

The Values of Character Education in Indonesia Children Literature and Translated Children Literature

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Abstract. This research is aimed at exploring the values of character education in Indonesia children literature and translated children literature. The research employs qualitative research by using a content analysis approach. The citations which contain the values of character education found in Indonesia children literature and translated children literature are the data of the research. The research findings indicate: First, the values of religious character education contained in Indonesia children literature are 20.6%, and translated children literature are 5.4%. Second, the values of self-potential character education in Indonesia children literature are 75.7%, and while in translated children literature are 88.3%. Third, family character education is 1.21% for Indonesia children literature and 0.9% for translated children literature. Fourth, the cultural education values in Indonesia children literature are 1.21% and 3.6% are in translated children literature. Fifth, environmental education in Indonesia children literature and translated children literature get 1.81%. It is concluded that Indonesia children literature and translated children literature contain the values of character education with certain proportion. Both Indonesia children literature and translated children literature are worthy of being used as a vehicle for character education for children.

Keywords. character education, Indonesia children literature, translated children literature

1 Introduction

A character education relates to efforts to develop the ability of learners to behave appropriately in various situations in accordance with moral values. Therefore, character education requires careful and directed planning[1]–[3]. In the perspective of character education, the presence of Indonesia children literature and translated children literature carries the values transmitted by the author to the child as the main reader. Value in this context refers to something that is valued, positioned very important, upheld, and must be inherited for the next generation [4]. The value priority that must be inherited is influenced by the culture and values that are owned by the supporting community and the environment in which the community lives. Therefore, an understanding of the concept of value also requires an understanding of the society and culture that supports that value, because each individual in a society will act in the values applied to the community. Moreover, a support and an inclination

towards a value that is believed to be true are stored both implicitly and explicitly in children's literary works, both Indonesia children literature and translated children literature.

In the context of learning in schools, the application of character education requires an integrated and holistic perspective. In this case, character education must be positioned as an effort to support the development of character values in students during their education process at school. These values are expected to reduce students' behavioral problems and increase academic engagements.. On the other hand, character education which is actually a process of instilling true value does not absolutely require the form of a specific subject, but it can be done integrally in all subjects. This view is based on a functional-qualitative approach which emphasizes the substance of learning activities as a vehicle for the process of transferring values. This approach intensifies the education of values in every subject in an integrated and proportional manner. In fact, the integration of character education in a rigorous and scientific manner in the education process is an important part of the academic success of students.

Literary learning activities have strong relevance to the mission of character education. In fact, literary learning itself is sometimes more impressed as learning about morals and values. Although literature is not a teaching about ethics and morals, but it contains the idealized understanding and character as mandated by the moral message of the story and modeled by the character of the story. Literary work is an ideal tool in learning values and bringing people towards change, including character changes that are interesting, fun, and easily remembered by children.

Children literature that is written specifically for children has an important role in the efforts to shape and develop children's character [5]–[7]. The idea to make literary works as a means of character building is in line with the concept of bibliotherapy which began to be introduced since 1916. Initially, bibliotherapy identified by Heath, et al.,[8] serves as an intervention for young people who are at risk of behavioral irregularities or are having problems behaving. Through the concept of bibliotherapy, literary texts functioned to form emotional and social intelligence in all ages [9], [10]. In fact, various literary texts contain elements of morality and values that can be used as a mean of character education.

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2 Method

This type of research is qualitative research. This research focuses on the values of character education contained in Indonesia children literature and translated children literature. Content analysis approach is used to explore character education values in the literary work in question. The data in this study is the value of character education found in children literature. The data source are literary works intended for children both in the form of Indonesia children literature which are not forms of translation and translated children literature. The data sources for the category of Indonesia children literature are Laskar Pelangi (Andrea Hirata, 2007),

Gerobak Membawa Berkah (Gol A Gong and Tias Tatanka, 2011), Balada Sepeda Buntut (Gol A Gong and Tias Tatanka, 2012), and Kebanggaan yang Hilang (Bambang Joko Susilo, 2012). The data source for translated children literature are Saga no Cabai Bachan (Yoshici Shimada, 2011), Bridge to Terabithia (Katherine Paterson, 2016), Five Have a Wonderful Time (Enid Blyton, 2016), and The Naughtiest Girl Again (Enid Blyton, 2017). The researcher became the main instrument. Recording sheets, data cards, and data inventory formats were used to collect the data. The researcher became the main instrument. Sorting and selecting, marking, identifying, and interpreting data relating to character education contained in Indonesia children's literature and translated children's literature were used as the technique of data collection. The instrument of this research was developed following the theory of the intrinsic elements of fiction. The theory of character education value in relation to religious values, self, family, culture, and the environment were employed in the research. Validation of data used validity techniques and through stages in triangulation techniques. The data were analyzed using three activity lines: (1) data reduction, (2) data presentation (display), and (3) drawing conclusions.

3 Result and Discussion

This research found character education values in Indonesia children literature and translated children literature related to the religious, self-potential, family, cultural, and environmental values. The values of character education in Indonesia children literature sequentially are dominated by self-potential education (75.7%), religious (20, 6%), environment (1.81), and family and culture which have same percentage, that is 1,21%. Meanwhile, the character education values in translated children literature are dominated by self-potential education (88.3%), religious (5.4%), culture (3.6%), environment (1.8%), and family (0.9%). These findings are diagrammed as follows:

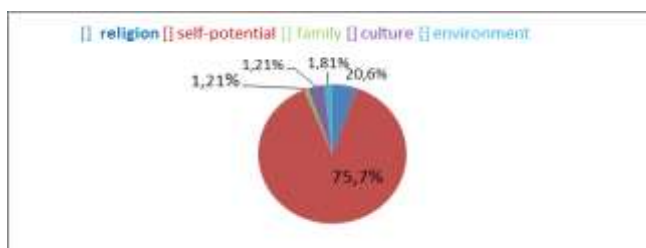


Fig.1. The Values of Character Education in Indonesia Children Literature

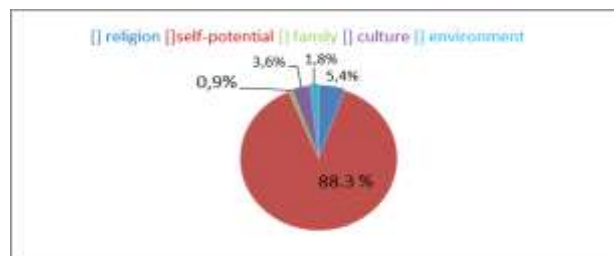


Fig.2. The Values of Character Education in Translated Children Literature

The research findings indicate that both Indonesia children's literature and translated children literature contain a greater value for self-potential rather than other values. This means that the values of self-potential, such as patience, wise, clever, careful, patient, forward thinking, self-control, sportsmanship, self-conscious, friendly, modest, responsible, and compassion really get the greater portion to be introduced to children in the context of character education. Religious values are in the second place conceived both in Indonesia literature and translated children literature. The religious values contained in Indonesia children's literature pertain to faith and devotion to God, be grateful, and be sincere. On the other hand, religious values in translated children literature mostly emphasize on faith in God.

Besides being influenced by parenting and the environment around them, the inculcation of religious values in children is influenced by their cognitive development. The concepts of faith and devotion to God Almighty, discipline in worship, gratitude, and sincerity are cognitively understood by children in different ages and capacities. Based on the theory of cognitive development of children proposed by Piaget (1954), the four core values of religious character education described in the above literary text can be absorbed with different capacities by children in the age range of 6 or 7 to 11 years (concrete operations) and age 11 or 12 years to adulthood (formal operational). Children between the ages of 6 or 7 to 12 years have deductive reasoning and can draw conclusions based on two or more information. Although children who show concrete operational thinking have displayed many characteristics of logical thinking, their cognitive developments is not perfect, especially for abstract ideas, and have difficulty dealing with problems that have a lot of hypotheses or variables. This capability has only emerged in the final stage, which is the formal operational stage. Associated with children's understanding of God, children at the age of 7-12 years are at the realistic stage (realistic stage) whose cognitive understanding is still very concrete. At this age, abstract things are understood by children as they really are, so that the child's description of God is concrete and anthropomorphic. When parents teach that God is great, it turns out that many children interpret that God has a big body like a giant.

At the age of 11 or 12 years until adulthood, the logical reasoning process that children have is applied to abstract ideas and concrete ideas. At this age, children's concepts on God show that they understand God in a perspective that does not emphasize physical aspects, but non-physical things. At this age, children are expected to be trained to draw conclusions about the importance of prayer for a Muslim and do it on time, give thanks to God for His pleasure, and sincerity in living the joys of life in order to expect the pleasure of God. At the age of 14-16 years old, children's concept of God is more abstract than those who are younger. In fact, concepts relating to one's relationship with God have begun to emerge, positive and sincere, as well as negative, such as doubts about God's existence itself.

In Indonesian children's literary texts, the value of faith and devotion to God Almighty is marked by perseverance in praying. Meanwhile, the value of discipline in the context of religious values is discipline in performing worship, especially prayer at the beginning of time. The value of gratitude is marked by the utterance of praising God (tahmid) when obtaining favor. Finally, the value of sincerity is marked by the practice of one's heart to win the pleasure of God by submitting (al-qabuul) to the provisions of God towards him. The four core values must be internalized by children from an early age to shape the religious character of the child.

The self-potential character education values found in Indonesian children's stories are actually fithrah values (genuine values) that have existed in the human psyche. The term fitrah means the inclination of the human soul to the true aqeedah, namely the aqeedah of monotheism - insisting on Allah Ta'ala - and noble morals. The same interpretation was put forward by Ibn Kathir who interpreted nature by acknowledging the Oneness of Allah SWT or

monotheism. Those men from birth bring monotheism and try to continue to seek to achieve this monotheism. All humans, without exception, have a propensity for good values, such as patience, forgiveness, responsibility, discipline, trustworthy, honesty, and other universal values.

In the Islamic perspective, every human being has two potentials, namely good potential and bad potential. In the context of good potential, it is believed that the values of goodness already exist in the human psyche that are impossible to change, but have the opportunity to be closed because of the influence of lust, lack of knowledge, do not use common sense, and the environment is not conducive to growth and development. The reading material which is read by a person also becomes another important factor that gives effect to the growth and development of the values of nature that are already present in his soul. A person's reading influences the horizons of thinking and determination in holding the values of goodness believed by his heart. Children need to read stories that contain moral values that are intended to foster noble values and encourage them to practice them, such as being helpful, forgiving, tolerating the shortcomings of others, and an attitude of sharing information.

The potential values of self found in Indonesian children's literary works are forms of soft skills that children really need to have. The term soft skill is used to distinguish it from the term hard skills. The concept of soft skills relates to social-emotional competence, while hard skills refer to cognitive capacity, academic intelligence, and technical competence. Soft skills are intended to improve children's attitudes and self-confidence so they have orientation, are skilled at communicating, and interact with different situations. Soft skills are divided into two main parts, one part involves the development of attitudes, and the other part includes communication skills to express attitudes, ideas, and thoughts well in the oral, written, and non-verbal fields. Thus, soft skills are life skills for oneself and the community so that one's existence can be accepted by others. That already exists in his soul. A person's reading influences the horizons of thinking and determination in holding the values of goodness believed by his heart. Children need to read stories that contain moral values that are intended to foster noble values and encourage them to practice them, such as being helpful, forgiving, tolerating the shortcomings of others, and an attitude of sharing information.

Environmental values are third value in the trend of values in Indonesia children literature. The environmental values which are emphasized both in Indonesia children literature and translated children literature refer to the urgency of maintaining environmental health and environmental preservation. On the contrary, the third value in translated children literature emphasizes cultural values encompassing devotion, perseverance and morality. Meanwhile, the cultural values in Indonesia children literature are emphasized on work ethic. Finally, family values get little position in both Indonesia children literature and translated children literature. These values encompass thinking ahead, compassion, respect for health, respect for time, and openness.

The research findings have more implications for the aspect of selecting appropriate children literature texts which are recommended for children. The selection of literary texts must consider: firstly, the characteristics of children cognitive development in which children aged 3 or 4 years can be introduced to concrete and meaningful things [12]. Egocentric nature in children makes them to respond to the story through identifying themselves with the main character of the story. Therefore, they will experience an assimilation process by seeing themselves and their world through new views. Secondly, aspects of children's moral development. It is important to select the literary works in accordance with the characteristics of the children moral development and moral elements that that can be a model of behavior. For instance, preschoolers prefer to respond to the stories that describe the character's abilities

rather than the inability to do something successfully and happily. Moreover, teenagers prefer reading a story that contains the success of a child or a group of children in an adventure of finding and discovering something, or a story about finding one's identity in a pluralistic social life. Thirdly, the stage of language development. The selection of reading material must consider children insight, use simple language which has the simplicity and complexity of vocabulary and structure, and also serves to increase their language skills.

4 Conclusion

Indonesia children literature and translated children literature contain the values of character education with certain proportion which are transmitted by the author to the child as the main reader. Thus, both Indonesia children literature and translated children literature are worthy of being used as a vehicle for character education for children.

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