

The Social and Religious Morals of Children in Fransisca Emilia and Vincentia's *Di Mana Adik?* Storybook

Marwany^{1,*}, Cesilia Prawening², Bayu Suta Wardianto³, Noer Woelan Fadini Zul Qaedah⁴

Corresponding author. Email: marwahwarwany04@gmail.com

¹Universitas Islam Negeri Datokarama Palu, Jl. Diponegoro No. 23, Lere, Palu Sulawesi Tengah, Indonesia

^{2,4} Universitas Nahdlatul Ulama Purwokerto, Jl. Sultan Agung No. 42, Purwokerto Selatan, Banyumas, Jawa Tengah, Indonesia

³Lembaga Kajian Nusantara Raya, Jl A. Yani No. 40A, Purwanegara, Purwokerto Utara, Banyumas, Jawa Tengah, Indonesia

Abstract

Moral value as an ethnic thing for human life, this is because there is a moral value that must be possessed by every individual as a standard for a person to behave and behave in society. The cultivation of moral values must be instilled from an early age. One easy way to bring moral values to children is through stories or fairy tales. Fairy tales as part of children's literature that are entertaining and educating their readers. From here, it is important to conduct research on the moral aspects contained in the *Di Mana Adik?* storybook by Fransisca Emilia and Vincentia. The method used is qualitative descriptive. The object of this study is the stories contained in *Di Mana Adik?* stories?. The research uses qualitative descriptive research methods. The data in the study were analyzed using content analysis techniques in the form of text, data collection using library techniques, listening techniques, and note-taking techniques. The results of the research obtained from the analysis are the existence of moral values, namely social values and religious values. The values contained in the two moral values are hard work, affection, responsibility, and independence. These values are an important part of a moral that must be possessed by children from an early age.

Keywords: moral, child, story

1. Introduction

Today, development in early childhood is an interesting focus to be observed empirically. Paying attention to the growth of children from childhood becomes our imperative to reduce the potential of children who grow negatively. Hawardi (Hawardi, 2021, p. 39) explains that the child's development period is divided into three, namely the first childhood (age 3—6 years), the second childhood (6—12 years), and the third in adolescence (12—18 years). At the age of 6-12, activities such as playing, grouping, and starting to seek attention are the most important child development. Kurniati (Kurniati, 2017) suggests that in learning to get to know the surrounding environment, early childhood gets many diverse things from what they find, so that children can get to know and understand, blend and adapt, and get new experiences. We must pay close attention to the potential of children in these times. Choosing and sorting out the activities taught to children is the main factor that children's development can develop positively. In line with that, Surya (Surya, 2017) argues that ECCE is a form of educational pattern that focuses on a strong foundation or foundation that aims to encourage physical growth and development, intelligence, inventiveness or creation, emotional intelligence, and physical intelligence for children.

Law No. 20 of 2003 concerning the National Education System Article 1 paragraph 14 explains that Early Childhood Education is an effort to carry out guidance or guidance that is focused on children from birth, starting from 0-6 years which is carried out by means of coaching such as providing stimuli to foster the development of the child's spiritual and spiritual services, so that they can have readiness to carry out further education. Children who do not have the readiness will have obstacles to thinking and acting. Habits that have been ingrained early on will continue to be remembered as adults, this is

where parents can exert a good or bad influence to form these habits (Lickona, 2012, p. 50). This must be pursued by parents and educational institutions in developing early childhood skills and attitudes, so that they can develop optimally.

In this era of globalization, many children are contaminated by associations that he should not encounter, so this can affect the attitude and character of the child. Such a negative attitude will not appear if parents are able to develop the child's character well. Dimiyati (Dimiyati, 2018) revealed deviant behavior that is crowded in Indonesia with the term "chronic social disease". This behavior is characterized by the rampant acts of violence, unethical attitudes, manipulation, corrupt behavior, acts of lies, juvenile delinquency, and the degradation of the character of the nation's children and other bad things that are common in society, including in educational institutions. We must behave this problem properly, so as not to spread to other children. One of the concrete steps to minimize the above problems is to instill good character values in early childhood. According to Prasanti, et al., (Prasanti & All, 2018) forming a child's character is not easy and is not born just like that, of course there is a process that must be passed until the character can be attached to the child. It is necessary to have awareness and serious attention of parents to children. Parents should pay attention to the child's growth regarding knowledge, skills, and attitudes, that way a child will develop according to these three skills. In line with this opinion, Saptawuryandari (Saptawuryandari, 2014) stated that character education is not only limited to introducing and teaching right things and wrong things, but character education is an effort to cultivate habituation (habits) of good things so that students understand the wrong things and good things, then can feel (affective) these good values to get used to doing these things (psychomotor).

Character values will be more effective if integrated through educational activities. Through education, character values will be easier to develop. The role of families and educational institutions in maximizing teachings regarding moral values and good character must be carried out. According to Rasyad (Rasyad, 2015) character education is an effort to build a good, whole, and deep personality for individuals or society. If the personality can be formed early, then the child will be more familiar with his identity, how he behaves, and quickly become a mature person. In line with that, Amini and Mariyati (Amini et al., 2021) explained that character cultivation must be carried out from an early age, so that the character instilled can be firmly rooted in children until they grow up. Therefore, the process of excavating and processing characters to prepare future generations, it must be developed on an ongoing basis. This effort is very good if the process of character recognition and cultivation can be carried out from an early age, then the purpose of character education is to build and form complex and integrated character values and correct various unfavorable behaviors of students through their activities. If this effort can be implemented properly, then the nation's generation will be better prepared to face the future problems armed with positive character values.

Character cultivation from an early age is very effective to do, because children still like to play and listen to interesting things. So it also takes an interesting way or approach so that children are able to capture educational things by playing and listening in a creative way and not too heavy to digest. Through stories, children will listen to an interesting and not boring story. Stories that are explored by means of story telling can fill children's memories with information and various life values. Storytelling activities are very suitable to be used as a relevant way to do it. From this activity, parents or educational institutions can convey a variety of values contained in storytelling activities. According to Alkaaf (Alkaf, 2017) story telling is a way of conveying stories to listeners that have a fun nature and can enrich children's imagination and imagination. The child will feel motivated and imagine what has happened in the series of stories in the fairy tale. When the child is motivated and able to imagine that is where the child will imitate and do what he has heard and seen.

The cultivation of social and religious moral values can be done by teaching the child good and bad things. According to Ramdhani, et al., (Ramadhani & All, 2019) the process of learning activities in storytelling is conveyed through the characters mentioned or told in storytelling activities. There are many events and attitudes of the characters in the child's story that will provide educational learning to provide good attitude and character stimulation for the child. Furthermore, Sumarni and Ali (Sumarni & Ali, 2020) stated that moral delivery in satra works, especially children's stories are carried out through events, characters contained in children's stories, and also messages expressed by the author. Nurgiyantoro (Nurgiyantoro, 2004) revealed that children's literature can tell about life, be it human life, plants, animals, or other lives. The stories in children's literature depart from the point of view of the child according to the understanding and mind of the children's world.

Cultivating an impression of literary love for children can be done since the child is still at an early age. Of the many ways that have been done, one of them is publishing story books for children, writing stories for children, and research on children's stories. The activity is seen as an effort to popularize children's literature. Children's literature serves to provide knowledge to children, this knowledge can be in the form of education on children's personalities, efforts to build children's character and develop educational values towards children (Hartingsih, 2018; Saptawuryandari, 2014). The presence of literary works for children has great potential in providing learning for children's growth, because literary works are present, one of which is to provide entertainment.

Through children's stories, the author believes that this literary activity will make it easier for us to enter the heart and mind of the child, so that children can imitate the behavior or characters contained in the fairy tale. According to Nurgiyantoro & Efendi (Nurgiyantoro & Efendi, 2013, p. 383) efforts to master social and religious moral values can lead us to ethical education. The ethical value in question is the provision that a person must have to live his life in order to have good norms and behavior. Furthermore, Koesoema (Koesoema, 2010, p. 80) explains that social morals are the same meaning as personality. Personality can be said to be characteristics or traits that are characteristic of a person who is awakened from

the results of the processes he gets from the environment. That is, social morals are closely related to the environment that surrounds them, while religious morals speak of divine values and goodness based on religious values.

Related to the problems that have been presented, the author determines the research objectives as follows; (1) explain the role of children's literature in the stories contained in Storybook *Di Mana Adik?* and (2) explain the social and religious morals embodied in Storybook *Di Mana Adik?* Researchers using Storybook *Di Mana Adik?* Francisca Emilia and Vincentia Valentine because it is felt that not many people use this as an object of research.

On the other hand, researchers believe that Storybook *Di Mana Adik?* Francisca Emilia and Vincentia Valentine have a very positive message to teach children, especially moral values and character. In simple terms, this study aims to find out and instill good and useful moral values, so that early childhood is able to develop well, according to the expectations of parents and educational institutions. That way, children will develop optimally, so as to create superior human resources not only from their knowledge, but superior because of their good attitudes and morals.

2. Research Methods

This research uses qualitative methods, or commonly referred to as qualitative research using a content analysis approach. This method is applied to answer complex problems by collecting and compiling, clarifying, analyzing, and interpreting (Ratna, 2007, p. 53). The data in this study is in the form of fragments of stories that are included in moral values. Researchers use a data source in the form of Storybook *Di Mana Adik?* Francisca Emilia and Vincentia Valentine.\

The data collection technique used in this study is a library technique. The literature study technique is used to find and unify materials and information from literature related to the object under study (Faruk, 2012, p. 56). The literature technique is used by researchers because in this research, readings are needed that support the implementation of this research, such as books and journals. After that, researchers need a note-taking technique to record important events during the research process. After this data was collected, the researcher used the following data analysis techniques: (1) data collection; (2) data reduction; (3) data analysis; and (4) drawing conclusions in the study. Data collection is carried out by looking for or digging for quotations in the form of sentences or dialogues that contain social and religious moral elements which will be the data of this study. The next step that will be done is data reduction. The data is further reduced according to the predetermined data group or classification. Once the data is collected and reduced, then the data analysis so as to produce a picture or interpretation of the moral values contained in storybook *Di Mana Adik?* Francisca Emilia and Vincentia Valentine..

3. Results and Discussion

Moral is an act that is carried out based on a measure of acceptance of social unity and a certain environment. defined as behavior that is in accordance with the measures of action that are generally accepted including certain social or environmental unity (Selamat & Sanusi, 2012). Moral values are always attached to a work of children's literature, namely in stories and fairy tales, educational messages will be tucked into a series of stories through characters and storylines. Children will learn and understand the good and bad standardization of every story read or read. In line with this moral understanding, in (KKBI, 2008) morals are also explained as accepted good and bad teachings about attitudes, deeds, morals, obligations and ethics.

Story *Di Mana Adik?* The work of Fransisca Emilia and Vincentia (Emilia & Valentine, 2017) is a story aimed at child readers with interesting plots and illustrations and presents problems that are close to the world of children. the author conveys moral values through the character of the daughter who later the children can take messages of kindness in daily life with the guidance of the father and mother. As for the moral values contained in the *Di Mana Adik?* storybook? in the form of social moral values and religious morals.

Data:

Fairy tale "Di Mana Adik?" (Emilia & Valentine, 2017)

The story of an older brother named Monan who helps his mother by inviting his younger brother named Bilung to play so as not to interfere with his mother's work at home. Monan will take the sister to grandma's house. Because the journey to grandma's house is far away, the brother has to carry his sister using a baby carrier or a sandik or a shrill on the brother's back. While on the way, the older brother suddenly saw a group of girls weaving rattan and finally he stalked and participated in it together with his friend until he was unaware that his sister had disappeared. Brother looked for his sister all over the place even to the point of entering the forest, the older brother was sad. But in the end, the younger brother was found playing inside his friend's house. The older brother was very happy to be able to find his sister back, and they again continued the journey to grandma's house. When I got there, grandma cooked a lot of food for her grandchildren.

3.1. Social Moral Values

Social moral values are actions or actions against fellow living beings (humans, animals, plants) where the actions or actions carried out have a direct impact on existing life. The social value carried out by humans will provide benefits for the surrounding environment. The more caring a person is about their environment, the better the character of that person. According to Hulukati and Rahmi (Hulukati et al., 2020) that in relation to a person's development, the environment can also be classified from natural or non-social environments (climate, weather, geographical conditions), and social environments (family, schools, and communities). Various aspects that have been included in the social and non-social environment are expected to be paid close attention to by humans so that they can be obeyed. An example is to promote mutual respect for one another, help, be willing to sacrifice, responsibility, and compassion. The social moral value contained in the *Di Mana Adik?* storybook? Is the moral value of responsibility and the moral value of compassion.

3.1.1. Responsibility

Responsibility is a person's attitude and behavior in carrying out their duties and obligations, both related to oneself, social, society, nation, state, and religion (Aminah & Dkk, 2017) When someone performs their responsibilities, they are inevitably ready to accept the various consequences that will be received afterwards. Being responsible for carrying out duties earnestly and daring to bear the consequences of their attitudes, words, and behaviors (Marzuki, 2015, p. 98). When an individual is carrying out his responsibilities, it means that a person is fulfilling obligations towards himself or others. The responsibility for the child is still personal, meaning that they are still responsible for themselves. Parents, family, friends, teachers and people around the child play a role in giving responsibility to the child.

Responsibility in fairy tales is played out by a good main character. The character carries out his responsibilities as an obligation that must be carried out without any orders from others. On fairy tale *Di Mana Adik?* figures are good children, they carry out their responsibilities for others. In the fairy tale "*Di Mana Adik?*" the main character is an older brother who is given the mandate to take responsibility for taking care of his sister. Responsibility arises from within the character, without being told or given by others. However, when in the middle of the road when the child was carrying out his activities, he had neglected his responsibilities, thus making the child's responsibility run badly. When the child neglects his responsibilities, the child must be prepared to accept the consequences in the form of feelings of guilt in the child. from the results of the analysis shown in the illustrations and through the words of the main character of the older brother named Monan, the reader will identify that the anak is indeed a responsible figure. This is shown in the following story:

Data:

Fairy tale "*Di Mana Adik?*" (Emilia & Valentine, 2017)

Oh, di manakah Bilung? (halaman 15-16)

Apakah Bilung di sini? (halaman 17)

Apakah Bilung di sana? (halaman 18)

(Oh, where is Bilung? pages 15-16)

(Is Bilung here? page 17)

(Is Bilung there? page 18)

In the story, it appears that Monan's efforts to be able to find his sister back after he knew that his sister was no longer nearby. there was a sense of guilt in Monan which was reinforced by the illustration of crying for his brother while searching for his missing sister. From the attitude that Monan seems to have, Monan plays a child who is given indirect responsibility by the mother to be able to go together to the grandmother's house. Monan as part of a family member has a responsibility not only to himself but also to others or if on the certa is the kepeda of another family member, namely his sister. A form of responsibility of an older brother to be able to take care of and protect his younger brother and the responsibility of a child to maintain a mandate given by the mother.

The problems presented in the story, namely in the form of negligence in the duties given by parents and the existence of a strong sense of egosity to be able to play with friends are problems that are close to a child's daily life. The author presents moral values in the form of responsibility through the main tokh given by the older person in the form of a mandate, namely the younger brother, given obstacles in the form of temptation to play with friends who are carrying out responsibilities, followed by giving problems with the loss of younger siblings, and providing problem solving according to the level of effort that a child can do simply.

The value of responsibility is very important instilled in the development of children, with responsibility will train children to become individuals who are aware of their roles. Children will experience a sense of responsibility

when they understand and feel that they have what the child is responsible for. Having in the sense of the thing he has to account for is indeed his. As in the story is a younger brother who is indeed a family member who is owned and becomes an obligation for him as a kakang who must be responsible for it. That way, when the child has done the responsibility to himself and others, then the child can be said to be a moral child. That way, responsibility for a child means owning, guarding, accepting consequences, and carrying them out.

3.1.2. Affection

Affection as a form of feeling mutual affection towards other beings. This is because affection can be given to all creatures around him, be it humans, plants, or animals. Affection means giving love, liking by not hurting. The form of affection can be attention, an activity that embodies the neglect to please and take care of what is loved. Affection for children they will give to anything that makes an intense relationship with himself as to parents, to family members, to friends, to teachers, to beloved plants, to objects that they like.

In children's fairy tales, the value of affection will be conveyed by the characters in the story through acts of kindness to others. When they give their affection they will even sacrifice themselves for the happiness and safety of the people they care about. On story *Di Mana Adik?* there are quotations of sentences that indicate acts of affection for others.

Data:

Fairy Tale "*Di Mana Adik?*" by Fransisca Emilia and Vincentia Valentine, (Yayasan Literasi Anak Indonesia, 2017).

Monan harus membawa Bilung ke rumah Nenek. Nenek akan memasak untuk mereka. Heum pasti enak (halaman 3-4).

Monan senang sekali bertemu dengan Bilung (halaman 20).

Monan had to take Bilung to Grandma's house. Grandma will cook for them. Heum must be delicious (pages 3-4).

Monan was thrilled to meet Bilung (page 20).

From the sentence contained in the story, it appears that an act of a brother's affection for a adik and a grandmother's affection for his grandson. An older brother's affection is shown through story sentences and also illustrations that further clarify the form of brother's affection for his sister. It can be seen in the illustration that Monan as the older brother carried the younger brother to go to the grandmother's house so that the younger brother would avoid danger when on the way to the grandmother's house who had to pass through the forest. Thus the older brother gives attention and protection to their loved ones. There is also a form of affection for a nenek to his grandson, namely cooking delicious food for his two grandchildren who will come to visit him. The value of affection in fairy tales is conveyed by the child who does good to his loved ones.

From the existence of Monan and Bilung's story in *Di Mana Adik?* it is found that there is an awareness of affection that the child does given on the basis of: (1) something is part of his life, that is, a member of his family, (2) something is that which has an intense relationship with him (3) the growth of an attitude of empathy for others. That way, children can manifest affection with various things, including (1) helping or helping, (2) not letting their loved ones suffer or be hurt, (3) caring for and caring for them.

3.2. Religious Moral Values

Religious moral or it can also be called a Divine moral is one or all behaviors that have to do with religious activities in accordance with the beliefs they adhere to. This religious value is created so that man (children in relation) can carry out God's commandments and stay away from all His prohibitions. This religious value reflects the core elements or values of religion, namely morals, worship, good teachings, and apostasy. In line with that, Trimuliana, et al., (Trimulina & All, 2019) explained that religion is an attitude or mentality of a person related to belief in a particular religion and an attitude of accepting from religious teachings and beliefs by carrying out worship in daily life.

In *Di Mana Adik?* story? this work of Fransisca Emilia and Vincentia, contains religious values that can be applied to the daily life of children in good guidance from their father and mother. The religious values contained in the story are in the form of the value of patience and hard work.

3.2.1. Patience

Patience is to refrain from distress and to respond to it in accordance with sharia and reason, to keep oral from reproach, and to restrain the limbs from committing sins and some of them. Forbearance can also be able to bear the

anger of others by not returning the same anger, not easily discouraged, and not easily heartbroken. Patience is often associated with trials and negative things that befall individuals. The individual learns patience from outside his environment. The value of patience is an important thing to teach to children because patiently the child will learn to obey the religious teachings he adheres to, the child will learn to control passions, the child will learn to restrain anger, the child will learn to accept what he receives, and the child will learn to be grateful.

Patience in fairy tales is displayed by the main character whose protagonist conveys the moral message of patience implicitly from the actions that the character performs.

Data:

Fairy Tale "Di Mana Adik?" (Emilia & Valentine, 2017)

Monan went on a long journey holding a younger brother. monan had to pass through the forest and village to get to grandma's house.

From the story there is a moral of patience implied by the character's actions. How the character named Monan patiently held his younger brother to be able to deliver him to grandma's house. Another apparent look is how his brother was patient to be able to find his sister who suddenly disappeared while on the way to grandma's house. The form of patience that occurs in the character of Monan's brother is in the form of not including a sentence of complaining and a look on the face of fatigue on monan's character. From the attitudes shown by the main character, there is a test of the surrounding environment that is able to bring out the value of patience in the child.

From the figure of the main character in the fairy tale above, the patient attitude that children can learn to be implemented in daily life includes: (1) patiently resisting desires, (2) patience with younger siblings, (3) patience in accepting trials. When the child understands the importance of patience, the child will learn to be careful to accept everything that is in him, the child will learn to understand the situation, and the child will learn to always be grateful for what he has. Patience arises because of the realization in the child that all the trials that come to him are trials that will bring wisdom at the end.

3.2.2. Hard Work

Hard work is really trying when completing various tasks, problems, work and others as well as possible. Every individual who does the hard work he will continue to fight as hard as he can by not giving up until his goals and desires are realized. Hard work occurs at all levels of the individual, from children to adults. Hard work is also interpreted as trying to complete the work optimally. Individuals who work hard they will maintain their focus and will not be done carelessly. The form of hard work can be in the form of enthusiasm in completing work, enthusiasm for studying, not being lazy, fighting for the truth, trying to conquer something difficult, trying to solve problems, and so on. In the Di Mana Adik? storybook there is a story about the hard work shown by the main character. Hard work is delivered with problems and solutions that are easy for children to understand.

Data:

Fairy Tale "Di Mana Adik?" (Emilia & Valentine, 2017)

Oh, di manakah Bilung? (halaman 15-16)

Apakah Bilung di sini? (halaman 17)

Apakah Bilung di sana? (halaman 18)

Oh, where is Bilung? (pages 15-16)

Is Bilung here? (page 17)

Is Bilung there? (page 18)

Based on the story Di Mana Adik?, there is a moral value that children can understand in the form of the result of hard work. Hard work is conveyed by the character by solving a problem resulting from his negligence, namely looking for a sister who is missing from the baby carrier. This can give an example to the child of the hard work that must be done by not giving up and staying focused on the goal through efforts made tirelessly by the tokoh named Monan yakni by making a serious allusion to find his sister as a goal that he must achieve. Monan's character makes an effort by scouring the forest he has been through with his sister, looking into the yards of the houses around where he puts baby carriers, and entering the houses of people around him. There seems to be an unyielding attitude because Monan's character is always looking until his sister is found.

Based on this story, it can be understood by children that the form of hard work that can be done by children in realizing their wishes is: (1) always mean it, (2) do not give up and are willing to try, (3) focus on the goals to be achieved, (4) believe in realizing what is desired. The importance of the value of hard work teaches children, that all the efforts that have been made by children will pay off. The results will be as desired if the child is earnest and excited, and vice versa. In children's social life, the value of hard work that children need to do is to be serious in

learning, not lazy at work, enthusiastic about every activity they do, and confident that children will be able to do when they are willing to try and believe in themselves.

4. Conclusion

In this study, moral values are important to teach to children. Through *Di Mana Adik?* storybooks? The work of Fransisca Emilia and Vincentia we can find the moral value contained in it, the value is in the form of social moral values and religious moral values. In social morals there is the value of responsibility and compassion. Meanwhile, in religious morals, there is the value of patience and hard work. The values indicated in this storybook can be taught by parents towards the child. Then, from this research we can find weaknesses and advantages to be used as material for relevance in conducting similar research so that later research on the study of moral values in the collection of children's stories can be more comprehensive and have more impact in terms of research and also in practical terms of early childhood

References

- [1] Alkaf, A. (2017). Perspectives of Learners and Teachers on Implementing the Storytelling Strategy as a Way to Develop Story Writing Skills Among Middle School Students. *Cogent Education*, 4(1), 1–23. [https://doi.org/https://doi.org/10.1080/2331186X.2017.1348315](https://doi.org/10.1080/2331186X.2017.1348315)
- [2] Aminah, A., & Dkk. (2017). *Menyemai Benih Integritas*. KPK.
- [3] Amini, Mukti, & Mariyati. (2021). Meningkatkan Karakter Anak Usia Dini melalui Pemberian Penguatan. *Obsesi*, 5(2).
- [4] Dimiyati, T. R. (2018). Pembentukan Karakter Mahasiswa Dalam Sistem Pendidikan Tinggi Islam. *TADRIS: Jurnal Pendidikan Islam*, 13(1), 18–23.
- [5] Emilia, F., & Valentine, V. (2017). *Di Mana Adik?* Yayasan Literasi Anak Indonesia.
- [6] Faruk. (2012). *Mertode Penelitian Sastra*. Pustaka Pelajar.
- [7] Hartiningsih, S. (2018). Revitalisasi Lagu Dolanan Anak Dalam Pembentukan Karakter Anak Usia Dini. *Atavisme*, 18(2), 247–259.
- [8] Hawardi, R. A. (2021). *Psikologi Perkembangan Anak*. Grasindo.
- [9] Hulukati, Wenny, & Maryam, R. (2020). Instrumen Evaluasi Karakter Mahasiswa Program Pendidikan Guru Pendidikan Anak Usia Dini. *Obsesi*, 4(2).
- [10] Koesoema, D. A. (2010). *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Modern*. Grasindo.
- [11] Kurniati, E. (2017). Perkembangan Bahasa pada Anak dalam Psikologi serta Implikasinya dalam Pembelajaran. *Jurnal Imiah Universitas Batanghari Jambi*, 7(3).
- [12] Lickona, T. (2012). *Character Matters*. Bumi Aksara.
- [13] Marzuki. (2015). *Pendidikan Karakter Islam*. Amzah.
- [14] Nurgiyantoro, B. (2004). Sastra Anak: Persoalan Genre. *Humaniora*, 16(2).
- [15] Nurgiyantoro, B., & Efendi, A. (2013). PRIORITAS PENENTUAN NILAI PENDIDIKAN KARAKTER DALAM PEMBELAJARAN SASTRA REMAJA. *Cakrawala Pendidikan*, 3(3).
- [16] Prasanti, & All, E. (2018). Pembentukan Karakter Anak Usia Dini: Keluarga, Sekolah, dan Komunitas? *Obsesi*, 2(1).
- [17] Ramadhani, S., & All, E. (2019). Penanaman Nilai-Nilai Karakter Melalui Kegiatan Storytelling dengan Menggunakan Cerita Rakyat Sasak pada Anak Usia Dini. *Obsesi*, 3(1).
- [18] Rasyad, A. (2015). Developing a Parenting Training Model of Character Education for Young Learners from Poor Families by Using Transformative Learning Approach. *International Education Studies*, 8(8), 50–56.
- [19] Ratna, N. K. (2007). *Teori, Metode dan Teknik Penelitian Sastra: dari Strukturalisme hingga Postrukturalisme*. Pustaka Pelajar.
- [20] Saptawuryandari, H. (2014). Cerita Pendek Anak Dalam Majalah Bobo Tahun 1980-An Sebagai Bacaan Pendidikan Karakter. *Atavisme*, 17(2), 254–263.
- [21] Selamat, K., & Sanusi, I. (2012). *Akhlaq Tawawuf: Upaya Meraih Keahlian Budi dan Kedekatan Ilahi*. Kalam Mulia.
- [22] Sumarni, & Ali, M. (2020). Nilai-nilai Moral Anak Usia Dini dalam Buku Dongeng Karakter Utama Anak Usia Dini Seri Taat

Beragama. *JPA*, 21(2), 189–199.

- [23] Surya, Y. F. (2017). penggunaan Model Pembelajaran Pendidikan Karakter Abad 21 pada Anak Usia Dini. *Obsesi: Jurnal Pendidikan Anak Usia Dini*, 1(1).
- [24] Trimulina, I., & All, E. (2019). Perilaku Religius Anak Usia 5-6 Tahun pada PAUD Model Karakter. *Obsesi: Jurnal Pendidikan Anak Usia Dini*, 3(2).