



MORAL VALUES ANALISYS IN FRANCIS HODGSON BURNETT'S *THE LOST PRINCE*

Eka Kurniawati

ekurniawati@umkudus.ac.id

Muhammadiyah University of Kudus, Central Java

Anwari

anwari@umkudus.ac.id

Muhammadiyah University of Kudus, Central Java

Fathimah Isnina

fathimahisnina@umkudus.ac.id

Muhammadiyah University of Kudus, Central Java

Abstract

The aim of conducting this study is to analyze the moral values of main character in the Burnett's *The Lost Prince*. Fate will expose the hero's true identity. Marco is sent on a secret expedition throughout Europe with his street Urchin friend, The Rat, who is no older than thirteen, by his charismatic father, a patriot of the fabled and war-torn nation of Samavia. Burnett emphasizes education, demonstrating how virtue or vice is determined by one's level of education. Marco has been educated in the manner of Rousseau as a global citizen. His observations were guided and led by his father, an excellent adult mentor. He has been rigorously trained in self control, intellectual discourse, virtue, emotional, and mental regulation. Kohlberg and Frankena's idea was applied in this investigation. Because the corpus was novel, the study was relevant to library research. This study was a concept analysis aside from that. The thing was described and connected to ideas, theories, or other pertinent sources by the researcher. The study made an effort to address the following query; is moral education a collective duty or is it the exclusive responsibility of an institution? The answer is that, while teachers in schools can establish moral ideas in children, parents can also play an essential role in educating children about the need of living an ethical life.

Keywords: *conventional, post-conventional, and pre-conventional levels.*

Abstrak

Tujuan dari penelitian ini adalah untuk menganalisis nilai-nilai moral tokoh utama dalam novel *The Lost Prince* karya Burnett. Identitas asli sang tokoh akan terungkap oleh takdir. Ayah Marco yang kharismatik adalah seorang pejuang dari negara mitos Samavia yang dilanda perang. Ia mengirim Marco dan teman jalanannya, The Rat, yang berusia tidak lebih dari tiga belas tahun dalam misi rahasia di Eropa. Burnett sangat menekankan pendidikan, menunjukkan bahwa pendidikan yang baik atau buruk menentukan kebajikan atau sebaliknya. Marco telah menerima pendidikan ala Rousseau. Ayahnya, seorang mentor dewasa yang baik, membimbing dan mengarahkannya. Ia telah menerima pelatihan ketat perihal kebajikan, diskusi intelektual, pengendalian diri, emosi, dan pikiran. Penelitian ini menggunakan teori Kohlberg dan Frankena. Penelitian ini adalah penelitian pustaka karena korpusnya adalah sebuah novel. Selain itu, penelitian ini merupakan analisis konsep. Peneliti menjelaskan dan





menghubungkan objek dengan konsep, teori, atau sumber relevan lainnya. Studi ini berupaya memberikan solusi terhadap pertanyaan berikut: apakah pendidikan moral semata-mata merupakan tanggung jawab suatu lembaga atau merupakan kewajiban kolektif? Jawabannya adalah bahwa bukan hanya guru di sekolah yang dapat menanamkan nilai-nilai moral pada anak-anak, tetapi orang tua juga dapat memainkan peran penting dalam mendidik anak-anak tentang pentingnya menjalani kehidupan mereka.

Kata kunci: *level konvensional, pasca konvensional, dan prakonvensional.*

INTRODUCTION

Education is now only a nine letter word in dictionaries.¹ In addition, the education system has evolved into a business that is treated similarly to other professions. The issue is also with us. We are responsible for the creation of society. We can change our society by first improving ourselves. Nobody is born a criminal or a pampered person. The environment is causing the child to deviate from the right path. Decent instructors can bring about change by providing pupils with a decent education. Education is a blend of moral values and literacy.² Our country's future lies in its students. Moral percepts like love fellow humans, respect elders, no wrong thing should be done, never speak lies, love your country, don't be jealous, and more are taught to us both at home and in school. However, crime is on the rise everywhere these days. We witness corruption, elderly people are mistreated and expelled from their homes. The truth is unknown to people. Life now revolves around jealousy. The people who live in a country are its most valuable resource. The country will advance much more quickly if its population are sincere, healthy, patriotic, and honest. Because of this, it is crucial that kids receive moral education. This can be done in a variety of methods, such as through group discussions, preaching, meditation, yoga, and telling stories.

The author employs literary media to critique society's moral ideals. Morality is a vital part of our social lives.³ Literary criticism will cover a wide range of topics, including the writer's moral and ethical concepts and their features, causes, background, and formation process; the influence of the writer's moral and ethical concepts on their literary creation; the relationship of the various moral phenomena in the work to those in social reality; and how literature depicts the ethical and moral phenomena in social reality.⁴ Literature is a respected and genuine kind of literature that offers a vast and incredibly diverse corpus of written material. Because it tackles fundamental human themes and is everlasting rather than fleeting, it is deemed important. A novel might be chosen as a literary work because it is full of moral principles that are applicable to everyday situations. Novel have two functions: they entertain readers and teach them new information about the world, including moral principles. The character education that people receive is then in line with these moral principles, which is quite advantageous.⁵

Burnett concentrates on Marco's living situation in *The Lost Prince*. For as long as he can remember, he and his father Stefan have been traveling throughout Europe. He is aware that they are genuinely Samavian, But the political climate and conflicting groups prevent him from going back. In popular fiction from the first half of the 20th century, Samavia is an imagined Ruritanian/Balkan state. It is a made-up nation in eastern Europe. Both Marco and his father have "warm Southern blood" and are patriots. Marco eventually understands that his father is trying to improve Samavia's future. In the meantime, Marco plays war games and "Practices" for a potential part in the nation's rescue with his new companion, The Rat. Marco is trained to be a man's watchfulness and feeling of duty, educated as young soldier, and



skilled in a variety of languages and abilities. But he has never experienced the closeness of casual, unrestricted youthful companionship or a permanent home. His father, who serves as his commander, mentor, idol, and “comrade” in arms, is the one constant in his life. ⁶

The literature on morality, values, and personality is reviewed at the outset of this essay. The conceptual framework of the study is presented in the article based on our examination of the literature and the gaps found. The research and hypotheses for the study are then produced, and data analysis and conclusion follow. The study’s finding are then discussed, their implications for the present theories of moral values are discussed, and future research areas are highlighted.

THEORETICAL FRAMEWORK

In contrast to the widely held belief that “literature is an art of language,” literature is redefined as an art based on text because without scripts or letters, there would be no text, not to mention the existence of literature. Regarding the notion that “literature is ideology or aesthetic ideology,” ethical literary criticism puts forth the notion of the materiality of literature, which holds that literature is a tangible document rather than an abstract concept. Regarding the idea that literature is an artistic medium, ethical literary criticism suggests that literature can be used as a teaching tool. Literature’s original purpose was to teach morality rather than to be aesthetically pleasing.⁴

Kohlberg’s theory provides a definition of moral stages in the analysis of moral values.⁷

1. Preconventional Level

At this level, the child responds to cultural norms and labels of right and wrong, good and bad, but interprets these labels either in terms of the physical or hedonistic consequences of behavior (punishment, reward, exchange of favors) or in terms of physical strength of those who articulate the rules and labels.

2. Conventional level

Regardless of the immediate and evident repercussions, upholding the expectations of one’s family, community, or country is valued in and of itself at this level. In addition to conforming to one’s own expectations and the social order, the attitude also entails loyalty to the order, actively upholding, defending, and justifying it, and identifying with the members of the group involved in it.

3. Autonomous, principled, or post-conventional level

At this level, there is a discernible attempt to establish moral norms and principles that are applicable and legitimate outside of the authority of the groups or individuals that uphold them, as well as independent of the individual’s personal affiliation with these groups.

Frankena and Armon, in Kaur (2019), categorize moral values into five groups: deontic, teleological, aretaic, intrinsic, and extrinsic.

1. Moral rights, including justice, fairness, rights, and obligations, are the focus of deontic ideals.⁸ In terms of the responsibilities and rights of students, teachers, and staff, the majority of educational institutions have systems in place that specifically address moral rights concerns.

2. Moral good and care for the well-being of others are related to teleological values. Although services like school lunch program, student counseling, and vaccine drives are manifestations of the moral good, these are frequently not specifically addressed in American schools.





3. Aretaic values include assessments of the moral value of both individuals and institutions.⁹ They are frequently described as motivators for moral conduct and include motivates and character traits including generosity, empathy, and loyalty. Teachers have traditionally placed a strong emphasis on moral character formation.
4. Ends that are valued for their intrinsic numerical benefit are known as intrinsic values. Autonomy, consciousness, intelligence, and knowledge are some of these attributes. Their progress is seen as the progress of individuals.
5. Extrinsic values, such as money, art, education, and travel, have the capacity to produce good but do not have inherent value.

DISCUSSION

Burnett employs Marco's covert quest in *The Lost Prince* as a moral trial as well as a political adventure. Marco is an example of moral behavior because of his bravery, devotion, and unwavering sense of justice. Burnett highlights that moral strength and integrity can influence a nation's destiny through the character's self-control, empathy, and commitment to an oppressed people. The downtrodden people are the people of Samavia. Either invaders or dishonest leaders control the nation. If discovered, Marco and his father would be in danger, particularly if Marco's identity was revealed.

Stefan Loristan, Marco's father, was a former aristocrat and patriot who left Samavia because of political unrest and peril. He instills discipline and secrecy in Marco, preparing him for a significant role in Samavia's destiny. To safeguard Marco and the effort to bring justice back to Samavia, they conceal their identities. Eventually, Marco crosses Europe to deliver "The sign," a covert communication, to devoted Samavian patriots who are hiding. The goal of this mission is to ignite a revolution and give Samavia its due leadership again. Marco is implied to be *The Lost Prince*, the legitimate heir to the Samavian throne, descended from Ivor's royal line, even if this is not first made clear. The purpose of his banishment is to keep him safe until the appropriate moment for his return.

Marco learns moral principles from Stefan Loristan through calm leadership, discipline, trust, and example rather than lectures or penalties. His subtle yet effective techniques mold Marco into a young man who is honorable, self-reliant, and morally pure.

1. Teaching by example (role modeling)

Loristan teaches Marco not by preaching, but by living the values he wants his son to follow. He consistently models the behavior of a discipline, honorable, and compassionate man. Marco learns how to behave by observing his father's actions, tone, and decision-making in daily life:

"When Loristan is insulted by others or faces threats, he does not react violently or with ego. Instead, he remains composed and silent, teaching Marco that power is not shown through aggression, but through restraint and dignity."

Through the lens of Lawrence Kohlberg, this reflects post-conventional morality. Loristan does not act based on: retaliation (impulse) and social expectations of pride or honor. This shapes Marco into a leader who thinks before acting and values integrity over dominance.





2. Trust and respect, not control

Loristan insists on honesty, even when lies might be easier:

“A man who speak truth without fear cannot be truly defeated.”

Marco is raised to respect all people, regardless of their class, background, or abilities. This is seen in how he treats The Rat and other with kindness:

“Loristan’s respect for other shows Marco that character matters more than status.”

Here, it can be seen that Loristan teaches Marco that human worth is not determined by rank, wealth, or power, but by character. This is specially clear in how Marco interacts with the “Rat”. He is socially marginalized. Yet, Marco treats him as an equal and eventually a trusted companion. It proves that character outweighs status.

3. Discipline and self-control

Loristan teaches that real strength lies in calmness, silence, and dignity, even in difficult moments:

“You must learn to command yourself. That is the first law of soldier – and of a prince.”

Here, Loristan is not teaching Marco to be passive. He is teaching him to control impulses rather than react emotioanlly. Act principle, not anger or fear. Maintain dignity even when circumstance invite panic or retaliation. In Kohlberg’s terms, this align with post-conventional morality: actions are guided by internal principles not by external rewards, punishment, or social approval.

4. Moral reasoning, not rules

Loristan teaches Marco that doing what is right, even in the face of danger, is a moral reasoning:

“Real courage means being afraid – and still going forward.”

In this case, Loristan is teaching that one must do what is right even in danger is not just a moral reasoning. It reflects a high level of moral reasoning. Specifically what Kohlberg would call post-conventional morality.

In this novel, it is clear that Marco’s preconventional level stage is not very dominant. This is because Marco has developed morally. He does not fear punishment or desire rewards. However, his conventional stage are quite strong. It can be seen from Marco’s desire to fulfill his father’s expectations. He is also obedient and trustworthy when given secret assignments. The final stage is post-conventional level. This level is the most prominent in Marco’s life. Burnett clearly illustrates the existence of a social contract. Marco’s struggle is crucial for the people of Samavia.





Furthermore, researchers try to apply Frankena's theory. And here are the results:

category	Data	Dialogue10	Description
Teleological values	1	"Yes. Yes," She muttered. "But you are very young." Then she asked in a hesitating way: "Will you not sit down until I do?" "No," answered Marco. "I would not sit while my mother or grandmother stood."	Here, the teleological values are not presented in an explicit religious way (no frequent references to church, prayer, or doctrine). However, they can still be analyzed through implicit spiritual attitudes, such as: belief in a higher purpose, moral faith, and trust in destiny.
Aretaic Values	2	"Loristan is a great man and a great patriot," he said. "If he sent you, it is because he knows you are the one safe messenger. He was worked too long for Samavia not to know what he does."	Marco is a strong example of a character shaped by virtue ethics. His courage is not reckless; it is controlled and purposeful. This shows a mature virtue, where bravery is guided by reason and responsibility.
Deontic Values	3	He performs these missions without question or refusing, even when they are risky.	This shows he acts because he has a duty to obey his father, not because he personally wants to. His behavior reflects respect for rules and structures duty, which is central in deontic ethic. Besides that, Marco accepts heavy responsibilities related to the political mission of restoring Samavia.
Intrinsic Values	4	He carries out missions carefully and honestly, even in situations where he could act differently without being caught.	An intrinsic value analysis looks at actions that are done because they are good in themselves, not because of reward, pressure, or external outcomes. Marco often acts correctly even when no one is watching or praising him.
Extrinsic Values	5	This mission is not personal-it is about national stability and justice.	An extrinsic value analysis focuses on actions that done because of external goals, outcomes, or awards. Something outside the action itself. Here, the value comes from the benefit to others and society.

Table some evidences of moral values in *The Lost Prince*



CONCLUSION

It's hard to defend the idea that moral education belongs to just one place. Schools alone can't carry that weight, and neither can families in isolation. A more realistic and widely supported view is that moral development is a collective obligation shaped by multiple influences. Through the lens of Lawrence Kohlberg, moral values depends on social interaction and exposure to moral dilemmas. That already implies more than one setting: individuals refine their reasoning by encountering different perspectives across life contexts.

Institutions play a structure role: 1) introducing rules, norms, and civic values. 2) They create environments where fairness, justice, and responsibility are practiced or at least expected. 3) They expose individuals to diverse viewpoints, which is crucial for reaching higher stages of moral reasoning. But institutions often emphasize compliance (rule, discipline), which aligns mostly with conventional morality in Kohlberg's model. Meanwhile, families and close relationships have role: 1) Early distinctions between right and wrong. 2) Emotional development like empathy and care. 3) Role modeling (children imitate behavior more than they follow rules). Without this base, institutional teaching tends to remain abstract or ineffective. In addition, society at large plays a role: 1) Challenge beliefs. 2) Present moral conflicts require independent judgment. 3) Push individuals toward postconventional thinking (principle over rules).

The lost Prince actually illustrates: Loristan provides intentional moral training (family role), Marco's experiences in the wider world test and deepen his values (societal role). There is no formal institution guiding him. Yet his moral development still occurs through relationship and lived experience. In conclusion moral values are not solely institutional and not purely individual/family based. But, involving family, institution, and society working (sometimes imperfectly) together.

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