Representation of Character Education in Children's Stories "Pinokio" and "Anak Gembala dan Serigala" (Roland Barthes Semiotics Study)

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Abstract. The aim of this research is to find out that the children's stories "Pinokio" and "Anak Gembala dan Serigala" are representations of character education. By knowing this, it will be explained that children's stories that represent character education basically contain myths, namely cultural constructions born from naturalized interpretations so that they look natural and indisputable. One of the cultural constructions that is born is the existence of good and bad values. Many children's stories have the theme of good and evil. Good and bad values in children's stories must be able to build children's character, not damage their character. Sometimes, there are children's stories that show the characters in the story as if they are good, but actually have bad characters. This can affect children's development because children's stories should provide education and fun—which will shape children's intelligence, both intellectual, emotional, and spiritual intelligence. Based on these problems, this study was examined using a qualitative descriptive research method with the concept of semiotics of Roland Barthes, which traced the meaning to the second stage, connotation, which was then realized and formed a myth. The results of this study are 1) the children's stories "Pinokio" and "Anak Gembala dan Serigala" represent character education, namely honesty; 2) the myth that is constructed and becomes natural is the existence of opposition, namely black and white, evil and benevolent, bad and good. Children who behave badly will get bad punishment, otherwise children who behave well will get good rewards.

Keywords: interpretation, connotation, cultural construction, myth

1. Introduction

Basically, children's stories are produced and presented as reading material for children. Then, children's stories are used and understood as reading material that contains wise and noble values that can build children's character. In fact, children's stories can be used to develop children's intelligence, such as emotional, intellectual, and spiritual intelligence. Through children's stories, children learn to understand social, cultural, and human

psychology without realizing it. However, many children's stories have some formulations that are inappropriate or unfit for consumption by children.

Like the children's story "Pinokio", which is a wooden doll that can turn into a human with the help of a fairy. It doesn't make sense—out of the box, but accepted as an imaginary story, made up of imagination. When the child accepts the story, even though the child knows that it is just imagination—it cannot exist, but at a certain point when despair is present, the child subconsciously wants the presence of a fairy to help him. This situation explains that the child has committed shirk. This is a violation of religious values. However, when examined again, the children's story "Pinocchio" also has another interpretation, namely representing character education.

Then, the children's story " Anak Gembala dan Serigala ", also represents character education, but also represents the parents' indifference to their children. Children have the right to learn and play, but must work. Interpretation will not stop at one meaning, but will always move and relate to broader cultural aspects. So, the interpretation is present based on the individual's point of view. The value of good and bad in a folklore is an interpretation which then represents a certain thing with the aim of building a child's character. Authors of children's stories must be 'good at' presenting stories, namely stories that make sense and are not extreme so as not to interfere with the psychological development of children.

Based on these problems, the formulation of the research problem is that children's stories are readings that are presented to educate children. Children's stories have the theme of good and bad, which aims to build children's character. However, there are children's stories that seem to build character, but at the same time display and store bad characters that seem unreasonable and extreme, which can damage the development of children's intelligence, such as intellectual, emotional, and spiritual intelligence. Therefore, the children's stories "Pinokio" and "Anak Gembala dan Serigala" must be interpreted in depth in order to represent moral, wise, and noble values from a certain point of view. This folklore is studied using Roland Barthes' semiotic concept, namely the concept of myth with research questions: 1) how does the children's story "Pinokio" and " Anak Gembala dan Serigala" represent character education? 2) How do myths work in the children's stories "Pinokio" and "Anak Gembala dan Serigala"? Answering the problem above, it will achieve the purpose of this study, namely to find out that the children's stories "Pinocchio" and "The Shepherd and the Wolf" are a representation of character education. By knowing this, it will be explained that children's stories that represent character education basically contain myths, namely cultural constructions born from naturalized interpretations so that they look natural and indisputable.

Previous research that is relevant to this research is *first*, the research conducted by Pratiwi, Ratnaningsih, and Widiyono (2022) entitled *The Value of Character Education in a Collection of Tales in the Class III Student Book Theme 2 Curriculum 2013*, raising the issue of character education in the existing collection of fairy tales. in the 2013 curriculum student book. This research uses qualitative methods with data collection techniques, namely literature, notes, and listens. Meanwhile, the data analysis technique is content analysis. The result of this research is that the fairy tales in the third grade students' book theme 2 2013 curriculum teach character education, such as "Kuda dan Keledai yang Sarat dengan Beban", "Pohon Apel yang Tulus", "Bunga Melati yang Baik Hati", "Kisah Petani dan Anak Harimau", "Anak Gembala dan Serigala", "Pengembara dan Sebuah Pohon", "Asal Mula Buah Kelapa", "Petani yang Baik Hati", "Kisah Semut dan Merpati", dan "Si Kancil dan Buaya", serta "Ayam Jago Baru". The character values contained in these fairy tales are religious, honest, hard work, curiosity, independence, respect for achievement, and responsibility [1].

Second, the research conducted by Muhammad and Triyadi (2021) entitled *Pinokioand the People's Representative (Analysis of Semiotics Cover of Tempo Magazine Edition 17 October 2019)* which raised the issue that visual communication exists to provide information in the form of images so that it can be easily understood by readers. As in the print media, Tempo magazine is present as one of the objective print media in presenting social facts. The purpose of this study was to find out the meaning of the illustration on the cover page of Tempo magazine, October 17, 2020. The research method used was descriptive qualitative with Roland Barthes' semiotic concept consisting of denotation, connotation, and myth. The result of the research is that the front page of Tempo magazine's October 17, 2020 edition is a social criticism of council members that the assembly of council members alienates certain values and ignores people's aspirations. This means that the trial process carried out by members of the council is a lie [2].

Third, research conducted by Rahman, et al (2022) entitled *Representation of Environmental-Based Character Education in Papuan Folklore*, was carried out with the aim of identifying and strengthening character education for the environment represented in Papuan folklore. This goal departs from the issue that regional development has an impact on the natural environment. This research method is descriptive qualitative. The data sources of this research are Papuan folklore, namely 1) Asal-Usul Persebaran Suku-Suku di Merauke, 2) Cipriw yang Malang (Terjadinya Pohon Kelapa), 3) Bertha Menjelma Seekor Burung Cenderawasih, 4) Sre Saring, 5) Musnahnya Kampung Habele, 6) Cabo dan Batu Ajaib, 7) Dame dan Dufun, 8) Asal Mula Pohon Sagu, 9) Patung Mbis dan Burung Kasuari, 10) Konwuk dan Konweng. The results of this study are a representation of character education in Papuan folklore, namely the love of the natural environment by cultivating literacy. Efforts to foster environmental-based character education through folklore are 1) using folklore content that contains local wisdom, 2) fostering a love for cultural literacy in Papuan folklore [3].

The previous relevant studies clearly have differences with the research that the researcher is doing, which is seen in the material objects and formal objects used. Furthermore, this research is more complex in presenting Barthes' semiotic concept: myth. Myth is interpreted as an ideology that works in a hegemonic way so that a representation is a representation of a hidden meaning.

Representation is a process of producing meaning through language. Representation is defined as the relationship between meaning and language and culture. That is, language is used to say something meaningful about, or to represent, a meaningful world, furthermore representation is an important part of the process by which meaning is produced and exchanged as part of a culture (Hall, 1997: 15) [4].

> Representation connects meaning and language to culture. (…): 'Representation means using language to say something meaningful about, or to represent, the world meaningfully, to other people'. …. Representation is an essential part of the process by which meaning is produced and exchanged between members of a culture. … (Hall, 1997: 1).

The meaning production process, according to Barthes, occurs because of two signification systems, namely denotation and connotation. Denotation is the first level of meaning, descriptive. Meanwhile, connotation is the second level of meaning. This meaning is formed because of the link between the signifier and broader cultural aspects. Meaning turns into sign association with other cultural meaning codes. If the connotative meaning is experienced as a hegemonic one, that is, it is accepted without coercion, then the meaning becomes a myth. Myth has similarities with ideology that works by hegemony. Myths work by

experiencing an interpretation as something that really 'exists' and is undeniable—considered as God's destiny (Barker, 2004: 74-75) [5].
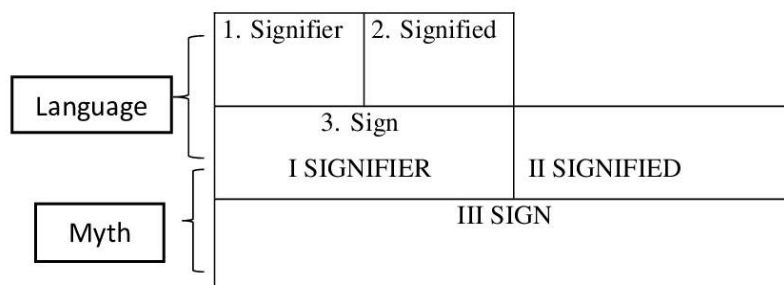
Fig.1. Barthes: Significance Myth

At the language level, namely the first-level semiological system, or what Barthes calls denotation, is the meaning of **signifier** and **signified** that are related to each other to form a **sign**. Then, at the level of myth, namely the second level semiological system, or what is referred to as connotation is the meaning that is born from the sign at the first level into a **SIGNIFIER** which is related again to the **SIGNIFIED**. (Budiman, 2011: 38-39) [6]. A sign is a combination of elements, namely a signifier or signifiant and a signified or significant that cannot be separated. The signifier is a sign element that can be seen by the five senses, is physical, or material. Meanwhile, the signified is a mental concept or meaning that is referred to by the signifier (Budiman, 2004: 105-106) [7].

2. Methods

This study uses a qualitative descriptive method that refers to content analysis (Udasmoro, 2012: 36) [8]. The data of this research are words, phrases, clauses, sentences, or paragraphs in the children's stories "Pinokio" and "Anak Gembala dan Serigala". Data collection in this study was carried out using the listening technique (Sudaryanto in Faruk, 2012: 24) [9] with steps, namely: 1) reading by listening to the children's stories "Pinokio" and "Anak Gembala dan Serigala" repeatedly, 2) collecting data relevant to research, 3) classifying data, 4) selecting data relevant to the formulation of the problem and research objectives, 5) analyzing data, and 6) compiling research reports. The data were analyzed using Roland Barthes' semiotic theory. Barthes' concept of semiotics is a 'myth'. Myth is similar to ideology, namely when the second-level meaning, connotation (the meaning that is present because of the link between the signifier and cultural aspects), is naturalized as something hegemonic-accepted naturally and normally, then the meaning is considered a universal truth that already exists. and attached to the common sense (Barker, 2004: 74) [5].

3. Results

The children's story "Pinokio" tells the story of a wooden doll in the form of a boy who turns into a human because of magic from a fairy. When turned into a human, Pinokio is described as a naughty boy, disobedient, and a liar. When lying, Pinokio's nose grew longer and longer. However, if Pinokio tells the truth, then his nose will return to normal. Here's a snippet of the story.

Pinokio the Wooden Puppet tells the story of an old man named Gepeto who works as a wood carver. One day, he carved **a wooden doll in the shape of a boy named Pinokio**. He wished, wanted the doll to be a boy and accompany his life. Gepeto's grandfather did not know that the wood used to carve Pinokio was **magic wood and his wish was heard by a fairy**. (…).

(…). Pinokio did not carry out the fairy's order to meet and talk to a cricket. **Pinokio became naughty, denied Grandpa Gepeto's words**, and left the house. The naughty Pinokio went home when he was hungry.

(…)

(…). The fairy asked Pinokio to tell what happened honestly, but **Pinokio instead lied** and claimed to have been tricked and robbed by bad people. Pinocchio's nose is elongated. **Fairy conveys that if she lies, her nose gets longer. Pinokio also said honestly and was freed by the fairy, and his nose returned to normal.**

The snippet of the children's story "Pinokio" above is analyzed using the concept of significance by Roland Barthes to determine the character education represented by the children's story. Barthes' signification process can be seen in the image below.
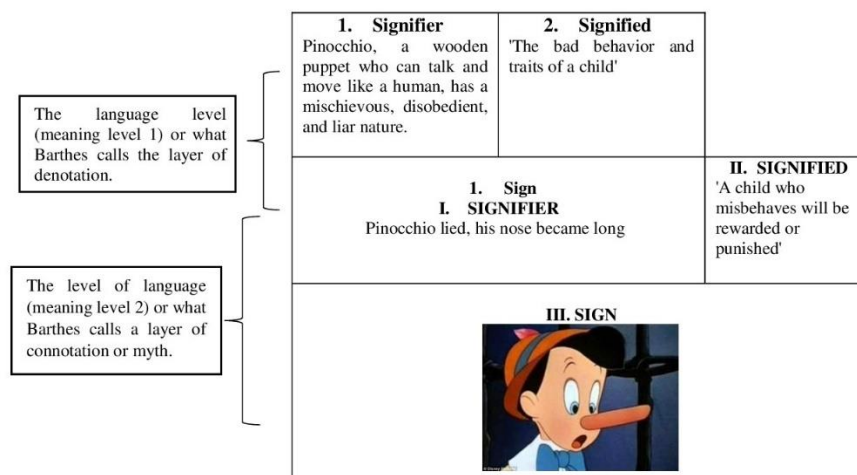
Fig. 2. The Double Layered Signification Process in the Children's Story "Pinokio"

Then, at the end of the "Pinocchio" children's story, Pinocchio does a good deed. The fairy saw Pinocchio's kindness and made Pinocchio a whole human, no longer a wooden doll. Here's a snippet of the story.

On the way home, Pinokio is suddenly trapped in the ocean and eaten by a large shark. Inside the shark's belly, he saw Grandpa Gepeto and they embraced. They are trying to find a way to get out of the shark's stomach. Pinokiogot the idea to make a bonfire. They managed to escape. **Pinokio carried Grandpa Gepeto who looked weak to the house and took care of Grandpa Gepeto. Pinokio was visited by a fairy in his dream and praised for the good deeds he did. The next day when Pinokio woke up. his body turned into a human, no longer wood**.

The snippet of the children's story above is analyzed using the concept of significance by Roland Barthes as follows.
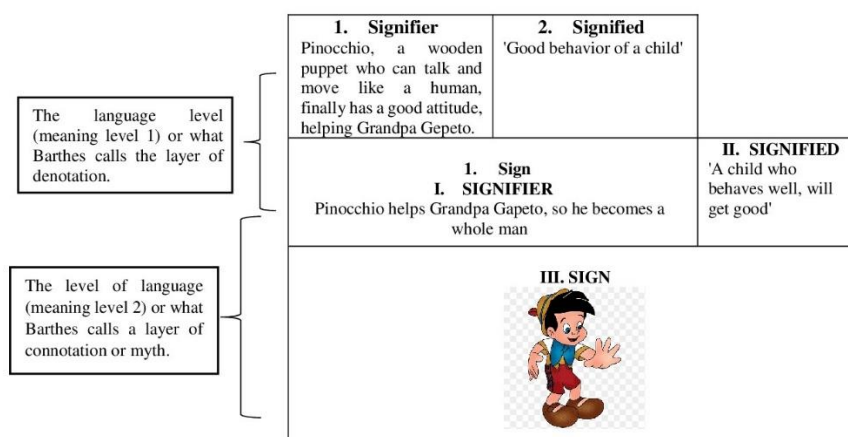

Fig. 3. The Double Layered Signification Process in the Children's Story "Pinokio"

The children's story "Anak Gembala dan Serigala" tells the story of an ignorant shepherd boy. He was bored. Then, to relieve his boredom, he shouted for the people in the village to help him chase away the wolves, even though there were no wolves. He lied to the villagers. He told the lie over and over again to the point where the villagers were furious and ignored him when he shouted for help again. Here's a snippet of the story.

> *Anak Gembala dan Serigala* begins by telling **the story of a child's boredom when herding the master's sheep**. He imagined in his mind, if there was a wolf that emerged from the forest and preyed on the sheep. The employer once said to scream for help. **A mischievous idea led him to scream to attract the attention of the villagers**.
> Sure enough, people came as soon as they heard her cry for help, and left their jobs. However, what they found was **a child who was laughing out loud because he had tricked them**. On the first try, he reasoned that he was only testing whether people would help when the wolves came. Unfortunately, he repeated that two more times. **The residents were furious who threatened to ignore the shepherd boy**.
> One afternoon, as the sun was beginning to set, a wolf appeared from the outskirts of the forest. The hungry wild wolf snatched his master's sheep. Panic overtook the child. He ran and screamed for help. His screams were heard, but the locals had assumed that it was just bullshit, as before. The wolf also managed to pounce on the sheep. The shepherd boy was deterred and realized that this was his fault.

The snippet of the children's story "Anak Gembala dan Serigala" above is analyzed using Roland Barthes's concept of significance as follows.
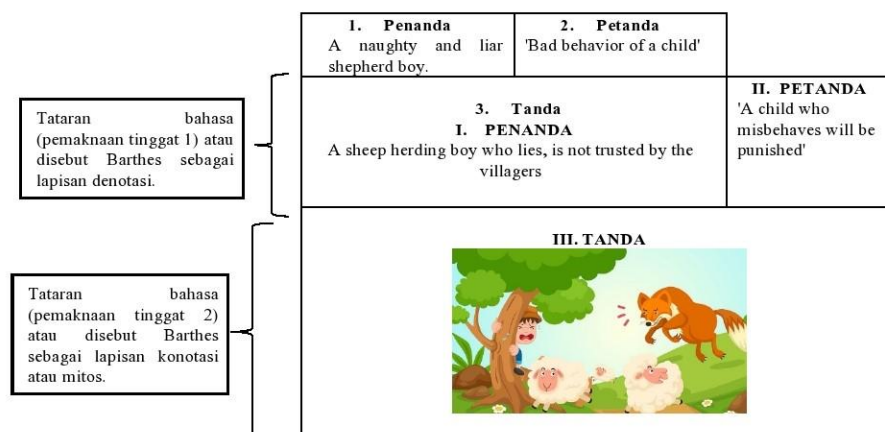
1. Penanda	2. Petanda	
A naughty and liar shepherd boy.	'Bad behavior of a child'	
3. Tanda		II. PETANDA
I. PENANDA		'A child who misbehaves will be punished'
A sheep herding boy who lies, is not trusted by the villagers		

Tataran bahasa (pemaknaan tinggat 1) atau disebut Barthes sebagai lapisan denotasi.

Tataran bahasa (pemaknaan tinggat 2) atau disebut Barthes sebagai lapisan konotasi atau mitos.

III. TANDA

Fig. 4. The Double Layered Significance Process in the Children's Story
"Anak Gembala dan Serigala"

4. Discussion

4.1 Stories "Pinokio" and "Anak Gembala dan Serigala": Representation of Character Education

The children's story "Pinokio" describes that Pinocchio is a wooden doll shaped like a human, namely a boy. Pinokio is a naughty boy, disobedient, and a liar. Every time he lies, then his nose will be long and will return to normal if he is honest. The marker is a sign that refers to the 'behaviors of a child'. At the next level, Pinokio represents 'bad deeds will get bad rewards'.

Then, Pinokio is described as a good boy, helping Grandpa Gepeto, then his good deeds are praised by the fairies. Because of the kindness done by Pinokio, he turned into a human, no longer wood. The marker is a sign that refers to the 'behaviors of a child'. At the next level, Pinokio represents 'good deeds will get good rewards'.

The children's story "Anak Gembala dan Serigala" also has the same pattern, namely the opposition between black and white, good and bad. The children's story "Anak Gembala dan Serigala" describes a sheepherding boy who is ignorant and a liar. Due to his ignorance and lies, he is no longer trusted by the villagers. The marker is a sign that refers to the 'behaviors of a child'. At the next level, it represents 'bad deeds will get bad rewards'.

The children's stories "Pinokio" and "Anak Gembala dan Serigala" represent character education, namely honesty. Honest behavior will make someone trusted and loved. Conversely, despicable behavior, namely naughty, ignorant, and a liar will make a person distrusted, even hated.

4.2 Myths in Children's Stories "Pinokio" and "Anak Gembala dan Serigala"

The children's stories "Pinokio" and "Anak Gembala dan Serigala" gave birth to a myth or ideology that worked hegemically so that it became natural and eternal. The myth that was born is that someone who behaves badly will get punishment, namely being marginalized or punished socially, such as being shunned, hated, sometimes insulted. On the other hand, a person who behaves well will be admired, praised, and loved by all.

This myth becomes an ideology inherent in society and it is natural that there are oppositions, namely black and white, evil and benevolent, bad and good. In fact, bad behavior in humans will always exist so that humans continue to improve themselves and increase their faith in God. Good and bad behavior will always go hand in hand. This explains the paradoxical existence, namely to see a behavior as good, it must know the type and form of bad behavior. Good behavior 'exists' because of the presence of bad behavior.

5.   Conclusion

The children's stories "Pinokio" and "Anak Gembala dan Serigala" represent character education, namely honesty. Honest behavior will make someone trusted and loved. Conversely, despicable behavior, namely naughty, ignorant, and a liar will make a person distrusted, even hated. The myth that was born is that someone who behaves badly will get punishment, namely being marginalized or punished socially, such as being shunned, hated, sometimes insulted. On the other hand, a person who behaves well will be admired, praised, and loved by all. This myth becomes an ideology inherent in society and it is natural that there are oppositions, namely black and white, evil and benevolent, bad and good.

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