

# Analysis of Moral Values in Princess Muslimah & 9 Characters of Great Leaders by Watiek Ideo and Niken Wulandari

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## Abstract

Moral value is something that relates to individual human beings as a whole and totality. In storybooks, moral values are usually intended as a means to relate to something that can be taken from stories related to problems that exist in real life. This study aims to analyze and describe the moral values contained in the Storybook Princess Muslimah & 9 Characters of Great Leaders by Watiek Ideo & Niken Wulandari. This study uses a literature study by listening, recording and concluding and analyzing relevant references from various existing sources such as books, journals, articles and documents that are by the moral values in the storybook. The results of this study indicate that the moral values contained in the storybook Princess Muslimah & 9 Characters of Great Leaders by Watiek Ideo & Niken Wulandari are as follows: religious moral values (thanks and giving thanks), social care moral values (sharing, complementing each other, aware of actions), the moral value of honesty, the moral value of responsibility, the moral value of self-control, and the moral value of empathy.

**Keywords:** moral values, early childhood, stories

## 1. Introduction

Every child born carries the potential for intelligence. The level of intelligence in children affects the ability for moral development because with mature intelligence children can easily understand and understand the concept of right and wrong. Moral relates to behaviour and personality. A good personality by customers will be accepted by the community or environment, while a bad personality will be rejected by the environment. Moral development is very important to be taught in early childhood so that children have superior personalities and can be accepted by their environment. Education in the family and school greatly affects the moral development of early childhood.

According to Piaget, moral development occurs in two stages, namely the stage of moral realism (children's behaviour is determined by spontaneous or unconscious behaviour rules) and the stage of autonomy morality (the concept of right and wrong learned through parents begins to be modified by children). Meanwhile, Kohlberg argues that moral development consists of three levels of development, namely pre-conventional morality, conventional morality and post-conventional morality. In early childhood, there is a pre-conventional morality stage that is oriented towards obedience and punishment and acts to gain rewards. (Rahman, 2020a)

Moral development is the formation of children's behaviour through habituation that is manifested in everyday circumstances, this is to prepare as early as possible in developing attitudes and behaviours based on Pancasila morals. In children, moral values will be seen from whether or not a child can distinguish between good and bad, being honest, neat in acting and dressing, friendly, respecting teachers, responsible, courteous, respectful to friends and maintaining a clean environment. (Putri, 2017)

Moral education is very important in the development of children because the presence of appropriate morals in children will make children able to adapt to any environment. Moral is very important in today's life because capital is increasingly inappropriate in society's norms. (Mufarochah, 2020)

Moral values in early childhood can be developed through children's story books. This is because children like things that have pictures that are colourful and unique so that they can attract children's attention. Pictures in story books will make it easier for children to understand the content and also the plot of the story being told. So, picture story books are books that are related between text and images which are an integral part of a story (Halim, 2019). Through stories, children get information and learn from the experiences of the characters in the story. By listening to stories, children gain knowledge, and moral values such as honesty, courage, friendliness, and sincerity) and attitudes that can be practised in everyday life. Stories also contain very good moral values or messages (B, 2016).

A study conducted by Imam Hidayat, et al in 2021 with the title "Early Childhood Moral Values in the Collection of Friendship Fables by Chandra Wening" shows that the stories in the collection of fables contain moral values, namely religious moral values that consist of patience and hard work as well as social moral values consisting of the moral values of helping, respecting and loving.

Another similar study, namely the research conducted by Naili Sa'ida in 2020 with the title "Analysis of Moral Values in Folklore" shows that through folklore, children can imitate good behaviours in stories such as doing and saying honest, helpful, polite, respectful, can distinguish between good and bad behaviour.

Furthermore, a study conducted by Sumarni and Musyafa Ali in 2020 with the title "Early Childhood Moral Values in Fairy Tale Books of Main Characters of Early Childhood Religious Obedience Series" shows that in fairy tales these characters also contain moral values such as religiosity, helping, sharing, honest, responsible, apologizing, love for each other, discipline, hard work, friendship, gratitude, enthusiasm, respect and love.

From some of the research that has been done above, there are differences, namely in the story books studied. In this study, the storybooks that were examined regarding their moral values were a children's storybook entitled Princess Muslimah by Watiek Ideo, an author of hundreds of children's books that have been published in several major publishers in Indonesia & Niken Wulandari, a psychologist and consultant in the field of HR management and believes that Humans must have positive characters for the success of their lives. This book consists of 128 pages containing 9 stories of Princess Muslimah named Princess Ziana, Princess Faizah, Princess Nuraini, Princess Kamila, Princess Adiba, Princess Syifa, Princess Fahima, Princess Almira, and Princess Niswah which there are 9 different stories in each. existing character.

## **2. Research Methods**

Type of research in this research is descriptive literature or textual research where the research conducted will produce data in the form of speech or writing and the behaviour of people observed in a certain context, then examined from a complete, comprehensive and holistic point of view, then analyzed based on the framework of thought or philosophical paradigm as a foundation. Literature research is a series of activities related to library data collection methods (Evanirosa; dkk, 2021a).

The data collection technique used is the documentation technique with the stages of listening, recording and concluding. Document study is a data collection technique that is carried out by researching and analyzing various kinds of documents obtained at the research site and relevant to the object of research. Listening in the sense presented by Fachruzi is a technique used with language listening, meaning that the researcher not only understands the content but also selects and sorts the data needed. According to Mahsun, taking notes is writing relevant data. And the conclusion according to the Big Indonesian Dictionary (KBBI) in the sense of library research, namely the final activity carried out to obtain the essence of the research results and answers to the research (Evanirosa; dkk, 2021).

The data analysis technique used in this study is the content analysis technique or content analysis. data analysis technique in library research is a research process that is carried out after all the data needed to solve the research problem has been completed. According to Fraenkel & Wellen, content analysis is a tool in research that focuses on the actual content and internal features of the media.(Evanirosa; dkk, 2021c).

## **3. Results and Discussion**

The author found that there are several moral values contained in a children's storybook entitled Princess Muslimah & 9 Characters of Great Leaders by Watiek Ideo and Niken Wulandari, namely religiosity, social care, honesty, respect for others, responsibility, self-control, and empathy.

### **3.1. Moral Value of Religiosity**

The moral value of religiosity in children can be shown by getting used to saying thanks and gratitude to God, and being patient so that life can bring happiness and pleasure. Train moral religiosity in children, it can be done from an early age by accustoming children to good behaviour such as praying (before and after eating, before and after sleeping, and others). In addition, the value of religiosity can also be instilled through singing activities, because singing can introduce and also teach children to be grateful and grateful (Sapendi, 2015).

Moral values related to religiosity are found in Putri Ziana's story (Special Cupcakes), Putri's story Faizah (Visit to Hope Home), Putri Nuraini (Spring Festival), Putri Kamila (Annual Meeting), Putri Syifa (Bicycle Racing), Putri Fahima (Delicious Corn Creations), Putri Almira (International Competition), and Putri Niswah (Seafront Forest).

In Putri Ziana's story (Special Cupcake) the moral value of religiosity shown is to give thanks to God because the cupcakes sold were sold out before the afternoon. The moral value of religiosity in Putri Ziana's story is found in the following quote:

*"Alhamdulillah, hopefully, tomorrow many will come again"*

In Putri Faizah's story (Visit to the Hope Home), the moral value of religiosity is shown by being grateful for what is obtained, namely the information needed for the social service that will be held at the orphanage by visiting directly and seeing the actual conditions and saying thank you because Mrs. Mina (the owner of the orphanage) has shared the story. The moral value of religiosity in Putri Faizah's story is found in the following quote:

*"Thank you, Mrs. Mina, for sharing your story with me, Assalamu'alaikum"  
"Alhamdulillah. Memorable day"*

Furthermore, in Putri Nuraini's story (Spring Festival), the moral value of religiosity is shown by being grateful because winter has ended and spring has come so that the sun shines warmly. The moral value of religiosity in Putri Nuraini's story is found in the following quote:

*"Alhamdulillah, Spring has arrived!"*

Then in Putri Kamila's story (Annual Meeting), the moral value of religiosity shown is by giving thanks because the annual meeting went smoothly and made all the guests amazed to hear it. The moral value of religiosity in Putri Kamila's story is found in the following quote:

*"Alhamdulillah. All thanks to the support of all the citizens of the kingdom, Mr. Hasan."*

The story of Putri Syifa (bicycle racing) tells about a princess who lost one of her hands in an accident. The moral value of religiosity in the story is shown by being grateful for the destiny that God has set for Princess Syifa because it turns out that some even don't have hands but are still enthusiastic about doing what they love, namely a grandfather who likes to paint without his hands but using his feet. The moral value of religiosity in Putri Syifa's story is found in the following quote:

*"No, sir. Paint me as I am. I'm not ashamed to have one hand."*

*"Apparently, behind a calamity, Allah has planned something beautiful, isn't it?"*

Putri Fahima's story (Festival of Delicious Corn), tells about the results of royal corn purchased by neighbouring kingdoms being small, so they have to look for ideas to process corn into delicious food. Then by looking through magazines about food recipes, Putri Fahima found a recipe for making bread and noodles with corn ingredients. And managed to experiment with several failures, making the neighbouring kingdoms love the noodles and bread. The moral value of religiosity shown is by being grateful because, after several tries, the expected taste is finally delicious. After all, the neighbouring kingdom likes noodles and bread. The moral value of religiosity in Putri Fahima's story is found in the following quote:

*"Alhamdulillah! The taste of this corn noodle is delicious"*

*"Alhamdulillah! The neighbouring kingdoms like noodles and bread made of corn."*

Then in the story of Putri Almira (Inter-Nation Competition), the moral value of religiosity is shown by being grateful because Princess Almira and the team consisting of Prince Ammar, Yusuf, Mila, and Aulia won the competition. between nations by making smoke-sucking robots and getting second place after Putri Almira had failed in the previous competition. The moral value of religiosity in Putri Almira's story is found in the following quote:

*"Alhamdulillah! Our robot won second place!"*

And finally, in the story of Putri Niswah (Seaside Forest), the moral value of religiosity shown is by expressing gratitude because after Princess Niswah planted plants on the seashore to hold back seawater when the waves were getting higher and eroded the shore, even though she had received bad news. It was fun but Putri Niswah remained patient until finally the mangroves began to rise and the roots seemed strong and pounced into the sand. The moral value of religiosity in Putri Niswah's story is found in the following quote:

*“Alhamdulillah, we still have to take care of it until the plant is really strong.”*

From the eight stories in Princess Muslimah & 9 Characters of Great Leaders above, it shows that there is a moral value of religiosity, namely by expressing gratitude and gratitude to Allah SWT.

### **3.2. Moral Value of Social**

Concern Social concern is closely related to the environment. As social beings, it is important to instil an attitude of social care from an early age, namely complementing each other, such as sharing, caring for each other, and being aware of each other. For children who have the attitude or moral of social care, namely giving and receiving from their playmates, it is necessary to give praise as a reinforcement and motivation for children to always do good and continuously (Rahman, 2020b).

Moral values related to social care are found in the stories of Putri Ziana (Special Cupcakes), Putri Faizah (Visit to Hope Home), Putri Adiba (New Position), Putri Syifa (Bicycle Racing), Putri Fahima (Delicious Corn Creations), Putri Almira (Inter-nation Competition), and Putri Niswah (Seafrost Forest).

In Putri Ziana's story (Special Cupcakes), the moral value of social care in the story is shown by giving a cupcake to an old man for his grandson, even though it is slightly burnt, the burnt part has been removed and given cream. The moral value of social care in Putri Syifa's story is found in the following quote:

*“He invited the old man to sit and rest while drinking chocolate milk”*

*“But I want to give a little gift for you so you won't be disappointed”*

In Putri Faizah's story (Visit to the Hope Home), the moral value of social care in the story is shown by sharing it with the Harapan Orphanage and providing some of the necessities needed them. The moral value of social care in Putri Faizah's story is found in the following quote:

*“Next week there will be a social service plan for the Harapan Orphanage”*

*“We need to raise money to buy fans, towels, small shelves, ...”*

Then in Putri Adiba's story (New Position), the moral value of social care shown is to realize that what they have done is wrong, then forgive each other and solve it well without shouting and saying rude things again. The moral value of social care in Putri Adiba's story can be found in the following quote:

*“It's not nice to be said harshly, isn't it? Astaghfirullah. All this time I've been bad. I'm sorry.”*

Furthermore, in Putri Syifa's story (Bicycle Racing), the moral value of social care shown is by sharing, not in kind but by sharing experiences because after meeting the old painter's grandfather, Putri Syifa began to participate in bicycle racing competitions again. The moral value of social care in Putri Syifa's story is found in the following quote:

*“They are interested in hearing the story of Princess Syifa and asked her to share her experiences with other children.”*

In the story, Putri Fahima (Creation of Delicious Corn) tells about the results of the royal corn that only a few were bought by neighbouring kingdoms so that their income was reduced. The moral value of social care in the story is shown by complementing each other, namely looking for ideas in the library so that corn can be processed into delicious food by the Head Chef of the Palace and favoured by neighbouring kingdoms, namely by making noodles and bread from corn. The moral value of social care in Putri Fahima's story is found in the following quote:

*“Sis, according to the news in this magazine, the residents of neighbouring countries are currently very fond of eating bread and noodles ...”*

Furthermore, in Putri Almira's story (Inter-nation Competition), the moral value of social care is shown is by complementing each other when carrying out the competition, namely by working together to complete the smoke-sucking robot to completion. The moral value of social care in Putri Almira's story is found in the following quote:

*"They work together to check the function of each cable"*

Then the last one is the story of Putri Niswah (Seaside Forest), the moral value of social care shown is by helping the residents of fishing villages to plant crops in the area. seaside to withstand sea water and waves. The moral value of social care in Putri Fahima's story is found in the following quote:

*"Hmm, there is one type of plant that can withstand high tides. We might be able to cultivate it in this fishing village."*

The seven stories above show an attitude of social concern by sharing, caring for one another, being aware of, and also complementing one another.

### **3.3. Honesty Moral Value**

Honesty is the nature of honesty and sincerity. Honesty or honesty is to give information by saying it is by the existing reality and truthfully. Honesty is a commendable trait that must be possessed by everyone. Honesty needs to be instilled early on because honesty is a person's moral responsibility towards religious and community values and norms (Messi & Edi Harapan, 2017).

Moral values related to honesty are found in the stories of Putri Ziana (Special Cupcakes), and Putri Adiba (New Position).

In Putri Ziana's story (Special Cupcakes), the moral value of honesty in the story is shown by telling the truth that the cupcakes in the shop are sold out and saying that Putri Ziana has some cupcakes charred. The moral value of honesty in Putri Ziana's story is found in the following quote:

*"Sorry, sir. The cupcakes are sold out", "again sorry sir, our cupcakes are sold out", said Putri Ziana*

*"Putri Ziana told me that she had a slightly charred cupcake, but the charred part had been cut and added cream. cupcake also looks beautiful."*

Then in the story of Putri Adiba (New Position), the moral value of honesty shown in the story is by telling the truth and admitting that what my friends did was the idea of Putri Tiara. The moral value of honesty in Putri Adiba's story is found in the following quote:

*"This is all my idea. We do that so that you don't shout and say rude words to us anymore."*

The two stories from the Princess Muslimah storybook by Watiek Ideo & Niken Wulandari, show the moral value of honesty, namely by saying what it is and admitting what is done.

### **3.4. Moral Values Respecting Others**

Respecting others is an attempt to treat others well. Mutual respect does not grow statically, but dynamically according to the environment that gives it influence. The attitude of respect and respect for others is seen when the child has grown up but in its cultivation, it needs to be taught from an early age by giving an example of what it means to respect and respect others (Rahman, 2020c).

Moral values related to respecting others are found in Putri's story. Ziana (Special Cupcakes), Putri Kamila (Annual Meeting), and Putri Almira (International Competition).

In Putri Ziana's story (Special Cupcakes), the moral value of respecting other people in the story is shown by treating the old man who wants to buy the cupcake well, inviting him to sit down, and giving him chocolate milk. The moral value of respecting others in Putri Ziana's story is found in the following quote:

*"He invited the old man to sit and rest while drinking chocolate milk"*

Then in Putri Kamila's story (Annual Meeting), the moral value of respecting others in the story is shown by treating people -people especially the people well, by utilizing the potential of deaf children to make beautiful kites and dances from cheerful studios. The moral value of respecting others in Putri Kamila's story is found in the following quote:

*"They are deaf children, sir. The kites they make are good, right?"*

In Putri Almira's story (Inter-Nation Competition) the moral value of respecting other people in the story is to treat her friends who are considered lacking well and not see their shortcomings, but instead see their strengths. The moral value of respecting others in Putri Almira's story is found in the following quote:

*"Even though Mila uses a wheelchair, she is very good at computers and mathematics. Yusuf has a strong body and is good at football strategies. Aulia once won a science competition even though she came from a fishing village. The intelligence of Yusuf, Mila, and Aulia will be needed during the competition."*

The three stories above, which are contained in the storybook Princess Muslimah & 9 Characters of Great Leaders by Watiek Ideo & Niken Wulandari, show the moral value of respecting others by treating people well, regardless of shortcomings or other people's backgrounds.

### **3.5. Moral Values Responsibility**

Responsibility always revolves around the awareness to do, the willingness to do, and the ability to do. Responsibility is often defined as all the consequences arising from an act committed by a person or jointly. A person in charge is someone who responds when asked to do something. So, responsibility is a must to bear the consequences caused by one's behaviour to answer a problem (Ilhamuddin & Muallifah, 2019). Jadi, tanggung jawab adalah menjaga dan memelihara apapun yang dimiliki atau diamanahkan.

Moral values related to responsibility are found in the stories of Putri Ziana (Special Cupcakes), Putri Kamila (Annual Meeting), Putri Adiba (New Position), and Putri Fahima (Delicious Corn Creations).

In the story of Putri Ziana (Special Cupcakes) the moral value of responsibility the story is to carry out the mandate from her father to sell really good and special cakes. The moral value of responsibility in Putri Ziana's story is found in the following quote:

*"My father has also reminded me that the cakes sold in the shop must be really good and special."*

In Putri Kamila's story (Annual Meeting) the moral value of responsibility the story is carried out by the mandate of the king and queen's mother to determine the art performances that will be displayed to enliven the annual inter-royal meeting. The moral value of responsibility in Putri Kamila's story is contained in the following quote:

*"His Majesty the King and Queen Mother allowed Princess Kamila to determine the art performances that will be displayed to enliven the event."*

In Putri Adiba's story (new position), the moral value of responsibility in the story is to carry out the mandate as class president well, not shouting and saying rude things. The moral value of responsibility in Putri Adiba's story is found in the following quote:

*"She tries to remain calm and patient in carrying out her duties as class president"*

The last one in Putri Fahima's story (Delicious Corn Creations), in which there is a moral value of responsibility is shown by helping to find the good taste of the recipes he finds through recipe magazines.

From the four stories in the book Princess Muslimah & 9 Characters of Great Leaders by Watiek Ideo and Niken Wulandari, there is a moral value of responsibility that is shown by carrying out the mandate as well as possible.

### **3.6. Moral Value of Self-Control**

Self-control or can be referred to as self-control is an expression of emotions that are expressed by children and how children express their emotions. Emotional expression is a child's moral skill related to environmental acceptance, the child's relationship with his social environment by expressing a feeling felt by the child (Rahman, 2020d). Moral values related to self-control are found in the story of Putri Adiba (New Position), and Princess Syifa (Bicycle Racing).

In the story of Putri Adiba (New Position) the moral value of self-control shown is Putri Adiba who expresses her emotions angrily to her friends and cries when she comes home from school. The moral value of self-control in Putri Adiba's story is found in the following quote:

*"Everything must be in order! Watch out otherwise...", "Who put the markers here! Come on back! This is just not possible! Huh!"*

*Putri Adiba finally ran home crying in anguish, "Everything is Evil! I don't want to go to school anymore."*

In Putri Syifa's story (Bicycle Racing) the moral value of self-control shown is when Putri Syifa fell off her bicycle and felt that she would never be able to ride again. The moral value of self-control in Putri Syifa's story is found in the following quote:

*"Oh, Syifa already told you! Syifa will never be able to ride a bicycle again!"*

*"Princess Syifa was angry and crying in front of her father. Everyone is sad to see it."*

In the two stories, the moral values shown are by expressing what they feel, namely anger and sadness.

### **3.7. The Moral Value of Empathy**

Empathy is the ability to put oneself in another's position, to understand and feel what other people feel. Moral empathy needs to be instilled from an early age to apply gratitude to what you have. The moral value of empathy will make children avoid evil or vile actions because they know the consequences. Children who have good empathy are children who can tolerate others and are also sensitive to other people's circumstances (Rahman, 2020e). Moral values related to empathy are found in the stories of Putri Ziana (Special Cupcakes), Putri Adiba (New Position), and Putri Syifa (Bicycle Racing).

In Putri Ziana's story (Special Cupcakes) the moral value of empathy shown is when Putri Ziana feels sorry for the old man who can't buy a cupcake for his grandson because it's out of stock. The moral value of empathy in Putri Ziana's story is found in the following quote:

*"Princess Ziana feels sorry for the old man who looks sad"*

In Putri Adiba's story (New Position) the moral value of empathy shown is when Putri Ziana also feels what her friends feel when Putri Adiba was angry, shouts and said rudely to her friends. The moral value of empathy in Putri Adiba's story is found in the following quote:

*"It's not nice to be said harshly, huh? Astaghfirullah. All this time I've been bad. I am sorry."*

In Putri Syifa's story (Bicycle Racing), the moral value of empathy shown is when Princess Syifa also feels how sad the painter's grandfather doesn't even have both hands, while Princess Syifa still has one hand. The moral value of empathy in Putri Syifa's story is found in the following quote:

*"He remembers feeling so angry that he couldn't ride a bike anymore. Oh, Princess Syifa is so embarrassed."*

From the three stories from the book Princess Muslimah & 9 Characters of Great Leaders by Watiek Ideo & Niken Wulandari that of the three characters above, namely Putri (Special Cupcakes), Putri Adiba (New Position), and Putri Syifa (Bicycle Racing) have moral values Empathy is sharing what other people feel.

## **4. Conclusion**

Based on the results of the research conducted, show that the storybook Princess Muslimah & 9 Characters of Great Leaders by Watiek Ideo and Niken Wulandari contains moral values that can be introduced and instilled in early childhood including religious moral values (to be grateful and give thanks), moral social care (sharing, complementing each other, being aware of actions), the moral value of honesty, the moral value of responsibility, the moral value of self-control, and the moral value of empathy.

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