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Internalization of Pawongan Values in Jill Pole's Characterization in The Chronicles of Narnia: The Silver Chair

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Abstrak

Penelitian ini membahas bagaimana internalisasi nilai-nilai *Pawongan*, yaitu prinsip hubungan harmonis antarmanusia dalam konsep *Tri Hita Karana* masyarakat Bali, dapat diinterpretasikan melalui penokohan Jill Pole, salah satu tokoh utama dalam novel *The Silver Chair* karya C.S. Lewis. Penelitian ini menggunakan desain kualitatif interpretatif dengan model interaktif Miles et al. (2014). Novel dibaca secara cermat, kemudian adegan-adegan terpilih yang menunjukkan interaksi Jill dengan tokoh lain diklasifikasikan dan diinterpretasikan. Hasil analisis mengidentifikasi empat karakteristik yang mencerminkan nilai-nilai *Pawongan* dalam penokohan Jill Pole, yaitu sikap suka menolong orang lain, kerja sama dengan rekan seperjalanan, penghormatan terhadap norma sosial, dan empati terhadap orang lain. Sikap suka menolong dan kerja sama merepresentasikan ekspresi eksternal dari internalisasi nilai, yang terlihat melalui keterlibatan sosial Jill, sedangkan penghormatan terhadap norma sosial dan empati merepresentasikan ekspresi internal, yang tercermin melalui kesadaran sosialnya. Karakteristik tersebut muncul melalui interaksi Jill dengan rekan-rekannya, termasuk dalam momen ketika ia mengakui kesalahan yang telah dilakukannya.

Kata kunci: Nilai *Pawongan*, *Tri Hita Karana*, Sastra anak, Penokohan, Internalisasi

Abstract

This study discusses how the internalization of *Pawongan* values, the principle of harmonious relationships among people within the Balinese *Tri Hita Karana* concept, can be interpreted in the characterization of Jill Pole, one of the main characters of C.S. Lewis's novel *The Silver Chair*. Using an interpretive qualitative design and the interactive model of Miles et al. (2014), the novel was closely read, and selected scenes showing Jill's interactions with others were classified and interpreted. The analysis identified four traits that reflect *Pawongan* values in Jill Pole's characterizations, namely helpfulness toward others, cooperation with companions, respect for social norms, and empathy toward others. Helpfulness and cooperation represent the external expression of internalization, seen in Jill's social engagement, while respect and empathy represent its internal expression, seen in her social awareness. These traits emerged through Jill's interactions with her companions, including moments in which she acknowledged her mistakes.

Keywords: *Pawongan values, Tri Hita Karana, Children's literature, Characterization, Internalization*

A. Introduction

Social change driven by globalization does not always align with local cultural values and norms (Carter, 2025), so local value frameworks remain relevant as references for understanding how people relate to one another. Lickona (1991) states that character consists of knowing, loving, and doing goodness. In Balinese culture, one of the moral references usually used is *Tri Hita Karana* (Sudira, 2014), which is a concept of harmony between human and God (*Parahyangan*), human and human (*Pawongan*), and human and nature (*Palemahan*), and is believed to be the base of happiness and balance in life.

Children's literature often presents moral values through plot, conflict, and character development (Kennedy & Gioia, 1995). *The Chronicles of Narnia*, a series of seven novels, is one of the most famous works of children's literature. Suwastini et al. (2020) analyzed Lucy Pevensie's characterization in *The Lion, the Witch, and the Wardrobe* from a psychoanalytic perspective and demonstrated that traits such as bravery and caring influenced the plot's development. Yanti & Bidari (2021) showed that the characterization of the Pevensie family shaped the storyline. Other studies have examined general moral or childhood values, ecological issues in Prince Caspian, the role of nature in children's moral development, and the fear of God expressed through Aslan (Alfiah & Gultom, 2020; Julita et al., 2018; Muliani, 2023; Roscoe, 2025; Selden, 2024). On the other hand, *The Silver Chair* received little attention, especially through the perspective of Balinese local wisdom.

In literary studies, character is a central focus because characters carry values, create conflict, and shape the development of a story (Bagtayan & Lantowa, 2022). Therefore, the values reflected in a character can be examined through the character's actions, dialogue, and relationships with others. The analysis of characters in literature can be linked to local wisdom, such as the concept of *Tri Hita Karana*, which Balinese people highly uphold. Studies of *Pawongan*, the value of relationships among humans within this framework, have begun to appear in children's literature. Suciarti et al. (2025) examined *Pawongan* values in Roald Dahl's *The Witches.* Putri et al. (2026) discussed the internalization of *Pawongan* in Danny's characterization in *Dahl's Danny, the Champion of the World* and found affection, cooperation, respect, and friendship. Yanti et al. (2026) examined *Pawongan* values in Dahl's *The Giraffe, the Pelly and Me* and found respect, helpfulness, cooperation, caring, appreciation, and perseverance. Suwastini et al. (2026) examined *Pawongan* in King Tirian's characterization in Lewis's *The Last Battle* and found responsibility, care for others' safety, leadership, and willingness to sacrifice. However, Jill Pole' who was one of the main characters in *The Silver Chair* has not yet been analyze through *Tri Hita Karana* concept, specifically *Pawongan* value.

The Silver Chair illustrated various forms of social interaction through Jill Pole's journey, as she faced conflict, worked with her companions, and came to understood others. This study focuses on how she internalized *Pawongan* values. Internalization is understood here as the process by which a character recognizes her mistakes, reflects on them, and changes her attitude for the better in line with the expected value (Widayati & Elizar, 2017). A value can be regarded as internalized when it becomes integrated into a person's self-system and begins to guide behavior (Wu et al., 2025). A similar process was reported by Dewi et al. (2026), who

found that Little Billy in Roald Dahl's *Billy and the Minpins* moved from violating *Palemahan* values, through facing the consequences, to internalizing ecological values. Internalization of social values has been connected to growing social concern, empathy, and responsibility through repeated practice and habituation (Arfiansyah & Setiawan, 2026; Novia, 2026). The study analyzes how Jill Pole's internalization of *Pawongan* values is represented in *The Silver Chair* and through which traits it is shown.

B. Methodology

This study employed an interpretive qualitative design, using the interactive data analysis model proposed by Miles et al. (2014). This approach was chosen because analyzing characters and *Pawongan* values in children's literature requires interpreting character behaviors, social interactions, and narrative contexts. The subject of this study was *The Silver Chair*, a novel by C.S. Lewis (1953), focusing on the character of Jill Pole. Jill Pole was chosen because she was one of the main characters, and her journey with her companions involved many social interactions. The researchers served as the main instrument, supported by tables used to organize and classify the data.

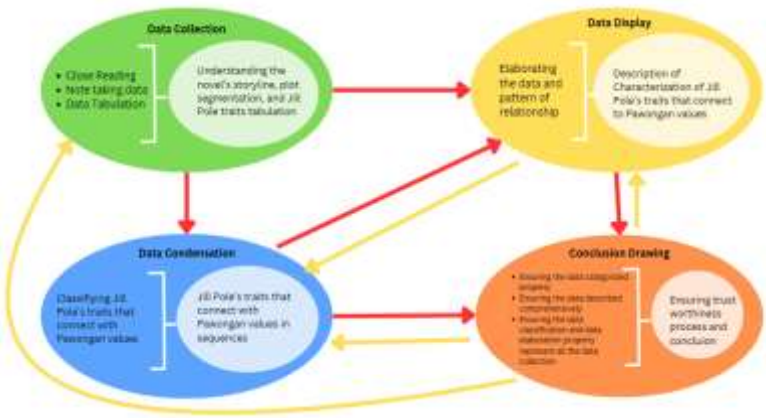


Figure 1. Interactive Data Analysis by Miles et al. (2014)

Data Collection and Unit of Analysis

Data were collected through close reading of the novel to understand the plot and Jill Pole's social interactions. Through close reading, the novel was divided into smaller parts using the segmentation technique proposed by Bordwell & Thompson (2008). Segmentation was the process of dividing the plot into parts so that each finding could be traced back to a specific place in the story. Segmentation divides into two parts, namely sequences and subsequences. A sequence was a group of connected important events that formed one stage of the story. A subsequence was a more specific incident inside a sequence that described the character's actions, interactions, and experiences (Artini et al. 2025; Suwastini et al. 2024, 2025). For example, subsequences 9a and 9c both belonged to Sequence 9. Not every subsequence was used as data. Only subsequences containing Jill Pole's behaviors, dialogue, narration, thoughts, and interactions that can be interpreted through *Pawongan* values were coded. Within the coded subsequences, excerpts were chosen as the units of coding, so one subsequence could contain more than one excerpt.

Data Analysis

The data analysis followed the interactive qualitative data analysis model proposed by Miles et al. (2014), which consists of data collection, data condensation, data display, and conclusion drawing and verification. During data condensation, the selected scenes were classified based on Jill's characterization that reflected *Pawongan* values. Then, the categorized data were elaborated and interpreted, supported by excerpts from the novel. The interpretation focused on how Jill Pole's characterization in the novel can be interpreted as reflecting social harmony in line with *Pawongan* values. The processes of classification, interpretation, and verification were conducted repeatedly to ensure the consistency of the analysis and conclusions.

C. Results and Discussion

After repeated readings of *The Silver Chair*, the data on Jill Pole's internalization of *Pawongan* values were recorded. All the data were collected from what Jill did, what she said, and how she related to other characters. Table 1 summarizes the traits through which *Pawongan* values can be interpreted in Jill's characterization.

Table 1. Internalization of *Pawongan* Values in Jill's Characterization

No	Traits	Subsequences	Frequency
1.	Helpfulness toward Others	2c, 9c, 16a	3
2.	Cooperation with Companions	5d, 9a, 9c	3
3.	Respect for Social Norms	12f, 16b	2
4.	Empathy toward Others	10a, 11b, 16a	3

Frequency in Table 1 refers to the number of coded excerpts, not the number of subsequences, so the same subsequence can appear under more than one trait. Table 1 shows that Jill's attitudes and behaviors toward others can be grouped into four traits: helpfulness toward others, cooperation with companions, respect for social norms, and empathy toward others. Some scenes are relevant to more than one trait, such as the 9c in helpfulness and 9c in cooperation, and are discussed from different perspectives. Together, these traits show that Jill paid attention to others and not only to herself, which is the core of *Pawongan* that focus on relationships among people build on respect, empathy, and cooperation. Helpfulness and cooperation express this internalization externally, through her social engagement, whereas respect and empathy express it internally, through her social awareness. The following sections discuss each trait through its coded subsequences.

a. Helpfulness toward Others

Rahmawati et al. (2024), describe helpfulness as a character trait that involves consistently helping others, for example, by giving directions, emotional support, direct help, or providing things that are needed. Jill Pole's helpfulness appeared in subsequences 2c, 9c, and 16a, which showed her willingness to take part in the mission and to helped her friends in difficult situation.

Jill's helpfulness started to show in subsequence 2c through how she responded to Aslan. She listened carefully and answered politely *"Thank you very much. I see,"* (Lewis, 1953: 19). Although Jill had not taken any concrete action at this stage, her acceptance of a task aimed at helping another person could understood as early sign of her readiness to help. Toomeos-Orglaan (2013) notes that feminist studies often describe heroines in fairy tales, including *Cinderella*, as passive and dependent on a helper who provides what they need. In contrast to this stereotype, Jill was not only the one who received help from Aslan, and this her first met with him, but Jill wanted took on the responsibility of helping someone else.

In subsequence 9c, the group was in a tense situation, hiding in a dark cave while dogs bayed at its mouth, and Jill suggested that they hold hands.

> Excerpt 1: *Before the dogs were baying and yelping at the cave mouth, they had it pretty well filled; and now, of course, there was no light at all. "Farther in, quick," said Puddleglum's voice. "Let's all hold hands," said Jill. "Good idea," said Scrubb. But it took them quite a long time to find one another's hands in the darkness.*
>
> (C.S. Lewis, *The Silver Chair, 1953: 98)*

This suggestion showed that Jill not only wanted to help but also wanted to make sure that all members of the group stayed together and no one was left behind. Her actions showed her concern and sense of responsibility towards others. This attitude was in line with *Pawongan* value, which highlights teamwork, support, and collaboration when facing difficulties. A similar pattern found in the Indonesian folk tale *Timun Mas*, when Mbok Sarni gave her child various protective tools so that she could stay safe from Buto Ijo (Waryanti et al. 2021). Jill and Mbok Sarni played the role of supportive figures who took the initiative to protect others. Both stories showed that teamwork and preparation could be important strengths in dealing with danger.

Jill's helpfulness appeared again in subsequence 16a, when she and Eustace helped Orruns prepare breakfast. This was shown in the narration *"Eustace was now up and he and Jill set about helping Orruns to get the breakfast"* (Lewis, 1953: 163). So, this scene showed that Jill did not shy away from getting work together and was sensitive to the needs of other people. She did not

just wait or depend on others but chose to contribute in real life situation. Carreres-Ponsoda et al., (2021) describe social responsibility as involving respect for others, kindness, and collaboration, while prosocial behavior includes actions intended to benefit others. From the *Pawongan* value perspective, Jill's willingness to help with the daily task reflected the importance of maintaining harmonious relationships through her efforts to support her companions and work together with them.

b. Cooperation with Companions

Castañer & Oliveira (2020) explain that cooperation is the behavior of working together with others, especially in a group, to achieve the same goal, solve problems, or face a challenge. A character like this usually like to work team, wants to share roles, and prioritize the effort rather than personal needs. Jill Pole's showed this trait in subsequences 5d, 9a, and 9c. In subsequence 5d, the group divided their supplies before continuing the journey.

Excerpt 2: *Puddleglum, being far the biggest, said he would carry three blankets, with a large bit of bacon rolled up inside them. Jill was to carry the remains of the eels, some biscuit, and the tinder-box.*

(C.S. Lewis, *The Silver Chair, 1953: 54)*

This distribution of tasks showed that each group member took a role suited to their respective abilities. Jill accepted her share without protest, which meant she was willing to take for the journey. Johnson & Johnson (2009) explain that positive interaction grows when each group member has a different role. Jill's acceptance of her share showed that she took part in the group's work rather than relying on others. From the perspective of *Pawongan* values, this attitude reflected healthy social relationships, when everyone contributed to the good of the group.

In subsequence 9a, Jill's cooperation was shown through the role she played while the group stayed at the giants' castle. She used her social skills to find information that helped the group reach its goal.

Excerpt 3: *She made especial friends with the cook and discovered the all-important fact there was a scullery door which let you out through the outer wall, so that you did not have to cross the courtyard or pass the great gatehouse.*

(C.S. Lewis, *The Silver Chair, 1953: 91)*

This section showed that Jill's friendliness was not only a social gesture but also a contribution to the group. By befriending the cook, she discovered a way out that avoided the courtyard and the gatehouse, which the narration called *"all-important"* information. Jill later shared this with her companions. Castañer & Oliveira (2020) describe how social collaboration is useful, for example when someone uses their communication and social skills to deal with a difficult situation and help everyone reach their goals. Gillies et al. (2013) state that cooperation is effective when each group member contributes in different and meaningful ways. Here, Jill's role differed from that of the other members, and her contribution was meaningful for the whole group. Seen through *Pawongan* values, Jill's actions can be read as using relationships beyond the group to support the group's goal, which strengthened group solidarity in an unfamiliar environment.

In subsequence 9c, Jill stood together with Puddleglum and Scrubb, as shown in the quote, *"Puddleglum holding out a hand behind him to Scrubb, and Scrubb holding a hand out behind him to Jill"* (Lewis, 1953: 98). The three were connected physically as a way to stay safe and not be separated in a difficult situation. By following the group's movement and holding her friend's hand, Jill showed that she trusted others and was ready to be part of a collective effort. Soccio et al. (2020) explain that coordinating actions helps group members agree on goals and focus when facing challenges. Pulimeno et al. (2020) also mention something similar, saying that collaboration among children often grows through paying attention to each other and doing things in harmony. Based on *Pawongan* values, this event showed that people in a group become stronger and more stable when they move together.

c. Respect for Social Norms

Mackenzie et al., (2026) explain that respect involves recognizing children's dignity, listening to their perspectives, and treating them fairly. Respect is also understood as a reciprocal relationship based on mutual understanding and fair treatment. In the storyline, respect was reflected in Jill's interactions with others, as her actions showed consideration for her companions and contributed to maintaining harmonious relationships. Jill Pole showed

respect for social norms in subsequences 12f and 16b, where she controlled herself in a tense situation and followed the customs of a community that was new to her.

In subsequence 12f, after the fight with the Queen of the Underland, respect took the form of self-control *"Jill had very wisely sat down and was keeping quiet"* (Lewis, 1953: 131). Jill was able to read the situation and know that it was not the right time to speak or act without thinking. Her choice to sit down and stay quiet showed her ability to control herself and her understanding of how to act. Malti et al. (2020) highlight that respectful behavior can be seen when children adapt their actions to the situation. According to Hidayah (2021), emphasize that self-control is essential in keep things running smoothly and making everyone feel comfortable in a group. Jill's ability to stay calm reflected *Pawongan* values, which focus on keeping harmony, not making things worse, and acting wisely when interacting with others. In holding back her emotions and respecting the situation, Jill helped create more meaningful interactions with her environment.

In subsequence 16b, at King Caspian's funeral, Jill showed respect toward people she did not know by adapting to the social norms around her. The narrative stated that *"all who wore hats, bonnets, helmets, or hoods were taking them off—Eustace included"* (Lewis, 1953: 167), and Jill did the same. This attitude reflected the value of *Pawongan* because Jill tried to make others feel comfortable by not being different. Malti et al. (2020) mention that children show respect by changing their behavior to suit the social expectations around them, especially when they want to avoid conflict and be accepted. Collie (2019) states that following shared customs helps build more flexible and open relationships. By following these gestures without complaint, Jill showed respect and her ability to build good relationships in new social situations.

d. Empathy toward OthersM

According to Dymond (1950, as cited in Chapman (2015), empathy is the ability of a person to imagine and understand the feelings and perspectives of others as an internal experience that is different from their own. Empathy is not the same as sympathy or simply guessing how others feel, because empathy is a deeper emotional engagement and awareness of the condition of others. Jill's empathy appeared in subsequences 10a, 11b, and 16a. In subsequence 10a, as Jill and her companions arrived in the underground world, she noticed that the gnomes and other creatures she met looked very sad.

Excerpt 4: *But in one respect they were all alike: every face in the whole hundred was as sad as a face could be. They were so sad that, after the first glance, Jill almost forgot to be afraid of them. She felt she would like to cheer them up*

(C.S. Lewis, *The Silver Chair, 1953: 102)*

Jill was in a new place, and many strangers around her made Jill feel scared. Even so, rather than being overcome by fear, Jill showed empathy and a desire to cheer them up. She was able to understand the feelings of others and respond with empathy, even though they were strangers and looked scary. This reaction showed how Jill was growing and learning to build relationships. A similar example of empathy could be seen in the character Belle in *Donna Jo Napoli's Beast* (Kuykendal & Sturm, 2007). Although Beast looked scary, Belle chose to be gentle and patient. She talked to him with care and treated Beast with kindness, which slowly changed their relationship. Kuykendal & Sturm (2007) explain that female characters in children's stories are strong not because they switch gender roles, but because they show deep emotions and empathy for others. In the context of *Pawongan*, Jill and Belle's attitudes both reflected the ability to build social relationships through empathy, which helps create emotional connections and understanding of differences.

Jill's empathy continued to grow as she saw another side of the person she had previously suspected. In subsequence 11b, this was reflected in Jill's attention to the Knight's condition.

Excerpt 5: *The Knight was moaning. His face was as pale as putty, and he writhed in his bonds. And whether because she was sorry for him, or for some other reason, Jill thought that he looked a nicer sort of man than he had looked before.*

(C.S. Lewis, *The Silver Chair, 1953: 117)*

Seeing the Knight's pale face and his condition changed Jill's perspective. She no longer saw him as a suspicious person, but as someone who deserved empathy. This change in attitude showed that Jill began to understand other people's feelings through what she saw and felt. Bailey (2020) explains that when children see others in pain, they start to feel empathy and may think about them in a kind way. Kleye et al. (2021) describe a similar thing, saying that other people's pain and fear can trigger emotional concern in children. In the context of *Pawongan*,

Jill's attitude reflected the values of caring and empathy toward others. Jill chose empathy over suspicion, showing her effort to build better relationships with others.

Empathy was also clear in the part of the story when Jill said goodbye to Puddleglum, it was clear that she felt empathy for him. She said, *"Good bye, dear Puddleglum…I'm sorry we called you a wet blanket,"* (Lewis, 1953: 164), which showed that she understood how Puddleglum felt and regretted the harsh words she had said to him earlier. Through this apology, Jill not only realized her mistake, but also tried to improve their relationship. Her attitude was in line with Decety et al. (2015) who explain that empathy arises when someone cares about other people's feelings and tries to improve the situation. Besides that, Peng et al., (2024) explain that empathy is related to prosocial behavior, which involves understanding others' feelings and responding by helping them. Within the context of *Pawongan*, Jill's actions reflected empathy and care, as she chose to build a good relationship and keep the group together through humility and by accepting her mistakes.

D. Conclusion

This study found that Jill Pole's internalization of *Pawongan* values in *The Silver Chair* was represented through four traits such as, helpfulness toward others, cooperation with companions, respect for social norms, and empathy toward others. Helpfulness and cooperation form the external expression of internalization, seen in Jill's social engagement, while respect and empathy form its internal expression, seen in her social awareness. Jill accepted Aslan's instructions, helped and worked with her companions, controlled herself in tense situations, and showed care for others, including when she apologized to Puddleglum. Her apology to Puddleglum showed that she recognized a mistake and tried to repair the relationship, which suggests that *Pawongan* values emerged through her experiences with her companions. This study is limited to Jill Pole's characterization in selected scenes of *The Silver Chair*; it does not examine the author's intentions or the effects of the novel on readers. Future studies may examine *Pawongan* in other characters or children's stories, or how readers receive these values.

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