

I FAITH IN C.S LEWIS 'THE LION, THE WITCH, AND THE WARDROBE'

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Abstract: People usually has their own faith whether it is related to the religious aspect or others, from time to time the discussion about faith still become the interesting topic because it can bring the positive impact for man live or in the contrary negative effect. In Faith defined as general religious attitude or accepted set of personal beliefs. Faith has been a part of religion, and explored by scholars from numerous disciplines. The present discussion focuses on theistic religious faith as a paradigm of the kind of faith that is of interest, though the question of faith outside this context is taken up in the final Section. The purpose of the research is to find out about faith in the novel written by C.S Lewis entitled the Lion, The witch, and the Wardrobe. This research is categorized as qualitative research because the data collected in the form of words rather than numbers. Objective approach is applied in analyzing the data. Research finding shows that there are some types of faith, they are faith to the existence of Narnia, faith to Aslan existence, and faith to God.

Keywords: *Narnia, Words, Faith, C.S Lewis*

INTRODUCTION

In Faith defined as general religious attitude or accepted set of personal beliefs. Faith has been a part of religion, and explored by scholars from numerous disciplines (Hellwig, 1990) in LL Newman states: 'Faith is the art of holding on to things in spite of your changing moods and circumstances.

People usually has their own faith whether it is related to the religious aspect or others, from time to time the discussion about faith still become the interesting topic because it can bring the positive impact for man live or in the contrary negative effect. C.S Lewis in his novel entitled *The Lion, The Witch, and The*

Wardrobe presented about faith through the character of Lucy Pevensie. Lucy never hate enemy but she care and love her enemy. The novel itself talks about the adventure of four siblings of Pevensie to the Narnia the fantasy world where they face so many obstacles and challenges, during their journey Lucy as the youngest always positively befriends with other creature in the Narnia then she can feel and think about Aslan the super natural power who lead and protect Narnia, even she cannot see Aslan but Lucy believes that Aslan always protect them while another siblings did not believe. Lucy character seems interesting and valuable to be analysed because she believe by her faith even she cannot see Aslan.

In C. S. Lewis's *Narnia: The Lion, The Witch, and The Wardrobe*, Lucy Pevensie's characterizations are revealed along with the plot. Lucy is the main character seems that she has a great faith about everything she does not see before. However her siblings did not support her but she stays kept her faith. Example: lucy is very kind and helpful. She can forgive people who are bad to her. One of her most commendable virtues was her intense desire to help those in need.

The present study will analyze the faith of Lucy Pevensie as the main character in C.S. Lewis's *Narnia: The Lion, The Witch, and The Wardrobe*, with the perspective of objective in order to elaborate how the faith affect Lucy Pevensie's actions. The writer assumes that Lucy has a strong faith so she can act and think positive because Aslan always guide her through her vision. This is interesting and important to analyse because Lucy faith can be the lesson for everyone so the writer focused on the character of Lucy under the topic of faith.

REVIEW OF LITARATURE

Faith

'Faith' is a broad term, appearing in locutions that express a range of different concepts. At its most general 'faith' means much the same as 'trust'. This entry is specifically concerned, however, with the notion of *religious* faith, rather (and this qualification is important), *the kind of faith exemplified in religious faith*. Philosophical accounts are almost exclusively about *theistic* religious faith, faith in God and they generally, though not exclusively, deal with faith as understood within the Christian branch of the Abrahamic traditions. But, although the theistic religious context settles what kind of faith is of interest, the question arises whether faith *of that same general kind* also belongs to other, non-theistic, religious contexts, or to contexts not usually thought of as religious at all. Arguably, it may be apt to speak of the faith of a humanist, or even an atheist, using the same general sense of 'faith' as applies to the theist case.

The present discussion focuses on theistic religious faith as a paradigm of the kind of faith that is of interest, though the question of faith outside this context is taken up in the final Section (11). Philosophical reflection on theistic religious faith

has produced different accounts or models of its nature. This entry suggests that there are several key components that may feature, with varying emphases, in models of faith in particular, the *affective*, the *cognitive*, the *evaluative* and the *practical* (or, as some may say, the *volitional*). It suggests also that there is a variety of different principles according to which models of faith may be categorized, including

On this model of faith as belief, all that characterises faith apart from its theological content is the firmness or conviction with which faith-propositions are held true. Firm belief in the truth of a scientific proposition, for example, fails to count as faith *only* through lacking the right kind of content. This model therefore shares with the 'special knowledge' model in taking its theological content as essential to what makes theistic faith *faith*, and so rejects the suggestion that faith of the same sort as found in the theist religious traditions might also be found elsewhere.

Elements of the Novel

The novel is consisting of plot, characters, setting and theme. The elements of novel are describes as follows:

Plot

According to Griffith, (43) Plot is what happens in a narrative. Plot is a pattern of carefully selected causally related events that contains conflict. Chalangan, P and Dobbins stated that: "Plot is the structure of event in a story, what is included and in what order is designed to arouse expectations in readers about what will happen and how character will response".

Types of character

- **Major Character**

A mayor character is a person or thing that has a big role in the development and configuration of the story. A none of this character causes the absent of the story. All elements belong to the story such as theme, plot, atmosphere, etc. Are focused on describing this kinds of character. While a minor character is the existence of this kind is to support the major one. A minor characters plays only small role and contribution to the development and configuration oh the story. Robert Diyyani (1965:45).

In the writer opinion, the major characters are the dominant characters that support the main character in the story. Flat character means the character are static and simple, round character means the character always change. The writer uses characters to perform the actions and speak [dialogue](#), moving the story along

a [plot](#) line. A story can have only one character ([protagonist](#)) and still be a complete story. This character's conflict may be an inner one (within him/herself), or a conflict with something natural, such as climbing a mountain. Most stories have multiple characters interacting, with one of them as the [antagonist](#), causing a conflict for the protagonist. The character who dominantly showing about Faith through the character of Lucy Pevensie. Lucy is the youngest of four Pevensie but seems she has a strong faith about Aslan and it elaborated clearly in the below explanation:

✓ **Peter**

Peter, the eldest of the children, is at first skeptical about his sister Lucy's declaration that the wardrobe is a doorway into Narnia. He is highly critical of Edmund, who is consistently mean to Lucy and lies about having been to Narnia. Father Christmas gives Peter a sword and a shield as gifts.

✓ **Susan**

Susan is the second eldest of the children, and, like Peter, is skeptical about Lucy's story about the wardrobe and Narnia. She strikes the reader as practical and cautious, advising the others to wear the fur coats that they find in the wardrobe, since it is winter in Narnia.

✓ **Edmund**

Edmund is the second youngest of the children, and is cruel to his younger sister, Lucy, making fun of her story about the wardrobe and Narnia. Peter and Susan both feel that Edmund is becoming a "bad sort".

✓ **Lucy**

Lucy is the youngest of the children, and the first to discover Narnia. In spite of the fantastic nature of her story, she is a truthful girl and takes her experience, as well as her friendship with Mr. Tumnus, very seriously.

• **Minor Characters:**

✓ **The Professor**

The Professor opens his home to the children during the London air raids. Lewis does not tell readers what subject the Professor teaches, but this is unsurprising, as he lives in a mysterious old house filled with secrets. He strikes the reader as a generous man, and is willing to open his home to anyone requesting a tour of the place.

✓ **Mrs. Macready**

Mrs. Macready is the Professor's housekeeper, and does not especially like children. She is the one who leads the tour groups through the house, and she gives the children strict instructions not to get in the way when she brings visitors through.

✓ **Mr. Tumnus**

Mr. Tumnus is a faun, and the first creature Lucy meets in Narnia. He leads her to his house in the woods, and gives her tea and cake, tells her stories about the forest, and plays music for her.

✓ **Fenris Ulf**

Fenris Ulf is, according to the notice nailed into the carpet of Mr. Tumnus's cave, the Chief of the Secret Police and an employee of the White Witch. He is an evil grey wolf, and is killed when Peter strikes him in the heart with a sword.

✓ **The White Witch**

The White Witch has cast a spell over Narnia, making it forever winter, yet never Christmas. She has crowned herself Queen of Narnia, but is frightened by the prophecy that her reign, as well as her life, will end when two Sons of Adam and two Daughters of Eve assume the four thrones at Chair Paravel.

✓ **Father Christmas**

Father Christmas has been kept out of Narnia for a long time, ever since the White Witch cast her spell to keep it always winter and never Christmas. Father Christmas's arrival signifies that the witch's spell is weakening. He presents Peter, Susan, and Lucy with special gifts.

✓ **Mr. Beaver**

A robin in the forest leads the children to Mr. Beaver, who shows them the handkerchief that Lucy gave to Mr. Tumnus as a sign of friendship.

✓ **Aslan**

Aslan is a lion, King of the Beasts, and the son of the Emperor-Beyond-the-Sea. He rules over many countries, including Narnia, and the White Witch is frightened of his power. The animals of the forest all know who he is, though not all of them know him personally. Aslan is good, just, and forgiving, as is shown by his

actions following Edmund's betrayal. Aslan is also a teacher: he engages Edmund in a conversation (presumably about morality) that Edmund is never able to forget, teaches Peter military strategies, and helps Lucy and Susan to learn from his actions when he dies in Edmund's place. He provides the children with an alternative to the education that they receive in their schools.

Characterization

Characterization is the process by which the writer reveals the personality of a character. Characterization is the process involving several methods, through which an author makes a character real and believable. Characterization is divided into two main parts; main character (central character) and supporting characters (which consist of realities, friends, and enemies). Character is different from characterization.

Theme

Theme is the central idea or statement about life that unifies and control the total work. Theme is not issue problem or subject deal with the work, but rather the comment or statement the author makes about that issue, problem, or subject. The theme of this novel was about how people's faith worked to overcome the obstacle and achieved a moral mission.

Setting

According to Griffith: "Setting includes several closely related aspects of a work of fiction. First, setting is the physical, sensuous world of work. Second, it is the time in which the actions of the work take place. And third, it is the social environment of the characters: the manners, costumes and moral values that govern the characters' society". (Griffith, 52).

Bibliography of C.S Lewis

C.S. Lewis was an author, essayist and Christian apologist. He is best known for his children's classic series – *The Chronicles of Narnia*. Clive Staples Lewis was born on 29 November 1898 and lived until 22 November 1963. He was born in Belfast, North Ireland into a Protestant Ulster family. Throughout his life, he retained strong roots to Ireland. He sought out the company of the Irish and took an active interest in Celtic literature and myths. He was a keen admirer of the works of W.B.Yeats, at a time when he was relatively unknown in England.

Lewis was educated at a variety of private tuition and public schools such as Malvern in Worcestershire. His time in public school was not particularly happy, and he later wrote in disparaging times of how schoolboys were mistreated. However, in

1916, Lewis was offered a scholarship at University College, Oxford University. He proved an excellent student, ultimately, gaining a triple first (the top classification in three different degrees). In 1917, his university life was interrupted as he volunteered to join the British army in the First World War. He was transferred to the Somme valley where he took part in trench warfare. In the last months of the war, he was injured by a shell and was sent home to recuperate from his injuries. During his period of convalescence, he became increasingly friendly with Mrs Moore – the mother of a close army friend Edward ‘Paddy’ Moore. He remained very close to Mrs Moore, often referring to her as his mother until her death in the 1940s. On returning to Oxford, C.S.Lewis completed his degrees before taking up a post teaching English at Magdalen College, Oxford from 1925 to 1954. He was a prolific writer and formed a close friendship with other Oxford fellows such as J. R. R. Tolkien Charles Williams, and Owen Barfield. They formed an informal group known as the ‘Inklings’. They would meet at pubs in Oxford such as ‘The Eagle and Child’ where they would read parts of their novels. He encouraged Tolkien as he wrote his epic ‘The Lord of the Rings.’

Lewis was brought up in the Protestant Church of Ireland, but as a teenager, he said he lost his faith – turned off by boring church services and the problem of evil in the world. However, after returning to Oxford in the post-war period, he became increasingly perplexed by the existence of God and Christianity. After many evening chats with friends such as J.R.R.Tolkien and Hugo Dyson, C.S.Lewis finally converted to belief in God (theism) in 1929 and became a Christian in 1931. C.S. Lewis later wrote he felt a reluctant and unwilling convert. But, felt compelled to accept the evidence of faith. In his book, “Surprised by Joy” he writes that he came to Christianity:

“kicking, struggling, resentful, and darting his eyes in every direction for a chance to escape.”

C.S. Lewis became an influential apologist for Christianity through publications such as the “Screwtape Letters”. He concentrated on a more universal form of Christianity seeking to avoid the sectarianism that was common in his native Northern Ireland. He rarely made any specific reference to a particular denomination of Christianity but sought to reinforce the underlying Christian values shared by all Christian faiths. However, he always remained an Anglican and, to the disappointment of Tolkien, he never converted to Roman Catholicism.

His Christian beliefs also influenced his more popular works such as the “Chronicles of Narnia”. Though he also includes ideas of Roman and Celtic myths, there are underlying Christian notions of sacrifice and Christ-like actions. Lewis began writing *The Lion, the Witch and the Wardrobe* during the Second World War. He was partly inspired by three evacuee children who came to stay in his home in

Risinghurst (a suburb of Oxford). Lewis said the experience of the evacuee children gave him a new perspective on the joy of childhood. Lewis also remarked he had had an image of a Faun since he was about 16. "The *Lion* all began with a picture of a Faun carrying an umbrella and parcels in a snowy wood. This picture had been in my mind since I was about sixteen. Then one day, when I was about forty, I said to myself: 'Let's try to make a story about it.'"

The seven books in the series were published one per year from 1950 to 1956. They soon became a publishing success and have become a very influential genre of children's books.

RESEARCH METHOD

It is commonly acknowledged that in the scientific study the design of the research is necessary chosen. In this study the writer uses qualitative research design. Bogdan and Biklen state that: "Qualitative research has the natural setting as direct source data and the researcher is key instrument in addition. Mechanically recorder material are viewed in their entirety by the researcher with the researcher being key instrument for analysis." (p. 28). It is most suitable method in analyzing novel by sharing the data in the form of words. It differs from quantitative research in which the data are shared in statistics research.

Data collection

In this research, the data are taken from the novel. *Narnia: The Lion The Witch and The Wardrobe* as the primary source and the second source are books, documents, articles, and often relevant.

Data Analysis

In analyzing the data, the writer uses the objective approach. As what Abrams states that: "The objective orientation which on principle regard the work of art in isolation from all these external points of reference, analysis as self-sufficient entity constituted by its parts in their internal relations and to be judge solely by criteria intrinsic to its mode of being". (1976:26).

Objective approach means that the analysis only focused on the internal elements of the novel without consider the external part of it. The writer will analyze the interrelationship between internal elements. This novel is categorize as an adventure novel so it is necessary to use adventure formula in analyzing this novel besides objective approach. Adventure formula according to John Cawelty consisted into some characteristics: firstly hero, secondly challenge or obstacle, the third moral mission and the last final achievement.

FINDINGS AND DISCUSSION

Faith to the existence of Narnia

Lucy discovers Narnia while she hides in the wardrobe. In Narnia, the animals aren't human-like. Lucy was still young and intrigued about Narnia when her siblings Susan, Peter, and Edmund didn't accept her narrative, but she persisted in her belief. Lucy discovers an antique closet in her family's house is a doorway to another realm. Lucy has excellent instincts. She knows Mr. Tumnus is nice. Even after he admits to kidnapping her, she's sure he won't hurt her. In the same manner, she knows Mr. Tumnus is good and the White Witch is evil, and she trusts Mr. Beaver on sight. Lucy is also stubbornly honest; although Peter, Edmund, and Susan don't believe her Narnia narrative, she clings to it.

"I don't care what you think, and I don't care what you say. You can tell the Professor or you can write to Mother or you can do anything you like. I know I've met a Faun in there." (Lewis,16).

Lucy's character and reluctance to deceive are admirable. She stands up for what's right because that's who she is. Lucy and her sister Susan form a strong friendship with King of Beasts Aslan. Lucy notices Aslan's: "Terrible paws [...] if he didn't know how to velvet them." (Lewis, 22).

This is a really smart remark that takes into account both Aslan's strength (those paws are big and strong) and his kindness (he "velvets" his paws). Lucy can sense Aslan's emotions. Aslan appears unhappy after the army departs from the Stone Table. When Aslan discovers her, she walks with him and shares his pain. At the Stone Table, she and Susan lament Aslan's sacrifice and find his resurrection at dawn. Lucy's trust in Narnia, the magical land, is unshakeable; she reflects the Narnia animals through Mr. Tumnus, Aslan, etc.

Faith to Aslan Existence

As the one who discovered Narnia first, Lucy has a special connection to the magical land; and of all the children, she's the one who never stops believing in it or in Aslan. That means she plays the exact role The Lion, the Witch, and the Wardrobe: she's the character of faith. When the Pevensies and Trumpkin are attempting to discover Caspian's camp, she shines. As expected, they become lost and come to a fork in the path. Lucy sees Aslan then. When the others query if Lucy saw Aslan, she begs them to follow "I missed him. Saw him" (Lewis).

Lucy's confidence in Aslan is unwavering. She fails to convince the others, and they spend a day going the wrong way. We don't know whether you've ever spent a day walking the wrong direction, but it's miserable. Lucy has another opportunity to prove herself. Lucy asks Aslan whether the others will notice him when they're

reunited. Aslan: "Not initially." "It depends," Lucy: "They won't believe me." Aslan: "It's irrelevant." (63-66) This discussion defines Lucy in the book.

Lucy and Susan bury their hands in Aslan's mane as they travel to the Stone Table. After he's revived, they frolic and wrestle, and the Witch's prisoners ride on his back. Aslan is a Christ figure in this narrative, and his connection with the girls reminds us of Jesus and his female followers, notably "Mary Magdalene and the other Mary," who witness the Crucifixion and are the first to arrive at the empty tomb following Jesus' resurrection.

Lucy and Susan are close to Aslan, although they have a limited part in the war and other events. Father Christmas reminds Susan and Lucy that even if he gave them guns, they shouldn't fight. Lucy says, "I believe I could be bold. (Lewis) Given her steadfastness, we agree. Father Christmas informs her "women's fights are nasty" (10.48). Santa! We didn't know you were sexist. Most of the "good" characters in this tale, including Aslan and Father Christmas, believe in definite gender roles for men and women. 1940s-era book. Different times. Peter and Edmund pick up swords and fight; Susan and Lucy rescue stone-turned individuals and provide Aslan with tactical assistance. Lucy is a healer who saved her brother's life with her magic cordial. Lucy is willing to fight across gender lines if necessary.

Lucy's shortcomings are shown when she rescues Edmund. She puts a few drops of her magic cordial into his mouth and waits to see whether he recovers as others are injured and dying around her. Aslan must remind her that nobody should die for Edmund. Lucy readily agrees with him, but her family may divert her from humanitarian tasks. Small fault, but nonetheless a defect. Lucy becomes Queen Lucy the Valiant at the conclusion of the narrative. Lucy's best-known virtue in Narnia isn't a "girly" one. Lucy surpasses her gender role by being "valiant."

Lucy's confidence in Aslan is unshakeable since only she can communicate with him. She'll wait for him or go find him in distress. Aslan calls Lucy "Dear heart" and "dearest" as a lover would to his beloved. Aslan is extremely affectionate and playful with Lucy despite being king.

Faith to the Heaven Existence

Lucy Pevensie, the series' sweetheart, is kind and honest. She also demonstrates the series' signature virtue. Her siblings misbelieve her when she visits Narnia via the wardrobe. Under such conditions, anybody may question. Reject our own experiences for ease and serenity.

Lucy accomplishes none of these. She's loyal no matter what. She felt unhappy for days. She might have simply made up with the others by saying it was all a prank. Lucy was a sincere girl who knew she was right, therefore she couldn't say this. Others who believed she was lying made her sad. Later in the same narrative, Narnia's inhabitants show trust. Subjugated by a White Witch and

condemned with "always winter but never Christmas," Narnia's citizens have handed down memories of their world before for a century. Of "summer when the woods were green and Silenus on his big donkey would visit, and occasionally Bacchus himself; and then the streams would flow with wine instead of water and the entire forest would jollify for weeks on end."

It is not only memories of the old times the Narnians have passed down either throughout the Witch's reign, they remain steadfastly faithful that an end will come to her tyranny. That: Aslan will correct wrongs. His shout shall end sufferings. When he grins, winter dies. Then spring will come. 90th Lucy's discovery of Narnia and Aslan's deliverance aren't the only examples of Narnian religion. Lucy is the only kid who (kind of) doesn't grow up, even as Narnia's Queen. The narrator tells how Peter, Susan, and Edmund changed as they grew up. Lucy was always happy and golden-haired, and all the princes wanted her as queen. (Lewis,21). Contradiction? Lucy is grown (princes think she's gorgeous) but not mature; she's "always gay and golden-haired" as she was as a child, and she doesn't change as much as the others. Lucy, Pevensie's youngest sister. First to unintentionally enter Narnia. Before they meet, she explores Narnia twice.

Lucy loves Narnia and Aslan. She can tell if a person or animal is nice or evil. She's the first to notice the robin's request. Lucy can see Aslan first, even if the others are in the same area and scenario. After she convinces them, her siblings believe in Narnia and Aslan, its king. Lucy brings her brothers to Narnia. She doesn't know the method, yet her kind feeling lets her pick which is best, good, or awful. Peter responded, "Nothing there," and everyone left except Lucy. She lingered behind to test the closet door, even though she was sure it was locked. Two mothballs fell out as she opened it (2003).

Lucy is the first Pevensie to visit Narnia via a magical wardrobe in Professor Kirke's old home. She sees Narnia in the One Hundred Year Winter, ruled by Jadis the White Witch, the terrible Queen of Narnia. Later, she encounters the Beavers. Father Christmas presents Lucy a bottle of magical cordial that can cure practically any wounds and a little knife to protect herself "in severe necessity" Later that night, she and Susan console Aslan as he journeys to his death. Both females see him die. Lucy and her sister watch Aslan come back to life and help him wake the stoned animals in the White Witch's palace. At battle's conclusion, they meet their brothers. At Cair Paravel, Aslan crowns Lucy as Her Majesty Queen Lucy, ending the White Witch's reign and fulfilling an old prophesy. Queen Lucy the Valiant is her nickname throughout her reign. Her siblings like Narnia. Late in the Golden Age, she finds the lamp where she met Mr. Tumnus while pursuing the white deer. Her siblings worry what's wrong. Lucy repeats Spare Oom, Mr. Tumnus' term for their homeland, and the children flee through the wardrobe into England, where no time has passed and they are children again.

Only Lucy and Susan see Aslan's crucifixion and resurrection. Lucy is like God-believing and Kingdom-hearing children. Jesus stated the eldest must allow the children come to Him since they are God's inheritance. Children are innocent. If they believe, they believe firmly. According to Sabudu D (2020:25), they would be faithful with absolute allegiance. Being loyal as a good friend or student are human interactions.

Lucy shows us that children are curious and want to know everything. Father Christmas gives Lucy a magical cordial since it may function with a pure heart, no hate, and no recklessness. Lucy stays in Narnia, knowing she and her brothers would be captured by the Witch, and rescues Mr. Tumnus, who has protected her previously. She's young, yet she owes her life, not money.

Faith in God

Faith in God denotes great belief in God. Lucy's trust in God is shown. Lucy first meets Tumnus, a faun, in Narnia. Lucy doesn't know about Tumnus since he "serves the White Witch" and must obey her rules and directives. The most important instruction given to Tumnus was to "capture a Son of Adam or a Daughter of Eve in the wood" (Lewis) (Lewis). If he fails, the faun will be punished. Tumnus says the witch will chop off his tail, saw off his horns, and pluck off his beard if he disobeys (Lewis). The Witch seems less forgiving than Lucy. Lucy's forgiving temperament contrasts with the Witch's. So when Tumnus labels himself a kidnapper and tells Lucy (Lewis) he's sorry, she says, "I'm sure you won't do it again" (Lewis). Lucy pardons him when he confesses to abduction, proving she is a forgiving person. Lucy attempts to soothe Tumnus by saying, "I'm sure you wouldn't do that" by using the word "sure" (Lewis). Lucy's confidence in Tumnus is shown by her use of the word "sure." Her forgiveness makes Tumnus more trustworthy.

Tumnus thanks Lucy for her kindness. Lucy then attempts to convince Tumnus not to give her to the Witch. She says, "Oh, but you won't... Will you? You shouldn't" (Lewis). Lucy's frequent "Yes, yes" and "will you" make her anxious. "Won't" and "mustn't" demonstrate her faith in Tumnus, whom she had already pardoned. Lucy's comments may help the faun. After helping Eve's daughter and disobeying the witch's rules, Tumnus gets fired. Lucy's remark shows her forgiveness: "I hope you won't go into terrible problems on my account" (Lewis). She comforts Tumnus by blaming herself for the tragedy. Hope she doesn't hurt him. Lucy hopes this won't happen again and that he'll be a lovely faun going ahead. Lucy hopes Tumnus has learned to forgive. The essential point is made by "you" vs "I." This article shows Lucy's forgiveness. Lucy tells her siblings about Narnia and the faun when she comes home. Edmund sneered and jeered at Lucy and continued asking if she'd discovered any more new nations (Lewis). Despite the

ridiculousness of her narrative, a sister shouldn't be harsh. Lucy is more forgiving the second time Edmund accompanies her to Narnia. She is no longer moved to tears when she runs into him in the woods and says, "If I'd known you'd gotten in, I'd have waited for you" (Lewis). He can confirm Narnia's existence, thus she's forgiven him for not believing in her. 49. Lucy exhibits Ephesians 4:32 by forgiving her brother. Lucy's acts support Bowden's claim that "forgiveness is at the core of Christianity."

Lucy's forgiveness throughout the story proves Bowden's point. Lucy says, "I'm delighted you got in." Since we've both gone to Narnia, people must believe (Lewis). Lucy is thrilled, so we emphasize "am." Lucy may forgive Peter and Susan for not believing in Narnia now that there's more proof. Edmund disappoints her by supporting Lucy (Lewis). The biblical verse "A false witness will not go unpunished" applies to Edmund's betrayal of Lucy (19:5 Proverbs). Lucy says Edmund will testify about Narnia. She was disappointed. Peter says this isn't Edmund's first time lying and betraying people: "You've always relished being brutal to anybody smaller than yourself; we saw it in school" (Lewis). The adjective "beastly" shows Edmund is a liar and a traitor; the quote also shows Edmund was a horrible character before the estate event. Edmund acts animalistically. Lying is "beastly" because it contradicts Christian faith. The narrator says the section in question and Edmund's treatment of Lucy are two of the most annoying aspects of the narrative (Lewis); inferring that betraying a family member is among the worst things a person can do, he compares it to the Bible, which says lying is among the worst things a person can do (Exodus 20). Lucy forgave Peter and Susan when they returned to Narnia, but she didn't forgive Edmund until he was freed from the witch.

After betraying Lucy, Tumnus shows selflessness. When Lucy pardons Tumnus, he decides to let her go (Lewis; ditchfield) (49). Tumnus' decision goes against the Witch's rule, which says she should have care of all Adam and Eve's children (Lewis, 26-27). Tumnus tells Lucy the Witch will chop off his tail, horns, and beard (Lewis). "Cut off" shows how betrayal hurts. Tumnus sacrifices himself despite knowing the implications of betraying the witch to protect Lucy. According to the Bible, giving one's life to rescue another is among the most meaningful actions, hence Tumnus's behavior is similar to that of Aslan and Edmund. Tumnus' unselfish act saved Lucy from the witch and awful agony and persecution since she is Eve's child.

CONCLUSION & SUGGESTION

Narnia, through its motifs of Lucy's faith relate to her religious believe of Christian faith such as virtues of forgiveness, courage and betrayal, presents the reader with meaningful moral lessons which have a practical usage in the real world. By camouflaging the Christian morals and the lessons to be learned from

them within the characters in the mesmerizing, magical world of Narnia, the morals and the lessons are absorbed simultaneously as the fantasy novel is savored. In the words of Schakel: Lewis in [Narnia] uses magic to give concrete embodiment to divine mysteries. He uses the phrase 'Deep Magic from the Dawn of Time' to describe the 'Law of Human Nature,' the 'magic' of proper values and behavior that, the story says, God implanted in the universe to show how people are supposed to behave and to enable to society to function in an orderly way. (Schakel 176) Schakel argues that Lewis hid Christian messages, virtues and the lessons to be learned, inside the characters.

Shackel's findings are similar to Ward's statement concerning Lewis's letter to a child clarifying Christ's involvement in Narnia, as earlier mentioned (Ward 4). It is view concerning moral lessons and that they can be learned is similar to Schakel's perspective since he argues that moral teachings need to be embedded into a story. has moral values: forgiveness and courage as well as messages of resurrection, self-sacrifice and betrayal from a Christian perspective since Lewis was a very Christian individual, as earlier mentioned. The virtues and messages are displayed to the reader through animal and child characters because it is more enticing to children. Children readers want to connect with the novel, as noted earlier and in that sense, Narnia is ripe with biblical messages and values for child readers to pick up on.

It may suggest that people should have faith in God, because without faith our life cannot be meaningful. God allow us to live as the way he ruled the world, man should not deny as well as ignore it. The Lion, The Witch and The Wardrobe as the open book in which every people can take the advantages to reach the better life. Another suggestion that the result of this research could be the reference for the coming researcher who infrested to analyse about the similar topic. For the students of English Education Department it can be additional knowledge relate to the way of people way life in implementary the faith for the befferness.

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