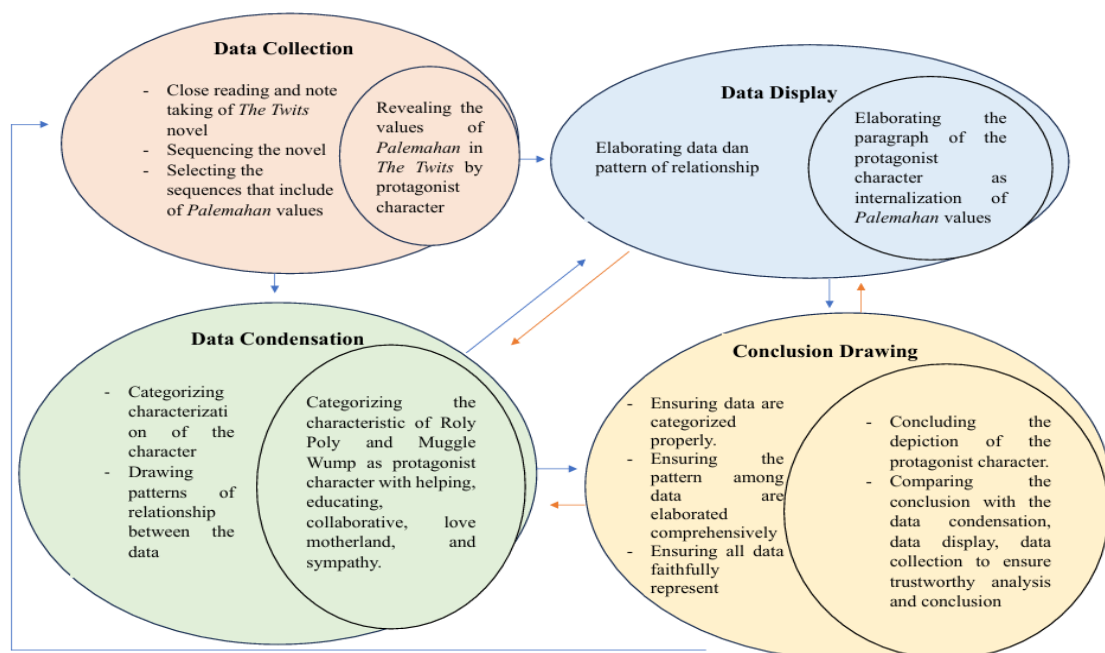
This research discusses Roald Dahl's *The Twits* (1980). Roald Dahl's *The Twits* tells the story of a cruel couple, Mr. and Mrs. Twits, who delight in torturing others, including their pet, Muggle-Wump, and his family. Eventually, however, the Roly-Poly bird comes along to help Muggle Wump break free from Mr. and Mrs. Twits' cruelty. With the cooperation of Muggle Wump, the Roly Poly bird, and the other birds, Mr. and Mrs. Twits eventually shrink and disappear. The animals can finally live freely and harmoniously. One interesting aspect of this novel is that the animal characters are not punished for their actions that led to Mr. and Mrs. Twit's disappearance and shrinkage, as they had committed violence to free themselves from Mr. and Mrs. Twit's cruelty. By not having Mr. and Mrs. Twits in the world, they indirectly prevent the abuse of other animals. Although *The Twits* does not explicitly implement good environmental values, the antagonistic characters, Mr. and Mrs. Twit, who are evil and unfriendly to their environment, are eventually punished. This point can serve as a lesson on how mistreatment will ultimately come back to its perpetrators. This argument aligns with the application of the *Palemahan* concept: if humans treat the environment well, they will have a positive impact on it.

Previous researchers have analyzed Roald Dahl's *The Twits* in several aspects. Previous researchers who examined this novel, [Overveldt \(2020\)](#), found that the evil character played by the main character was exaggerated to create good humour. Then, [Bilalia \(2018\)](#) found that Roald Dahl's short stories, including *The Twits*, illustrate the importance of the theory of needs and motivation for humans, animals, and others. A lack of research specifically identifies and analyzes the internalisation of Balinese local wisdom values, namely *Palemahan*, in children's literature. Most research on local wisdom in children's literature focuses on folklore or local children's literature. There is a need to examine how local wisdom can be identified or represented in literary works that are not explicitly derived from a particular culture. This research will analyze the *Palemahan* values exhibited by the protagonist characters in Roald Dahl's *The Twits* (1980).

METHOD

This research method employs a qualitative approach with content analysis, focusing on exploring the value of *Palemahan* within the concept of *Tri Hita Karana* in the novel *The Twits* by Roald Dahl. This analysis focuses on the protagonist characters, Roly Poly and Muggle Wump, because they apply the value of *Palemahan* by helping, educating, collaborating, showing sympathy to other animals, and also longing for a harmonious habitat. The researcher becomes the primary instrument of this research because they are directly involved in the process. The other instrument is a table used to show the segmentation of the sequences and identify the *Palemahan* values that appear in the novel sequences. Furthermore, the researcher used a notebook to take notes during the data collection procedure. This study draws on the framework of [Miles et al. \(2014\)](#) as illustrated in Figure 1.

Figure 1. Research Design based on Miles, Huberman, and Saldana (2014)



Data collection began with a close reading of the novel to gain a comprehensive understanding of it. To facilitate data collection, the plot of the novel was segmented to create

manageable units of analysis (Bordwell et al., 2019). A segment of a novel consists of an event in the plot development (Suwastini et al., 2022). Since an event could consist of several incidents, a sequence was further segmented into its sub-sequences, where each subsequence would explain an incident in its umbrella sequence (Dewi et al., 2021; Saraswati et al., 2021; Suwastini et al., 2023b; Suwastini et al., 2023a). The behaviors of Roly Polly and Muggle Wumps were first identified, and then those that contain reflections of *Palemahan* values were recoded into the table of data tabulation. During the data condensation, the collected data were classified according to the different values of *Palemahan* values reflected from their behaviors, such as sympathy, helpfulness, collaboration, and so forth. The data condensation process took place simultaneously with the data display process, which is the stage for designing how the relevant data would be presented to provide comprehensive explanations of how *Palemahan* values are reflected in the behaviors of Muggle Wumps and Roly Polly. These two simultaneous processes both led to the conclusion drawing. The conclusion drawn was then simultaneously compared with the data display, data condensation, and the data collection to ensure that the conclusion represents the results of these three processes.

FINDINGS AND DISCUSSIONS

After repeated readings of the novel during data collection, the researcher found the value of *Pawongan* in *The Twits* to be as follows.

Table 1. Internalization of *Palemahan* Values by The Protagonists in *The Twits*

Characters	Internalization of <i>Palemahan</i> Values		Subsequence	Frequency
Roly Polly	a.	Helping other animals	12f, 13d, 14a, and 18c	4
	b.	Educating other animals	18b	1
	c.	Collaborating with other animals	15e and 16a	2
Muggle-Wumps	a.	Longing for a harmonious habitat	12a	1
	b.	Showing sympathy for other animals	12b	1
	c.	Helping other animals	12c	1

Table 1 presents an analysis of the internalization of *Palemahan* values by two protagonists, Roly Polly and Muggle-Wumps, from Roald Dahl's *The Twits* (1980). For each character, the table outlines the aspects of internalization of *Palemahan* values, their associated sub-sequences, and their frequencies. For Roly Polly, *Palemahan's* values are internalized in three ways. The aspect of "Helping other animals" appears four times, referring to sub-sequences 12f, 13d, 14a, and 18c. "Educating other animals" is found once in sub-sequence 18b. Furthermore, "Collaborating with other animals" was identified twice, in sub-sequences 15e and 16a. Meanwhile, the Muggle-Wumps character illustrates the internalization of *Palemahan* values in three aspects, each of which appears once. "Longing for his harmonious habitat" is found in sub-sequence 12a, "Showing sympathy to other animals" in sub-sequence 12b, and "Helping other animals" in sub-sequence 12c.

Roly Polly's Internalization of *Palemahan* Values

The internalization of *Palemahan* involves taking actions in accordance with *Palemahan's* values, specifically realizing harmony among human beings and their

environment (Amaliah, 2016). The internalization of *Palemahan* is carried out by Roly Poly, the major protagonist, who is personified as a human being. Roly Polly implements the *Palemahan* value because he likes to help, educate, and collaborate with other animals.

Helping other Animals

Helping others is an internalization of the value of *Palemahan*, which is to maintain the balance of the surrounding nature by not destroying it (Aryani et al., 2024). The Roly Poly bird, an African bird that can speak English, in sub-sequences 12f and 13d, helps warn the birds not to get caught in Mr. and Mrs. Twits' trap.

“That evening, the Roly-Poly Bird flew round and round The Big Dead Tree singing out, 'There's sticky stick stuff all over the tree! If you land in the branches, you'll never get free! So fly away! Fly away! Stay up high! Or you'll finish up tomorrow in a hot Bird Pie!’”

Excerpt 1, p. 25

Roly-Poly Bird's swift action to warn the other birds of Mr. Twit's dangerous trap is a strong reflection of the value of *Palemahan*. *Palemahan* is all about maintaining the balance and harmony of nature, as explained by Mandra & Dhammananda (2020). Not only once, Roly Poly helped to warn the birds when the hugtight glue was placed on the Big Dead Tree and top of the monkey cage alternately. Roly-Poly Bird's behaviour aligns with the character education goals in Indonesia, especially in fostering environmental awareness and social responsibility. When we discuss character education rooted in local wisdom, such as *the Palemahan* values, the primary point is the importance of living in harmony with both nature and fellow living beings, as per [Mardiana's \(2025\)](#) perspective. What Roly-Poly Bird is doing demonstrates a profound understanding of the right to life of other creatures and an effort to prevent the cruelty that the birds will experience.

Furthermore, [Pala \(2011\)](#) has written that character education should raise students' awareness of the impact of their actions on the surrounding environment. Roly-Poly Bird's efforts to protect other birds are a concrete example of the awareness and positive action toward the environment that we hope to instil in students through character education. In addition to helping the bird avoid being trapped by Mr. and Mrs. Twits in sequence 14a, the Roly Poly bird also helps Muggle-Wump and his family escape from the cage.

The Roly-Poly Bird flew down and came back with the key in his beak. Muggle-Wump reached a hand through the bars of the cage and took the key. He put it in the lock and turned it. The door opened. All four monkeys leapt out together.”

Excerpt 2, p. 29

When Mr. and Mrs. Twit were not at home, Roly Poly helped retrieve the monkeys' drum keys and gave them to Muggle Wump, so that the monkeys could be set free. Roly Poly's actions are part of the internalization of *Palemahan*, which emphasizes the importance of maintaining harmony with nature and all its components ([Purwanti, 2017](#); [Suryawan et al., 2022](#)). Roly-Poly Bird's actions demonstrate concern for the welfare and freedom of other living beings, as well as efforts to maintain balance in the environment. It demonstrates how living things are interconnected and play a role in maintaining natural harmony. Roly-Poly

Bird's actions align closely with the goals of character education, particularly in promoting the values of environmental care and social responsibility. According to [Handayani et al. \(2021\)](#), environmental care and social responsibility can foster students' empathy towards all living things, including animals. Thus, the story of Roly-Poly Bird is entertaining and serves as a concrete example of how individuals, even birds, can have a significant impact on the environment and their fellow creatures. Roly Poly's help to the monkeys does not stop there; in sub-sequence 18c, Roly Poly offers the monkeys a ride back to Africa, where they came from.

“...you can all fly home to Africa with me....
'You can sit on my back,' said the Roly-Poly Bird. 'I shall take you one at a time. You will travel by the Roly-Poly Super Jet and it won't cost you a penny!'”

Excerpt 3, p. 39

The Roly-Poly Bird's offering the monkeys a ride back to Africa is a concrete manifestation of the internalization of the value of *Palemahan*. The quote *"You can sit on my back," said the Roly-Poly Bird. 'I shall take you one at a time,'* shows the sincere sacrifice of the Roly-Poly Bird. Not only did he free the Muggle-Wump family, but he also offered his back as a ride, willing to take them one by one back to Africa, showing his deep empathy and responsibility towards other living beings. Empathy is the foundation of care and love in each person's emotional relationship, enabling them to adjust to the emotions of others ([Fithriyana, 2019](#)). The Roly Poly's empathy shows a deep concern for the well-being and natural freedom of living things, returning them to their natural habitat. The additional quote, *"...it won't cost you a penny!"* further emphasizes Roly-Poly Bird's sincerity without expecting anything in return. The relevance of the value of *Palemahan* in this context is extreme, as Roly-Poly Bird restores the balance and harmony of nature, which is the primary point of *Palemahan* ([Wiranata, 2021](#)), by ensuring that living things return to their rightful place.

Educating Other Animals

According to [Biesta \(2015\)](#), education is an effort to understand and guide individuals towards the realization of a value considered valid for the community or society as a whole. Roly Poly's kindness in sharing what she knows with others is a reflection of the value of *Palemahan*. In sub-sequence 18b, Roly Poly gives a warning that winter will soon arrive.

“‘You can't stay up here for ever, you know,' the Roly-Poly Bird said....
'Just you wait till the winter comes,' the Roly-Poly Bird said.

...

'It's all snow and ice,' said the Roly-Poly Bird. 'Sometimes it's so cold a bird will wake up in the morning with his feet frozen to the bough that he's been roosting on.'”

Excerpt 4, p. 39

Roly-Poly Bird's action of warning the monkeys about the coming winter, as seen in the quotes *"Just you wait till the winter comes,"* and *"...it's so cold a bird will wake up in the morning with his feet frozen to the bough,"* is a form of internalization of *Palemahan* value. [Mardiana \(2025\)](#) and [Yasa et al. \(2022\)](#) said that concern for the welfare of other living beings

in the environment is an implementation of the value of *Palemahan*. By sharing important information that could save lives, Roly-Poly Bird indirectly contributes to the survival and harmony of the monkeys in nature. Roly-Poly Bird shows a caring nature towards the monkey family. According to [Siskayanti and Chastanti \(2022\)](#), caring is paying attention, understanding, and feeling interested in the needs, feelings, or existence of other people, other living things, or the environment. Roly-Poly Bird demonstrates that caring is a proactive action to protect and help, which aligns with shaping students' characters to develop empathy and responsibility for the world around them.

Collaborate with other Animals

Collaborative is the attitude or process of working together with others to achieve a common goal ([Munfiatik, 2023; Wahyuni & Mustadi, 2016](#)). The collaborative and cooperative nature shown by the Roly Poly bird in sequences 15e and 16a is evident as it works together to supervise the arrival of Mr. and Mrs. Twits.

“And will one of you birds please fly out on to the road and watch to see when those frumptions freaks are coming back.” ‘I’ll go,’ said the Roly-Poly Bird. ‘I’ll sit on the telephone wires and keep guard. It’ll give me a rest.’

Excerpt 5, p. 36

When Muggle Wump asked to supervise the return of Mr. and Mrs. Twit, the Roly-Poly Bird readily volunteered, *“I’ll go,” said the Roly-Poly Bird. ‘I’ll sit on the telephone wires and keep guard. It’ll give me a rest.’*” The Roly-Poly Bird understood the importance of surveillance for the safety of all. He volunteered to take on this vital responsibility, demonstrating his reliability as a team member. His offer to “keep guard” while getting a break also highlights his ability to find efficiency in cooperation. Roly-Poly Bird's behaviour is highly relevant to character education values, especially in fostering the ability to cooperate and be responsible. Cooperative ability is the skill of working effectively and harmoniously with others to achieve a common goal ([Bulan & Hasan, 2020](#)), while responsibility is the willingness to accept and fulfill obligations or consequences of one's actions or decisions ([Sari & Bermuli, 2021](#)). Roly Poly can serve as an example of how each individual can contribute to a common goal for the group's benefit, no matter how small. It teaches the importance of initiative, trust, and synergy in achieving success.

Muggle Wump’s Internalization of *Palemahan* Values

Muggle Wump also carried out the internalization of the value of *Palemahan*. Muggle Wump, who is also the main protagonist in *The Twits*, is personified as a human. Muggle Wump is considered to have applied the value of *Palemahan* because, in his misery in the cage, he longed for a harmonious habitat; additionally, he also showed sympathy for other animals and helped them.

Longing for Harmonious Habitat

One important aspect in the internalization of *Palemahan* is the awareness of home. After being trapped for a long time in Mr. and Mrs. Twit's cage, Muggle-Wump misses his home. His longing is not only about freedom, but also about comfort and safety for himself and

his family, free from cruel treatment, as illustrated in sub-sequence 12a, which depicts how deeply Muggle-Wump and his family long for their home in Africa.

“Muggle-Wump and his family longed to escape from the cage in Mr. Twit's garden and go back to the African jungle where they came from.”

Excerpt 6, p. 24

The longing of Muggle-Wump and his family to return to their natural habitat in Africa, as described in excerpt 1, their desire to live freely and coexist peacefully in a familiar environment is in line with the goals of character education in Indonesia, especially in fostering a love of country, which is a way of thinking, behaving, and doing that shows loyalty, care, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment (Irma, 2018). This also supports the concept of *Palemahan* value that emphasizes harmony between living beings and their environment (Atmadja, 2019). Furthermore, Muggle-Wump's anger towards Mr. Twit's cruel act of trapping the birds shows the internalization of the value of respect for life and justice, which is also a focus in character education. According to Lickona (1991) in his book *Educating for Character*, effective character education involves developing the correct understanding, feelings, and actions. In this context, Muggle-Wump's understanding of the importance of freedom and natural harmony, his anger towards injustice, and his actions of warning the birds are manifestations of a caring and responsible character.

Showing Sympathy to Other Animals

Sympathy is a feeling of care, pity, or concern for the conditions or suffering experienced by other people, other living things, or certain situations (Santika et al., 2019). In sub-sequence 12b, Muggle Wump showed sympathy for the birds that were made into bird pie by Mr. and Mrs. Twits.

“They hated Mr and Mrs Twit for making their lives so miserable. They also hated them for what they did to the birds every Tuesday and Wednesday. 'Fly away, birds!' they used to shout, jumping about in the cage and waving their arms. 'Don't sit on that Big Dead Tree! It's just been smeared all over with sticky glue! Go and sit somewhere else!’”

Excerpt 7, p. 24

The actions of Muggle-Wump and his family, who tried to warn the birds, demonstrated concern for fellow living beings —a value in line with the principle of harmony in *Palemahan*. *Palemahan* consists of Buana Agung and Buana Alit, which are interconnected (Padet & Krishna, 2018). Working together to look after each other is a reflection of the internalization of *Palemahan*. In line with the value of character education, specifically social care, which is an attitude and action that constantly seeks to assist people and communities in need (Nurhuda et al., 2018). They recognized the suffering the birds would experience if trapped and attempted to prevent it, reflecting an attitude of compassion for other creatures, which is one of the main character elements that must be instilled in children, according to Dalmeri (2014).

Helping other Animals

Helping other animals avoid bad things is the implementation of the value of *Palemahan*. In subsequence 12c, Muggle Wump helped the birds from getting caught in Mr. Twit's *hugtight* glue trap by warning them not to land on the glue-filled tree.

“Fly away, birds!” they used to shout, jumping about in the cage and waving their arms. ‘Don’t sit on that Big Dead Tree! It’s just been smeared all over with sticky glue! Go and sit somewhere else!’”

Excerpt 8, p. 23

The excerpt above illustrates Muggle Wump's actions to help other animals avoid getting caught in Mr. and Mrs. Twit's trap. Even though the monkeys themselves were trapped and threatened, they still showed empathy and responsibility by warning the other birds about the dangers of Mr. Twit's trap. Their actions demonstrate that concern for the welfare of other living beings is an integral part of maintaining the balance and harmony of nature, as guided by the principles of *Palemahan* (Yunata & Yani, 2024). They understood the threat and tried to prevent further damage. Unfortunately, the birds did not understand the African language, so they remained perched on the tree and became Bird Pie. Although the language barrier hindered their efforts, the actions of Muggle-Wump and his family demonstrated courage and initiative in helping others. They did not just stand by and watch injustice happen, demonstrating their critical reasoning, one of the values of the Pancasila learner profile, which means that critical reasoning is related to the ability to think logically and find solutions to problems (Abbas et al., 2025).

In *The Twits*, the antagonistic characters, Mr. and Mrs. Twit, show no internalization of *Palemahan* values. They consistently commit acts of cruelty, both to each other and to the animals around them, without ever showing good behaviour. On the other hand, Muggle-Wumps still showed concern for other animals around them, despite being victims of oppression by Mr. and Mrs. Twit. Similarly, as the protagonist, Roly-Poly Bird sincerely spreads kindness by helping all animals in need. Thus, Muggle-Wumps and Roly-Poly's actions reflect the internalization of *Palemahan*'s values.

The novel's narrative reveals that, ultimately, the protagonist, Muggle-Wumps, assisted by Roly-Poly Bird, manages to break free from the cruelty of Mr. and Mrs. Twit by causing them to shrink and disappear. This punishment is a direct consequence of the numerous atrocities Mr. and Mrs. Twit committed. Although the protagonists commit violent acts against the antagonists, Muggle-Wumps and Roly-Poly Bird do not receive the same punishment as Mr. and Mrs. Twit. Their violent acts were solely aimed at freeing themselves from the cruelty of Mr. and Mrs. Twit. Until the end of their lives, Mr. and Mrs. Twit showed no remorse, and it is possible that if they had continued to "exist" in this world, they would have committed more atrocities. Therefore, the actions of Muggle-Wumps and Roly-Poly Bird were not punished, as they were seen as a rescue or a prevention of further animal abuse.

CONCLUSION

Novels can be a fun way to learn moral values. As found in this study, the novel *The Twits* (1980) by Roald Dahl contains many values of character education and *Tri Hita Karana*,

especially *Palemahan* values, confirming experts' arguments that literature can be used as entertainment and a medium for learning character education. However, using novels as a learning tool is not that easy. To be effective, teachers need to guide students in understanding the story. A good novel is complex, featuring various characters and conflicts, which can provide students with an opportunity to learn. They can recognize good and bad values, consider the consequences of their actions, empathize with others, and question different perspectives.

The antagonist characters, Mr. and Mrs. Twits, who are evil to the environment, including the animals around them, eventually receive the punishment they deserve for their actions. They shrank and disappeared as a lesson that bad behaviour often has unpleasant consequences for the perpetrator. Given that this novel contains a lot of cruelty and violence, it is essential for parents and teachers who use *The Twits* by Roald Dahl as a medium of learning or entertainment to closely accompany and supervise children, ensuring they do not misunderstand and act in a manner that contradicts applicable moral values. On the other hand, the protagonist characters in this novel display positive character values that contrast with the behavior of Mr. and Mrs. Twit. Muggle-Wumps and his family, as well as Roly-Poly Bird, reflect noble values relevant to the *Palemahan* values. The helping relationship between Muggle-Wumps and Roly-Poly Bird in their escape and survival is a clear example of the application of character education values, such as helping others, sympathy, empathy, and collaboration. However, even though the protagonist characters, Muggle Wump and Roly Poly, also committed violence against Mr. and Mrs. Twits, they did not receive the same punishment because their actions were considered an act of self-defense and a means of preventing other atrocities committed by Mr. and Mrs. Twits against other animals.

Thus, *The Twits* explores the destructive effects of human behaviour on the environment, while also highlighting the essence of *Palemahan* values embodied in its protagonist. This story reminds us that kindness, caring, and cooperation are the keys to achieving balance and true happiness, not cruelty and oppression. This study has not thoroughly examined the novel's effectiveness as a classroom learning medium or how interpretations of these values differ across different age groups. Furthermore, the limited scope of analysis on non-human protagonists may not fully capture the full spectrum of values presented in the novel. A broader analysis is needed to encompass the role of antagonists in shaping students' understanding of the consequences of anti-environmental behaviour. Future research is expected to evaluate the direct impact of using *The Twits* in character education and environmental awareness learning for students.

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