

## **INTERNALIZATION CHARACTER EDUCATION IN STUDENTS ELEMENTARY SCHOOL THROUGH THE STORY OF CHILDREN**

**Sri Widayati and Elizar**

College of Teacher Training and Education  
Muhammadiyah Kotabumi-Lampung

### **Abstract**

One way to form elementary school students is to characterize the school environment, through literary learning (children's stories). Children's stories have a very fundamental role in character education. Children's stories can be used as teaching materials to form good characters for elementary students. Therefore, this study aims to determine the value of character education contained in the collection of children's stories on Peci and KKPK. To know this case in this research used qualitative descriptive method. The results of this study indicate that children's stories contained in Peci and KKPK can be used as teaching material because it has the value of character education as desired by the curriculum 2013. In addition, Peci and KKPK also have a story appropriate to the contextual life of children so that elementary students will be easy to internalize These values at once realize in everyday life.

**Keywords:** internalization of character education, children stories, elementary students, curriculum 2013.

### **INTRODUCTION**

The Indonesian nation, known as a civilized and cultured nation, is currently faced with a social phenomenon, namely the lack of sensitivity towards others, loss of compassion, and moral degradation that is already at the point that can not be tolerated. On the screen can be seen many times the social stage of this country colored tragic performances about brawl between learners, rape, liquor, or premarital sex conducted by teenagers. Not to mention those who are users and distributors of the devil's pills and other addictive substances. It is exacerbated by the poor exemplary behavior of the elite who should be the idol and the figure of an amazing social

model. Behavior of corrupt state officials, greedy attitude, and willing to win alone, it became a massive spectacle for people from among children to adulthood.

Such a situation is clearly very unfavorable for the future of the nation, especially for children as future generations who are expected to be intelligent, intellectually, emotionally, spiritually, and socially. In this context, there needs to be a serious effort from all components of the nation to build a "collective consciousness" in order to restore the character of the lost nation. One effort to minimize the above problems is to improve the character of the nation through education, both within the family, society and in schools

in particular. One way to form students characterized in the school environment, namely through learning Indonesian language and literature.

Literature has a very fundamental role in character education. Literature basically discusses the various values of life and life that are directly related to the formation of human character. Literature in children's education not only has a role to develop language, cognitive, affective, psychomotor, but also to develop personality, and develop social personality. Literature can be used as a medium / means to educate children. As a medium of learning or a means of education, literature can be used receptively and expressively in character education. Character education is very important because it will shape the personality of a good boy in the future. Therefore, character education should start early.

The role of teachers and parents is certainly very necessary, especially in guiding the development of children to become good citizens and useful for the community. To be a good citizen requires a literature that fits the psychological level of students. In the past, children who used to be told by their parents were not only intellectually intelligent, but also emotionally intelligent and spiritual savvy. However, it differs in the present era because many parents prefer intellectual intelligence to their children rather than emotional intelligence or spiritual intelligence. The neglect of emotional and spiritual intelligence causes children to grow immorally and unfavorably. Many children are so brave to the parents and teachers. One of the causes, namely the loss of tradition of storytelling in our society. Whereas through the fairy tale, parents or

teachers can convey a good moral message to children or students. It is said by Noor (2011) that children who are often told to grow up are usually more intelligent, calmer, more open, and more balanced children compared to children who have not been told [12].

In connection with the above, the fairy tale can be said to have benefits and a great contribution to the development of the child's character. However, ironically today many parents do not have time to tell stories for their children because they are preoccupied with their work. So also with children, they've been busy with gadgets. Through these tools, children are often imitating or absorbing negative things rather than positive ones. As a result, acts of speech, they are sometimes rude and disrespectful. Many disrespectful children's deeds are done, even this continues until they grow up. When adults, they perform negative actions, such as violence, anarchy, brawl: among students; Between students; Between community groups; Between tribes.

The negative impacts of the past are also evident from the behavior of officials who conduct individual and congregational corruption. Corruption occurs not only in government agencies but also in non-governmental institutions. It can be known through various media, both electronic media and print media. Likewise, many news about legislative members who behave inappropriately with the mandate as representatives of the people. Instead, they prioritize their personal interests and group interests rather than the interests of the community. Thus, it can be said that in this country there has been a decline of morality and character. This condition is very apprehensive because this nation is far from moral values and good character.

Concerns about the condition of the people of Indonesia so that at the peak of the ceremony on May 2, 2011, President Susilo Bambang Yudhoyono officially declared "Character Education." The official declaration of character education for the Indonesian nation by the President of the Republic of Indonesia is very appropriate in the current situation. In relation to the statement, character education should be done at all levels of education, even starting from primary/elementary education.

In elementary schools in accordance with the 2013 curriculum based on the character of Indonesian language and literature learning dharapkan can form a religious character, honest, disciplined, responsible, courteous, caring, and confident in interacting with family, friends, teachers, neighbors, and love homeland .

1. Religious is the attitude and behavior that obedient in implementing religious teachings that are adhered to, tolerant of the implementation of other religious services, and always live in harmony with followers of other religions.
- 2 Honest is behavior based on an effort that makes itself a trustworthy person in words, actions, and work.
3. Discipline is an act that shows orderly conduct and complies with various rules and regulations.
4. Responsibility is the attitude and behavior of a person to carry out his duties and obligations, which should be done to self, society, environment (nature, social and culture), country and God Almighty.
5. Santun is a subtle and good character from the point of view of grammar and its behavior to everyone.
6. Caring is the attitude and action that always try to prevent and improve

the deviation and damage to human, nature, and the order around him.

7. Self-confidence, ie, confidence in the ability of self-desire for the fulfillment of every desire and expectation through self-interaction with family, friends, neighbors, and teachers.
8. Love the homeland is a way of thinking, acting and doing that shows a sense of loyalty, awareness and high appreciation of the language, the physical, social, cultural, economic, and political environment of the nation.

Adisusilo (2012) embedding character values on students as defined in the Curriculum 2013 is a first step towards improving educational goals in Indonesia [1]. Lickona (2014) states, "Character education programs have gained increasing interest in the past decade and are designed to produce students who are thoughtful, ethical, morally responsible, community oriented, and selfdisciplined" [9]. The kindness of the intended behavior is manifested in the Wise, ethical, moral, responsible, community-oriented, and self-disciplined.

Beachum, et al (2015) says that the value of the character is one of the efforts in shaping the students as a whole (holistic), which is to develop students from the physical aspect, emotion, social, creativity, and intellectual optimally [3]. Muslich, (2013)"The hope, with the values of these characters students can utilize the knowledge they have for things that are positive" [10].

Zubaedi (2012) says that character education is an effort to cultivate intelligence in thinking, appreciation in the form of attitude, and practice in the form of treatment in accordance with the noble values that become his

identity, manifested in interaction with God, self, And the environment. These values include: honesty, independence, courtesy, social glory, intelligence of thought including kepasaranasaran akan intellectual, and logical thinking [19].

It is said by Udasromo et al. (2012) that in the context of Indonesia, character education is the cultivation of noble character to Indonesian children from an early age. These noble qualities include: responsibility, discipline, self-reliance, trust, respect and courtesy, self-esteem, creative, never giving up, justice and leadership, good and humble, tolerant, peace-loving [17]. The role of teachers and parents is certainly very necessary, especially in guiding the development of children to become good citizens and useful for the community. To be a good citizen requires a literature that fits the psychological level of students.

Character building /education of children, one of which can be done with literary learning. The values contained in the literary works can be direpsesi by children so that indirectly will shape the attitude and personality of children better. Receptive use of literary works as a medium of character education can be done by selecting teaching materials, and managing the learning process. As a teaching material, selected literary works are works of quality, both in terms of aesthetic and ethical. It is said to be qualified if the literary work is a work that has a good structure structure and contains the values that guide learners to be good moral /character.

Koesoema (2007) mention that character education basically serves to develop intellectual ability and moral ability. The development of intellectual ability is oriented towards the creation of students who have intellectual acumen and intellect, while the

development of moral ability is oriented towards the creation of students who have strong self-integrity and character [7].

The formation of moral/good character in students, especially elementary students is very necessary because they are the future of the nation. This nation will be a dignified nation if the successor has good moral and character. Therefore, the role of literature as the generation of the next generation needs to be realized. The role of teachers and parents is certainly very necessary, especially in guiding the development of children to become good citizens and useful for the community. To be a good citizen requires a literature that fits the psychological level of students.

To guide learners, in this case elementary students in the learning process, teachers should direct students in the process of reading literary works. Literary works are given of course literature that corresponds to the level of age of elementary students, namely literature for children. Child literature is one of the means to see how authors reflect on the way children think from within. Therefore, so that character education can seep into the child needs an effort to internalize the values of the characters, ie one by way of reading children's stories.

Internalization by Priyatni (2013) is the effort of ownership and the excavation of moral values to belong to the students, together, become an integral part of the behavior of students in life, both now and in the future. In the internalization of values, the task of the teacher is: 1) to encourage students to be the owners of values, 2) to strive for the values inherent in the student, 3) to encourage students to realize the values in every movement and everyday behavior. The values are reflected, told

by the students themselves based on what has been experienced, so that the values belong to the students [13].

In this regard the teacher should direct the students to find the positive values of literary works that are read, then apply them in everyday life. As a medium of character education, literature is used to manage the emotions, feelings, spirit, thoughts, ideas, ideas, and views of students into the form of literary writing creativity. Students are guided to actualize themselves in the world of literary works in order to form a strong self character. Schiller and Bryant via Kusmarwanti (2012) mentions that there are 16 characters to be implanted in children: caring and empathy, cooperation, courage, courage and commitment, fair, helpful, honesty and integrity, humor, And self-confidence, loyalty, patience, pride, resourcefulness, respect, responsibility, and tolerance [18]. The characters must be internalized into the students, especially the elementary students because they are the ones who will become the golden generation. This is in line with the main objective of the implementation of the 2013 curriculum, which is to create a golden generation, a century of independent Indonesia.

In classroom learning, as stated by Setyandari (2015) there are several factors that influence the creation of character in students, among them: teacher, learning environment, learning method, learning resource for character growth also influenced by the use of learning resources and instructional media [16]. In this study more focused on literary works as a medium of learning. Literary works, especially in the form of children's stories will be used for literary learning in elementary schools.

Literature as said by Horace is a work containing dulce et utile, which is entertaining and has benefits. It is said by Noor (2011) that the function of literature, especially children's literature, namely to provide education to children through literary media. With literary media, children will find it easier to absorb moral, ethical, social, and so on [12]. Winarni (2014) says that literature is believed to be able to be used as a means to cultivate, nurture, develop, and even preserve a good and valuable education by family, community and nation [18].

According to Kurniawan (2013) the literature of children is a literature that refers to the life of a story that correlates with the world of children (the world understood by children) and the language used according to intellectual and emotional development [8]. Furthermore Winarni (2013) says that child literature is a work that in terms of language has aesthetic value and in terms of content contains moral education values that can enrich the experience of the soul for children. [18]. Then Djuanda (2014) says that children's literature is not just a work made by children, not limited by who the author is, but for whom the work was created [5]. Thus, children's literature may be the work of adults, but contains stories that reflect children's feelings, children's experiences, and can be understood and enjoyed by children according to children's knowledge.

The form of child literature can be the form of prose, poetry, and drama. In this paper more focused on prose, especially children's story. The story of the child to be given is a story for elementary school students aged 9—12 years. It is said by Winarni (2014) that at the age of 9—12 years, children love stories that are about realistically portrayed family life,

fantastic stories, and adventure stories [18]. Through the story, it is expected that children with age is easily internalized as well as realize the values of character into his life.

In this study, children's stories are used from "Little Indonesian Writer" (Peci) and book "Kecil Kecil Kecil Karya" (KKPK). The Peci and KKPK books are children's story books that can be a collection of several children's stories and can be one story from a child. Peci and KKPK are stories written by children aged 10 to 14 years. In this study used books Peci and KKPK published in 2016. Peci book titled Do not Grieving, Lisha and Happy Memorizing the Qur'an, while KKPK book titled Heaven in the Mother's Hand and Alquran Dream. The Peci and KKPK books will be used as an alternative teaching material of character for elementary school students.

Relevant research has been done by Endah Tri Priyatni (2013) with the title Internalisasi Character Self Confidence with Scaffolding Technique. From the results of the research, he said that self-confidence is a combination of positive attitudes and possession of skills. Therefore, confidence should be developed with scaffolding techniques so that students always believe that he is able to perform the task as difficult as any by providing the right ladder. Reinforcement with positive expressions further strengthens confidence and makes students feel valuable [13].

Another relevant study is the writing of Ana Setyandari with the title of Internalization of Moral Value through Language Learning as the Pillar of Personality Nation Formation. From that study he concluded that to form a qualified young generation is indispensable education that is based on character education or character

building. Character formation can be started from school through various ways, one of which is through language learning. Good character will be formed if from the beginning have been familiarized from the environment closest to the child, the family environment, schools, society and the wider environment, namely the state.

## RESEARCH METHODS

This research is a textual study using descriptive qualitative method. Ratna (2008) says that descriptive qualitative method utilizes interpretive means by presenting it in the form of description [14]. In this research will be an interpretation of the texts of the work of child writers in two series of Cilik Indonesia (Peci) and two series of Small Got Stories (KKPK) published in 2016 using the supporting data obtained from literature study. The supporting data used comes from various sources, such as books, scientific articles, journals, and online publications.

This study will focus on seven character education values as listed in the 2013 curriculum for elementary students. The seven characters, namely religious, honest, disciplined, responsible, polite, caring, and confident in Peci and KKPK. Thus, in this study not all children's stories are taken as a sample of character values. Only a child's story contains seven character values that became the object of this research. The following description of the characters contained in the story of children Peci and KKPK.

## RESULTS AND DISCUSSION

In the process of internalization of character values to elementary students, teachers can provide stories of children from Peci and KKPK. Both books are the

work written by children in the language of children. Because it is delivered by children, the two books will be easily understood and appreciated by elementary students. Thus, elementary students are not only able to live the values of the characters contained in the story, but also able to reflect and realize it in everyday life. For internalization of character values, students are expected to directly read the stories given by the teacher. This method will be more durable and inherent than the teacher who tells or teaches the values to the students. In order to process the internalization of the character values can be run as expected, it is necessary to do the learning scenario character values. Here are the character values contained in Peci and KKPK and examples of learning scenarios.

### **Character Values on Children's Stories in Peci and KKPK**

#### **Religious Character**

Religious is attitudes and behaviors that obedient in implementing religious teachings that are adhered to, tolerant of the implementation of other religious services, and always live in harmony with the followers of other religions. In Peci Pleased to Memorize Al-Quran by Rizky Khansa Najibah is told about Kinan and Fatih's activities in daily life. In addition to school activities, Kinan also participated in pesantren activities. Kinan and Fatih's religious life is deliberately created by his parents so that his son is not only intellectually intelligent, but also intelligent spiritual. Orang parents accidentally put their children into pesantren. The life of the pesantren is pleasing to Kinan and Fatih, as shown in the following quotation.

We became familiar with the new daily schedule. In fact, we are very happy to enjoy the silence of the night with prayer tahajut and memorization of Al-quran. That afternoon, on the way home from school, Kak Fatih and I proposed to add one activity in our daily schedule. We propose to follow my parents who have long sunnah midday (p.46).

The above quotation explains that Kinan and Fatih can become religious children because they are forged from their parents. The second character needs to be copied by the other children because the character can avoid a person from bad deeds. Internalization of religious values in children should start early because children are like white paper. That is, at an early age, the child should be given examples and good encouragement so that someday will be a good person. Internalization can be done by parents and teachers.

In KKPK Al-Quran Dream, the story entitled "Blind Not a Barrier" by Alisha Syakira Tawan, contains a religious character. It is told about a blind boy named Nayra. Despite his blindness, he has ambitions to win the Tadarus race. Nayra is very obedient to carry out his commandments, especially when he wants to follow the Qur'anic tadarus contest, as shown in the following quotation.

Since then, Nayra more diligent prayer. He continues to pray in each of his prostrations. Only one thing he asked for. He asked Allah SWT to give a glimmer of hope for him to follow the contest (p.67).

Through the above quotation it appears that although blind, Nayra remained close to his Lord. Kebutaanya not a barrier to achievement. He tried hard to

win the Quran tadarus contest and in fact, Nayra managed to win the race. This proves that every effort accompanied by prayer will surely yield good results. Nayra's religious character can be an example for children. The planting of religious character needs to be done early because it can be the basis of the development of other characters. Children who are equipped with religious values of his life will be better than those who do not. Children not only need to have intellectual intelligence, but also must have spiritual intelligence. Spiritual intelligence is what should be preferred because this intelligence is able to make children behave well.

### **Honest Character**

Being honest is a behavior based on an effort that makes itself a trustworthy person in words, actions, and work. In other words, honesty is a trait that is one aspect of achieving trust. In the collection of stories *Do not Be Sad*, Lisha, honest character is contained in the story titled "Silhouette Envelope Lebaran" by Aldini Hwang. Narrated in the story that Alisa wants a new dress for Eid, but her parents can not afford to buy. This is due to the mediocre economic conditions of Alisa's parents. Alisa is sad, but she tries to console herself by going to the park. While in the park, Alisa finds a wallet, but the wallet is immediately returned to the owner. Alisa knows the owner because in the wallet there is a identity card. The owner turned out to be a grandfather. The grandfather then gave a gift of a shirt to Alisa because of her honesty, as shown in the following quote.

My Grandchild Alisa, Grandfather has owed you. Thank you for returning your grandfather's wallet. Thank you for showing the grandfather the meaning of

an honesty. Grandpa can only give you this. Grandfather is very happy if you like (p.64).

Honest is the most difficult character possessed by a person, especially by this nation. This is evidenced by the increasing rampant corruption everywhere. Corruption can not be completely eradicated because its roots are strong enough. Therefore, honest characters need to be internalized to children from an early age because if not, gradually this country will be destroyed. So the character of Alisa in the above story needs to emulate by other children.

Honest character also appears in KKPK Al-Quran Dream entitled *Hafalan Juz'Amma* by Hikmara Frisca Abrori. Narrated in the story that as a condition of graduation, the lesson of the Koran, the character I must memorize thirty chapters in Juz Amma. At first I feel too heavy figure, but memorization can be paid in installments. Finally, the figure I repay the rote deposit up to several times. Often the I find it difficult to memorize suras. Once upon a time, the character I had difficulty memorizing Surat Al-Lail, but the recitation of surah was already signed by his teacher. Thus, if the I'm not honest actually no longer need him memorize the sura. However, in reality he does not want to do so, as shown in the following quote.

The fourth day of rote deposit. I do not deposit Al-Lurah. It's hard to memorize it. I'm almost desperate. After all, the recitation of Surah Al-Lail on my memorandum has been signed. Why rote again? But, immediately I threw away my bad thoughts and started memorizing (p.63).



Through the above quotation it appears that the character of Me despite having difficulty memorizing Surah Al-Lail, he still prioritizes honesty. Indeed, this character is very difficult to do by children who live in the era of instant all-round. Children are now more likely to get things easily and quickly so often ignore honesty. Though the character is a character that can form a superior person. Therefore, the internalization of honest character in children needs to be pursued continuously and must be realized in everyday life, both by parents and teachers.

### **Character of Discipline**

Discipline is an action that demonstrates orderly conduct and complies with various rules and regulations. Stories from Peci entitled Happy Memorizing Al-Quran illustrated the character of discipline characters Kinan and Fatih. Figures Kinan and Fatih are siblings who were initially reluctant to participate in Saturday-Sunday Pesantren (PSA), a pesantren which was held on the day of One and Sunday. However, once they enter the PSA just a lot of things they get. They become more disciplined than ever. Thanks to PSA, both Kinan and Fatih are more disciplined for daily activities as shown in the following quotation.

I (Kinan) is preparing the same daily schedule as the PSA schedule in the room. Not that I do not want to play around anymore. I still have a play schedule, but not excessive. I play as necessary. As needed (p.40).

Thanks to Kinan's discipline, he is more able to perform, both at school and in his pesantren. Kinan not only hafidz 4 juz Alquran, but also achieved first rank in the class. This shows that discipline can

lead a child to success. Today many children ignore the discipline, they are busy with the gadget as a result they do not mempumpyai achievements in any field. Thus, discipline needs to be internalized and realized in the lives of children so that they will become useful children for the nation and the nation.

A collection of stories in KKPK Alquran Dreams show the character of discipline in the story "Alquran Gadget" by Fayanna Ailisha Davianny. The main character in the story is Shafa. He is an only child who is diligent, intelligent, virtuous and virtuous. His family is a harmonious family. Thanks to discipline, Shafa can become the overall champion, as shown in the following quote.

Shafa has always been the overall champion at school. Of course it was achieved because of his efforts. Shafa always learns hard, never leave prayers and always pray. After each evening prayer, Shafa always reads the Qur'an (p.88—84 ).

Through the quotation above looks character Shafa exemplary children. To achieve success. Shafa is able to discipline herself by studying diligently and never forget to always pray. No success can be achieved if there is no discipline. The characters need to be internalized in the children so that they will become a strong generation.

### **Character Responsibility**

Responsibility is the attitude and behavior of a person to carry out his duties and obligations, which should be done to self, society, environment (nature, social and culture), state and God Almighty. The character of responsibility is contained in the children's story collection of Peci Jangan Bersedih, Lisha entitled "Silhouette Envelope Lebaran" by Aldini Hwang.

Narrated in the story about a child, namely Alisa from poor families who want to have new clothes for Lebaran. However, his parents can not afford to buy him. Once upon a time he found a wallet belonging to someone, Alisa felt responsible for returning to the owner, as shown in the following quote.

"This wallet and ID card I found, So I am responsible for returning it. My mother said, if finding a thing in the middle of the road, it means God entrusted the goods to us. So, we must carry out his mandate. "Alisa answered firmly. Mom always taught it to her. (P. 60).

Through the above quotation, it appears that the behavior of responsibility that is owned by Alisa should also be owned by other children. Actually the above quote contains not only the character of responsibility, but also the honest character. Lisa felt that the wallet was not hers so she had to return it to the owner. The character should be nurtured early because nowadays many people take something that is not hers. Corruption may have its origins in the desire to own what it is not.

In the collection of KKPK Heaven's story in the Mother's Hand, the example of the character form of responsibility is contained in the story of "Bidadari Bersayap Lidi" by Aisha. Narrated in the story that the character Rina comes from a family who are less able. His father, a pedicab driver, had died from a hit-and-run, while his mother was only a casual worker. Her mother's regular work made cakes sold in the school cafeteria. The condition of his parents makes Rina partake of responsibility to help her parents as shown in the following excerpt.

Rina brought three baking pans. Two boxes to sell at Adit school and a box again sold to stalls Mrs Nini. And Rina school does not receive a deposit of merchandise. If so, must pass the various tests to be sold to his school cafeteria (p.95).

The quotation above illustrates the figure of Rina, a child who is partly responsible for her mother's life. She is willing to do anything to help her mother. Rina character is exemplary by other children because today many children who do not care about the difficulties experienced by their parents. Often children just ask for something that can not be fulfilled by their parents because of economic disability.

### **Polite Character**

Santun is a subtle and good character from the point of view of grammar and the behavior of all men. Character is there in Peci entitled Happy Memorizing Al-Quran by Rizky Khansa Najibah. In the story told about the characters Kinan and Fatih who after following the pesantren held on Saturday and Sunday (PSA) have better behavior. In addition, behavioral changes are due to the stories they hear from their grandmothers about the ungodly consequences of the parents. Kinan and Fatih become more polite as shown in the following quotes

Since hearing that story, we have rarely disobeyed ummi. We are afraid that Umami will not be happy to us just because we are not obedient to him. Especially after joining the PSA, we really maintain morals and manners when behaving to parents, especially to ummi (p.40).

Through the above quotation it appears that the polite characters that appear on the characters Kinan and Fatih will not

happen if their parents do not care about both. Kinan's parents deliberately put their two children into a pesantren so they can memorize the Koran. Initially Kinan and Fatih did not want to enter the pesantren. Both of them assume that if they enter the pesantren, their achievement in school will go down. However, thanks to the persuasion of the umminya, both enter the pesantren. After entering the pesantren it turns out that both experienced a change of character. Both are more disciplined and more polite. This shows that to internalize the character of a well-mannered child requires a hard effort and a good example of both parents and teachers.

The polite character is also contained in a collection of KKPK Qur'an Dream stories entitled "Selling Girls Frying". Told the life of an orphan who bernam Alin. His mother died of cancer and his father died in an accident. Orphaned an orphan, he did not ask for mercy from others. Therefore to support himself, he sells cakes. Alin is a pious and well-mannered child, as seen in the following quote.

"Here, sit down!" Said Ustad Azis while inviting Alin to sit by his rattan basket, "Who are you?"

Oh, I'm Alin!" Alin introduced herself.

"Alin selling fried from what time?" Ask Ustad Azis gently.

"From this morning, about half an hour,. Why?"

"Alin said without any sad tone. "How many have you got?" Ustad Aziz asked.

"Yes, not a lot, sister. Only five thousand rupiah per day. That's if you buy a little. If it's a lot, about fifteen thousand per day, "Alin replied. "You see, around nine

o'clock, Alin always pray dhuha, then read the Qur'an, sister. (P. 99).

Alin's piety and courtesy caused him to be liked by Ustad Azis. Alin was offered to stay at Ustad Azis's home. Alin is very happy because he was promised to be sent to school by Ustad Azis. Modesty needs to be owned by someone because without it, a person will never be respected and appreciated by others. Therefore, well-mannered children besides appreciated will also be more loved by others. Thus, polite character needs to be internalized since childhood.

### **Character Cares**

Caring is the attitude and actions that always try to prevent and repair the deviation and damage to human, nature and the order around him. Caring is also an attitude and action that always wants to give help to others or people in need. The caring character is seen in the collection of the Do not Greedy Lycian story entitled "Gifts for Master's Mother". Nizar's character is very sympathetic to a mathematics teacher named Bu Euis. The teacher's mother was very disciplined, but easy to mingle with her students. He was well liked by his students. At one point Mrs. Euis's son was sick and hospitalized, making Nizar and her friends take the initiative to raise funds to help Mrs. Euis. Nizar and friends are very concerned about Mrs. Euis because Mrs. Euis is only an honorary teacher and she already has no husband. Her husband had died two years ago so her son became an orphan. The concern of Nizar and his friends is shown in the following quotation.

"And this is for you. Please accept. "Nizar's turn gave the white envelope.

"What's this?" Asked Mrs. Euis looking surprised.

Nothing, Mom. Maybe this is all we can give you. "Nizar replied.

Mrs. Euis smiled. But, his eyes look teary. He was touched to see the attention of his students (pp. 103).

The quote above shows the care of Nizar and his friends towards their teacher. This character needs to be grown because in everyday life the character gradually begins to erode in the children. Children often do not care about the condition of the parents and also the environment. They often ask for goods that are beyond the reach of the ability of parents so that often happens children threaten parents. Nizar's caring attitude towards his teacher is exemplary or imitated by other children. Even need to be realized in everyday life. Caring is not just limited to teachers or parents, but also to anyone who needs it. Caring character also appears on KKPK alqur'an Dreams collection with title "Concept of God in Alquran" by Arya Raksa Buana. In the story is told two friends, namely Nissa and Daniel. Once upon a time Daniel said that his family held several religions. On Saturday, Daniel went with his mother to worship at the temple, while on Sundays he joined his father to church. Then her granddaughter is Muslim, but her grandfather does not explain much about Islam. His grandfather only gave the Quran to Daniel that was not understood. Daniel was given the freedom by his parents to choose the religion he liked, but he was confused to choose. However, Daniel finally chose Islam. As a friend, Nissa was so concerned with Daniel's circumstances that Daniel was directed to see Nissa's father, as shown in the following quote.

"Can you teach me? It's been a long time since I was curious and wanted to know all the purposes of the Qur'an, "Daniel pleaded.

"If you want, you can come to my house. I learned to my father, "said Nissa (pp. 40-41).

Thanks to the care of Nissa, Daniel finally believed God as his God and Islam as his religion. Character cares for Nissa needs to be owned by children because with the character someone can help difficulties felt by others. With the care of a person so many people will be helped from various problems encountered.

### **Confident Character**

Self-confidence, ie, confidence in the ability of self-desires to fulfill the fulfillment of every desire and hope through self-interaction with family, friends, neighbors, and teachers. In the collection of the story Do not Be Silly Lisha, the example of a confident character form is contained in a story titled "Do not Grieving Lisha written by Maulidya Risty Fatifah teaches the children that to achieve the success of the main base is to be confident. Without that character, what is expected will not work. This is seen in the character Lisha who lost his fingers because of a disaster. His right hand is not perfect anymore because the only remaining ring finger and little finger. At first he was desperate, but he later realized after watching a very moving film. He begins to believe in getting up from his grief, as shown in the following quote.

You're right, Nayya. I can still be passionate and work to achieve the ideals in this world even with an incomplete finger. I have to start independent, learn to write with my left

hand. I can do it! "Lisha said in a husky voice (p. 11).

Through the quotation above, the child can internalize the confident character into himself and simultaneously realize in everyday life. The character is very important for children to be independent in doing positive things.

In KKPK entitled *Alquran Dream*, confident characters appear on the story entitled "Blind Not a Barrier" by Alsha Syakira Triawan. In the story is told that the figure of Nayra although blind has the confidence to follow the tadarus race of the Qur'an as shown in the following quote.

Nayra held back tears. All friends taunted him. He was almost desperate. But, he remembered the words of mama and tried to cheer as well as encourage him. Nayra can! Nothing is impossible (pp. 67).

With such a strong confidence Nayra get the first champion tadarus contest the Qur'an. This attitude should be imitated by children, especially those experiencing physical shortage so that never be discouraged to achieve the desired. This story inspires and fosters self-confidence to the children that the blind Nayra figure alone can perform especially the children who by God are given complete physical certainly also can be more achievement. Confident character needs to be internalized as well as realized in everyday life because The character makes the child is not unyielding and desperate. It needs to be reassured that if a child has that character, he can be a successful person.

**Character Education Scenario Through Learning Kids Story and KKPK**

Learning scenarios with children's story materials can use a variety of approaches, one of which is through Contextual Teaching and Learning (CTL). Furthermore Hamruni via Ana Setyandari (2015) outlines three concepts of contextual learning. First, contextual learning emphasizes the process of involvement of students to find material, meaning that the learning process is oriented directly to the experience process. Second, contextual learning encourages students to discover the relationship between the material learned and the real situation. Third, contextual learning encourages students to apply it in life, meaning that students are not only expected to understand the material, but how the subject matter can color their lives [16]. In addition, no less important concept of learning used by teachers for children's story materials should be fun children. The concept of learning is oriented on the educative interaction between teachers and students. As the orientation of educational interaction, the practice of this concept is considered capable of realizing the process and the maximal learning outcomes of the set learning materials. In the unity of the minister of culture education indonesian republic. 57 dated 2014 on the curriculum of 2013 primary school / madrasah ibtidaiyah mentioned that the learning materials include literary material containing basic competence (KD) digging information from adventure story text and presenting adventure story text (KD 3.4 and 4.4), extracting information from pantun texts and Poetry and chanting and presenting pantun and poetry texts (KD3.4 and 4.4) and exploring historical fiction text information and cultivating and presenting historical fiction (KD 3.4 and 4.4) texts. The content of learning

materials has a purpose that emphasizes the formation of attitude /affective. For this formation of attitudes, only those aspects of art that are capable of reaching them are linked to the mastery of the social and the natural sphere. Therefore, the literary aspect becomes an absolute thing that can be integrated in other fields of science to build the students' self-competence and character as a young generation through holistic education.

The presence of a new pro and contra curriculum is clearly able to provide an opportunity for literary content, especially in children's stories. Although not all (also impossible for all) the Indonesian language learning content is literature, the opportunity for literary learning content has a wide space. That is, every basic competence is very possible taught with literature as its basis. To achieve this required the carefulness of teachers in selecting materials that are relevant to the characteristics of children. Therefore, stories that fit the contextual life of the child become a viable alternative. The packaging of appropriate materials for children should also be supported by the teacher's competence in developing a plan related to the learning interaction that will be done by defining methods,

media, learning activities, and evaluations in a fun learning scenario for children.

The Mainstreaming Good Practice in Basic Education (MGB-BE) project is a collaboration between the Indonesian government (Depdiknas) and UNICEF (2007) in the project it has been outlined that in the Indonesian language learning scenario in SD with PAKEM model, in addition to basic competence and learning objectives, designed learning steps will be undertaken. Such measures include; 1) Pre (Preamble), 2) core learning activities, and final activities in the form of conclusions and oral and written assessments. In the activity steps are covered activities (K = Class, G = Group, I = Individual) and duration of activity time [4]. Here is an example of its application in literary learning in the form of children's stories in elementary school by loading basic competence (KD). Competencies contain digging up information from adventure story texts and presenting adventure story texts. The story taken as an example is the story in KKPK Qur'an Dream, entitled "Blind Not a Barrier" by Alsha Syakira Triawan. Characters used as teaching materials, namely religious and confident characters.

/ Time	Steps of Learning Children's Story	Activities
,	<b>Pre (Opening)</b>	K / 15
story	<p>(A few days before the lesson, the teacher assigns the students a grasp The characters contained in the children's story titled "Blind Not Barrier" (BBP) that he has shared).</p> <ol style="list-style-type: none"> <li>1. Learning opens with greetings.</li> <li>2. Conditioning students by reminding assigned tasks.</li> <li>3. Inform learning indicators and objectives (SK and KD).</li> <li>4. Demonstrate the importance of the material to be discussed on the BBP</li> </ol>	

5. Instructing the activities to be undertaken by the students

### **Core Learning Gestures**

#### **Exploration**

K/G/15'

1. Students are asked to tell a summary of the assigned "BBP" story.
2. Students give responses / additional stories that are delivered.
3. Students pay attention to the teacher's explanation of the behavior of children's story "BBP"
4. Students pay attention to moral messages as well as characters on the BBP story described by the teacher.

#### **Elaboration**

G/I/20'

1. Students appreciate the character of the story (main character Nayra) read.
2. Students reflect and tell the character's values in the BBP story.
3. Students tell the values experienced, seen, understood from the reading.
4. Students are asked to discuss the value of characters in the story (the value of religious character and confident in BBP.
5. The teacher invites students to contextualize the character of the BBP story.
6. The teacher asks the students to internalize the characters in the BBP story.
7. The teacher gives students the opportunity to ask questions.
8. Students are motivated to answer friends' questions.

#### **Confirm**

K/25

The teacher gives reinforcement to the answers that the students are saying about the value of the characters according to theory, norms / rules apply.

#### **Late**

#### **Learning**

K/I/15'

1. Student answers teacher's questions about morals and character Confident and religious in the story "BBP".
2. Guided students conclude the learning outcomes.
3. Students are given the task of reading stories of children Peci and KKPK with other themes.
4. Students familiarize behavior as it is internalized.
5. Motivate students so curious on the next material.
6. The teacher gives the closing greeting.

**Synopsis "Blind Not a Barrier"**  
by Alisha Syakira Triawan.

Nayra is a blind little girl, but wants to join the Tadarus race of the Qur'an. He wants the Braille-inspired Koran, but his parents have no funds. His friends always stepped on his condition. He was very sad, but his mother always encouraged not to despair. In every prayer Nayra always prayed that she could win the race. Nayra increasingly confident to follow the race when her mother managed to work on the Braille

Qur'an. Nayra was very happy and she practiced continuously to recite the holy verses of the Qur'an. He trained with a proficient teacher of Braille. Thanks to the confidence and prayers that never break, Nayra managed to win the race tadarus of the Koran. Nayra's friend who once mocked, finally apologized to Nayra.

In a literary learning scenario with the content of children's stories in KKPK under the title "Blind Not a Barrier" by Alsha Syakira Triawan, actually has a noble purpose in shaping the character of the students. Only, the goal will only be a slogan if the learning of literature in schools is not done optimally. So, to realize and restore the learning of literature on that purpose then the learning of literary appreciation that is currently sluggish and helpless should be re-empowered. The curriculum is indeed a guide and media in learning. As good as any curriculum material (Indonesian) will die in the hands of his teacher. Indonesian teachers are central actors in a fun lesson. The Indonesian language (literature) material contained in the curriculum will be very meaningful in the hands of creative, innovative, and imaginative Indonesian language teachers. Such teachers will continue to improvise in the learning of language (literature) is fun, lively, and rich in science. In order to empower the learning of literary appreciation in school. Djuanda (2014) says that teachers are the spearheads that must have an interest in literature that is demonstrated by attitudes, roles, and development efforts [5].

Teacher's attitude so far seems to be insulated from his creativity and innovative spirit in carrying out his

duties if the results of his efforts are only always associated with the results of the National Exam. Many parties who judge teachers only based on the achievement of the value of the National Exam that can be achieved by students. If the students achieve a high National Examination score then this is an indicator that the teacher concerned has been quite successful in implementing the learning. Such a presumption has resulted in many teachers who tend to train students on their problems. This tendency just hurt the objectives and the essence of learning literature appreciation.

For that, on the empowerment of learning literature appreciation, teachers should be changed attitude. In the teacher must be grown attitude to throw away orientation to the value of National Exam. Because, learning literature appreciation is not solely aimed at achieving high National Examination value, but learning about the values of life, given the many content of value contained in the literature that can be used as a student in the future.

No less important the role of teachers in learning literature appreciation during this time, impressed that the teacher plays a role as a single informer. Thus, it is possible for teachers to be the main source and the only source of information for students. This leads to



the tendency of teachers to portray themselves as the 'judge' who determines 'this is true' and 'this is wrong'. Learning literature appreciation will be more empowered if the teacher is able to position themselves as an apresiator bridging between literary works as teaching materials and students as a literary worker, as a motivator that can foster a sense of appreciation in students and negotiators who are capable with full wisdom and policy to accommodate various responses from students as a form of their appreciation of the literary works being enjoyed and lived.

Finally, technically the qualification of a language teacher is generally not automatically also able to become a literary teacher. As a result, learning of literary appreciation will tend to be technical-theoretical. More ironic again if the teacher himself does not like literature so that never increase his literary insight by reading books of quality literature. How students will love literature if the teacher has not been able to become an example for his students.

All of the above should be supported also by a conducive learning environment created by teachers, students, and schools. One of them is the provision of literary readings, especially the stories of children who are rich with characters that can be a model in primary school children. In this case the library holds a major role. It's just that literary reading in elementary school libraries is often very limited. To work around this, the teacher can invite students to collect literature, especially children's stories from print or internet media arranged in the form of clippings that can be read by all. If these efforts can be done, it is not impossible to learn

literature through the story of children in school to be passionate so as to achieve the objectives that have been formulated.

## CONCLUSIONS AND SUGGESTIONS

Literature can be used as a medium for the integration, delivery of character education to learners. The planting of good values can be one of the efforts towards better education amid today's moral bankruptcy. Various forms of literary works can be used as learning resources for teachers in developing the character of children, including through children's stories, such as those contained in Peci and KKPK. In the collection of stories Peci and KKPK found characters such as that dikendaki 2013 curriculum so that the two sets can digunakn as teaching materials. The character is a religious character, honest, disciplined, responsible, polite, and confident. The characters' values in the child's story can be internalized to the elementary student so that it becomes permanent behavior.

Thus, literary teaching is expected to play a role in shaping a positive character in students and delivering students to have a personality with noble character values. This hope is realized if the teacher is able and able to improve and develop himself as a literary teacher. Teachers must really understand the nature and purpose of learning literature appreciation, skilled at appreciating literary works, having a love for literature, critical in choosing and sorting out the right literary works to be given to students and can design and present it to students.

## References

- [1] Adisusilo, Sutarjo J.R. 2012. *Pembelajaran Nilai Karakter*. Depok: PT Raja Grafindo Persada.
- [2] Aida dkk. 2016. *Kecil-Kecil Punya Karya: Al-Quran Impian*. Bandung: DAR! Mizan.dkk. 2016. *Kecil-Kecil Punya Karya: Surga di Tangan Ibu*. Bandung: DAR! Mizan.
- [3] Beachum, Floyd D., et.al. 2015. Support and Importance Of Character Education: Pre Service Teacher Perceptions. *Journal of Education and Practice*, Vol. 11(3): 34—42 .
- [4] Depdiknas. 2007. *Asyik Belajar dengan PAKEM Bahasa Indonesia untuk SD, Proyek Mainstreaming Good Practice in Basic Education, Kerjasama Indonesia-UNICEF*. Jakarta: MBE-USAID.
- [5] Djuanda, Dadan. 2014. Pembelajaran Sastra di SD dalam Gamitan Kurikulum 2013. Dalam *Jurnal Mimbar Sekolah Dasar*, Volume 1 (2):195.
- [6] Fatihah, Maulidya Risti dkk. 2016. *Penulis Cili Indonesia: Jangan Bersedih, Lisha*. Surakarta: Lintang.
- [7] Koesoema, Doni. 2007. *Pendidikan Karakter Strategi Mendidik Anak di Zaman Global*. Jakarta: Gasindo.
- [8] Kusmarwanti. 2012. *Menumbuhkan Karakter Anak Melalui Pembelajaran Sastra di Sekolah Dasar*. Makalah disampaikan dalam seminar nasional dan temu alumni dies natalis ke-48 UNY.
- [9] Lickona, Thomas. 2014. Educating for Character. *Journal of Moral Education*, Vol. 13(3): 89—97.
- [10] Muslich, Masnur. 2013. *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. Jakarta: Bumi Aksara.
- [11] Najibah, Rizky Khansa. 2016. *Penulis Cilik Indonesia: Senangnya Menghafal Al-Quran*. Surakarta: Lintang.
- [12] Noor, Rohinah M. 2011. *Pendidikan Karakter Berbasis Sastra: Solusi Pendidikan Moral yang Efektif*. Yogyakarta: Ar-Ruzz Media.
- [13] Priyatni, Endah Tri. 2013. Internalisasi Karakter Pervaya Diri dengan Teknik Scaffolding. Dalam *Jurnal Pendidikan Karakter*, Tahun III (2):170.
- [14] Ratna, Nyoman Kutha. 2008. *Teori, Metode, dan Teknik Penelitian Sastra* Yogyakarta: Graha ilmu.. Edisii Revisi. Yogyakarta Putaka Pelajar.
- [15] Peraturan Menteri Pendidikan Kebudayaan RI No. 57 taun 2014 tentang Kurikulum 2013 Sekolah Dasar/ Madrasah Ibtidaiyah.
- [16] Setyandari, Ana. 2015. Internalisasi Nilai Moral Melalui Pembelajaran Bahasa Sebagai Pilar Pembentukan Kepribadian Bangsa. Dalam *Prosiding Seminar Nasional*.
- [17] Udasmoro, 2014. *Kajian Sastra Anak*. Yogyakarta: Graha ilmu.
- [18] Winarni, Retno. 2014. *Kajian Sastra Anak*. Yogyakarta: Graha ilmu.
- [19] Zubaedi. 2012. *Skenario Pendidikan Karakter: Konsepsi dan Aplikasi dalam Lembaga Pendidikan*. Jakarta: