

ONTOLOGICAL IMPLICATIONS: THE RELEVANCE OF NAURA'S FAIR BOOK ON CHILDREN'S VALUES AND MORAL REASONING

Samsu Somadayo¹, Cesilia Prawening², Farhati Riska Nofianti³,
Bayu Suta Wardianto⁴

villasyamqu@yahoo.com¹, cesiliaprawening@gmail.com²,
farhati.ohanami@gmail.com³, sutasartika@gmail.com⁴

Khairun University, Indonesia¹, State Islamic University Sunan Kalijaga Yogyakarta², State Islamic University Prof. KH Saifuddin Zuhri Purwokerto³, Muhammadiyah University of Purwokerto⁴

Abstract. This study aims to analyze the relevance of the fairy tale books published by Naura to the values and moral reasoning of early childhood that have met the requirements of a good story for children's moral development. The method used in this research is qualitative descriptive method using reading and note-taking data collection techniques. The results of the research show that in fairy tale books, Naura is able to reflect the moral values that are close to children's lives in the form of obedience and hard work and are at the reasoning stage according to the child's age level, which in Kohlberg's perspective is when their early childhood is in the pre-school stage of moral reasoning. conventional. The story presented has implications for the relationship ontology to PAUD studies from the side of learning to develop the moral aspects of early childhood.

Keywords: fairy tales, moral reasoning, early childhood

INTRODUCTION

Character education is one of the main milestones in the development of the Indonesian nation. It is undeniable that character plays a major role in the progress of the nation. This is in line with Thomas Lickona's thinking that character education is something that is needed in a nation due to the fact that there is a striking deficiency in a child, namely in terms of moral values (T. Lickona, 1991: 21-22). According to Lickona, the value of character education contains three main elements, including how individuals know the good (knowing the good), how individuals love goodness (desiring the good), and how individuals do something good (doing the good) (Esma Junaini, 40).

A person's standardization can be said to have character if it meets moral standards (Zubaidi, 2012: 12). Moral and ethical human beings are the main thing, where the government and education units continue to aggressively realize it through various ways for Indonesian children. According to Bertens, value is defined as something that is attractive to humans, something that is sought, something that is pleasant, something that is liked and desired (Faisal Muda, 2). While morals are defined as behavioral attitudes, actions, human behavior when trying to do something based on experience, interpretation, conscience, and advice (Suryani, 2012: 9).

Four sectors that contribute to providing moral education to children include family, school, community, and government (Rosaria, 2018: 42). Sri Sultan IX mentioned that a case that is not in line with ethics, morality, manners, or other behavior that shows low character has been rampant among the people (Sri Sultan HB IX, 2012: 4). Many assume that schools hold the main key in the development of moral values in children. This is very inappropriate when looking at the actual reality of how children spend time at school and time at home. Children will spend 900 hours a year at school and 7800 hours at home (Trelease, 2019: 11). From this data, it is the family or parents who are the determining factors for the nature of the child in the present and in the future.

The government's role in fostering character education for the nation's children has been carried out in several programs including the National Literacy Movement, Pancasila moral education,

personality education in schools, rearranging the curriculum starting from goal-based (1975-1984) to the latest curriculum, the 2013 curriculum, which prioritizes the goal of achieving character education itself (Ilyas, 2016: 134). All of them are part of the government to make character education a success. Parents, schools, and communities have a myriad of character education plans, which are in accordance with the national education goals of the Indonesian nation. The strategy for forming children's characters is done through the examples given to get used to reading fairy tales, getting used to listening to fairy tales, and creating reading environments and situations (Habsari, 2017: 11).

Children are the next generation of the nation that must be shaped into figures in accordance with the ideals, prayers, and hopes of their families, religions, and nations. Especially, early childhood as a very special child and very important in the progress of the Indonesian nation. It is said so because they are in a fast-growing phase in understanding the world. The nature of early childhood is a group of children who are in a unique process of growth and development, meaning that they have a pattern of physical growth and development, intelligence, socio-emotional, and communication (Mutiah, 2010: 6). In their growth and development, they really need the help of adults to perfect their lives, because early childhood can be said to be adults who are not yet perfect. In every aspect of development, children must get encouragement or assistance that can help children to reach the level of development according to their age (Fadryana, 2015: 95).

When children are said to be early childhood, they have not been able to match the wishes of their parents for them. What they think about is how they can play and can get the happiness they want. Therefore, the wishes of parents for their children for the future will not be understood by the children. For example, when parents start planning in various ways to make their children able to read, write, and count. However, this thought is not missed in children to be able to read, write, and count in addition to the agenda and planning of the play equipment they will do. This is because, the object of children's learning is not to pursue academic abilities, but the object of their learning is more to the child's self-development. For example, self-development that is done is to give him a fairy tale book. From the fairy tale book, he is able to stimulate various abilities in him such as aspects of language, cognitive, religious and moral values.

Various stimulations must be given from an early age, including the cultivation of strong moral values, from which a strong foundation will be formed to lead to life into adulthood. How children get good nutrition and education for their growth and development, individuals will grow into good adult humans, and vice versa (Kurniawan, 2016: 38). This needs to be considered by educators, both parents and teachers, in providing good, balanced, and fulfilled nutrition.

One of the efforts that many parents have done at the end of this decade is through the method of reading fairy tale books to children. According to Priyono, fairy tales are defined as imaginary stories that do not make sense but there are benefits that can be taken from them (Puspa, 2012: 46). Based on data from the Indonesian Publishers Association, there are 600 titles of children's genre books including fairy tale books that have been successfully published, even children's books managed to occupy the top ranking in sales (IKAPI). This indicates that parents are increasingly fond of spending reading books for their children. that every fairy tale has a moral message to be conveyed, because in a fairy tale it is not mere fantasy presented in it, but there are various kinds of stories that are able to reflect human life which is full of moral values (Kurniawan, 2013: 8).

Many and various fairy tale books for children, not all of them can be understood by children. This is because the level of understanding of children is different from adults. How the process of children understanding the educational message contained is not fully considered by the authors. That way, it is the parents who provide the selection and censorship of the books that will be given to their children. In Kohlberg's terms, this concerns how the structure of good and bad values is built which will give birth to a reasoning in children called *moral reasoning*. By Kohlberg, *moral reasoning* is defined as self-assessment, social assessment and also an assessment of the obligations that bind individuals in an action (Kurniawan, 2018: 26). What needs to be considered in fairy tales is that the good or bad benchmark of a fairy tale is determined by 3 aspects, namely suitability for children's development, its entertaining and fun nature, and values that provide understanding and education to children (Kurniawan, 2013: 73).

According to Kohlberg, children's type of reasoning is in 3 levels and 6 stages (Hasanah, 2019: 136). These levels and developments include 1) the pre-moral or *pre-conventional level*, consisting

of 2 stages, namely the *punishment and obedience orientation* and the *instrument relativist orientation*. At the second level, namely the conventional or *conventional level*, it is divided into 2 stages including the *Interpersonal Conformity Orientation* and *Law and Order Orientation*. And at the third level, namely (3) the autonomous or *autonomous level* which consists of 2 stages, namely the *Legality-Social Contract Orientation*. and *Universal Ethical Azaz Orientation* (Asri, 2005: 28).

Various kinds of fairy tale books are published by major publishers in Indonesia, but researchers are interested in one of the publishers of Naura where the publisher has one goal to participate in the development of Indonesian literacy. The content of the story and the form of reasoning in the book can it meet the standardization of a good fairy tale that can be accepted by children.

RESEARCH METHOD

The method chosen in conducting the research is a qualitative descriptive method using a content analysis model. The method was chosen because it makes it easier for researchers to analyze the data that has been obtained accurately. The qualitative analysis model is defined as research by understanding and revealing the messages contained in a literary work (Esma, 2017, 41). This study aims to find the form of moral reasoning in the fairy tale books published by Naura according to Kohlberg's level of moral development which is implied in the Ontology branch of Philosophy.

The data selected is the part of the story published by Naura related to moral values and reasoning that is suitable for early childhood. Sources of data in idi's research are 3 books which as samples represent other books published by Naura. The data collection technique used is reading and taking notes. Or obtained from reading slowly and repeatedly on three titles of fairy tale books published by Naura. Furthermore, the technique in analyzing the data is carried out in four stages, namely first by identifying the data according to the problem, followed by the second stage, namely classifying data related to values and moral reasoning, and the third is describing the data, namely the description of the data in the form of quotations which will be presented in the discussion. , and the fastest in the form of data interpretation by providing an overview of the research results to arrive at the conclusions of the research results.

RESULT AND ANALYSIS

1.1 Description and Moral Value of the story 1 “Hus-Hus”

Data:

The story of Sero's character, a 1-horned rhinoceros who is overheated. Mother advised Sero to soak in the mud so that his body cools down. However, Sero refused because he was afraid that his body would become dirty and smelly. He looked for a way to cool himself, first he fanned himself but did not succeed in cooling his body, then he hid among the bushes but to no avail, then he sat under a tree and succeeded. However, the problem reappeared, he was approached and even attacked by a swarm of bees. Sero ran and was confused. Then he remembered the mud, after thinking for a long time whether or not to get into the mud, finally Sero threw himself into the mud. Now he realized that his mother's words were true.

The value of obedience is conveyed by the main character in the fairy tale in the form of his disobedience to his parents' orders from the beginning to the character who obeys his parents' orders after getting the consequences for his disobedience at the beginning. In fairy tales, the value of a child's disobedience is conveyed to his parents, namely to his mother. So that there is a pattern in the form of a phenomenon in the form of a child's disobedience, namely at first the child does not obey the advice or rules, then the child will be affected, and so the child realizes himself not to repeat the act of disobedience. fairy tales provide valuable lessons for children that the rules, advice, orders from parents to always be obeyed and run by children. Because parents always give the best for their children.

1.2 Description and Moral Value of story 2 “Magic Otir”

Data:

The story of a boy named Ken who wants a good magic wand in a shop. However, he couldn't buy the wand he wanted with the money he had. Ken can only buy a simple wand called Otir. Ken uses his wand to fulfill all his wishes by reciting a spell first. What happened was that the stick failed in realizing its wish. Ken tried many times with various strategies ranging from making a low sound when chanting a spell, a loud sound when reciting a spell, chanting a spell while running. But all failed. Ken didn't want to give up, he looked at his siren stick, and he found the problem. There is a chipped part near his ear on Otir's wand, that's why he always fails to grant Ken's request. Ken removed the defective part and again said his wish to the wand. And finally, now the wand can properly grant Ken's request.

Based on the fairy tale "Magic Otir", there are moral values that can be understood by children in the form of hard work. Hard work is also defined as trying to complete work optimally. Working hard is also interpreted as the ability to devote/direct the sincerity and effort of the individual (Marzuki, 2015: 99). Hard work is conveyed by the character with a focus on finding defects in the magic wand and continuing to try again and again even though it fails (Magic Otir). This can give children an example of how hard work must be done by not giving up and staying focused on the goal through tireless efforts. The importance of the value of hard work teaches children that all the efforts that have been made by children will pay off. The results will be in accordance with the desired if the child is serious and enthusiastic, and vice versa. In the social life of children, the value of hard work that children need to do is to be serious in learning, not lazy in work, enthusiastic in every activity they do, and believe that the child will be able to do it when he wants to try and believe in himself. that way how a child can practice the value of hard work can be well described in the main character Ken in solving his problems.

1.3 Story description 3 “Niabai the Spinner”

Data:

The story of a boy named Niabai who lives in the middle of the forest with his two older brothers. Niabai has a penchant for spinning yarn at home. One day his two brothers will go and ask Niabai to lock the doors and windows tightly. However, Niabai was too busy spinning so he did not pay attention to the messages of his two brothers. Due to his negligence, Niabai was successfully kidnapped and taken away by a giant who took him from the doors and windows of the house that were still open. Niabai was taken away by Raksaka with his spun yarn. After a while his two brothers returned and did not meet Niabai at home. The two brothers rushed to find Niabai by following the trail of thread that Niabai made to the direction of the cave. It turned out that Niabai and the other children were locked up as preparations for a giant meal. The two brothers work together to save Niabai by tying the giant with thread while he is asleep and opening Niabai's cage with a key. All of them managed to escape from the giant's pursuit. At the end Niabai got angry from his two brothers because his negligence had endangered the lives of all three.

The story above reflects again the value of a child's obedience to his parents, who this time is an older brother. The moral values of children are well illustrated in the story of the main character, Niabai, who neglects his brother's advice as his parents at home. The form of disobedience has the same pattern, namely at first the child listens to the advice of his parents, then the child does not follow the advice of the parents, then the child will be affected, and thus the child is aware of his disobedient actions that can harm himself to others.

1.4 Moral Reasoning in Stories

According to Kohlberg, the moral reasoning of PAUD children is at the most basic level, which is called pre-conventional moral reasoning (Wardah, 3). At this level, early childhood has not been able to internalize moral values properly. However, there are some children who are at the PAUD age level who are able to show high sensitivity or sensitivity in responding to positive and negative environments (Kohlbergh, 1979). In examining the moral development of pre-school age children,

Kohlberg positions them at the most basic level, namely level 1 (pre-conventional morals). At this basic stage, the child sees an activity as right or wrong based on punishment and obedience (punishment and obedience orientation) as well as individualism and instrumental goal orientation that the child will receive. At the punishment and obedience orientation stage, an action is judged right or wrong depending on the consequences the child will receive.

In the first stage, which is law and obedience oriented tales, fairy tales will be conveyed through characters who get punished as a result of their disobedience. The main characters will make mistakes that result in them being punished for their mistakes. The main characters who describe children at this stage are those who are antagonistic by prioritizing their own selfish side. And the character will experience suffering because of his own actions. The character will realize his mistake after he gets a punishment that is detrimental to himself, with this punishment the character will feel deterred and become aware of his actions.

Several fairy tales that convey moral reasoning at this fundamental stage invite children to understand a mistake that will inevitably bring sanctions against themselves and even others. There are two types of patterns in children's reasoning in an event, namely when the child does good for fear of getting punished and the child becomes compelled to avoid wrongdoing and then chooses to do good on the basis that the child does not get punished. And what children understand is accompanied by punishment for what they have done and will do. Some of the fairy tales that exist at this stage are about obedience to parents which has more implications for disobedience to parents and the aftermath, as well as the sweet smell that children will receive from an effort in the form of hard work that children have done.

When the first and third stories are read or read by children, the objects that children are learning in the form of Kohlberg's values and moral reasoning stage one are reflected in stories entitled "Hush" and "Niabai the Spinner". The selfish characteristics are clearly illustrated in the story. How is the child's attitude to be more disobedient to parental orders because he thinks what he is doing is the best for him.

In the fairy tale "Hush! Hush!" the form of obedience oriented to punishment and obedience is conveyed by the antagonist named Sero. He puts his ego forward so much that he feels that his opinion is the right one for him, thus making him disobey the advice of his parents. Likewise, in the story "Niabai the Spinner", the form of obedience oriented towards punishment and obedience is conveyed by the main character of Niabai. He prioritizes desires and pleasures in himself by ignoring all the words and messages from his parents, namely his two brothers. There are similarities between the two stories

Sero and Niabai are children who have a strong ego within them. This is proven when Sero refuses to follow Mother's advice to soak in the mud and even chooses his own way of cooling his body and Niabai, who ignores messages from his two brothers, even prioritizes his pleasure in spinning yarn. In fact, every advice and advice that parents give to children is a form of love and care for their children or siblings. When a mother and sister advise and give advice, they must have made a consideration of what is best for their child. In the fairy tale, Sero is more inclined to obey his wish not to soak in the mud according to Mother's advice, and in Niabai's character he is more inclined to follow his own passion which is more fun than carrying out his brother's orders.

However, what Sero and Niabai had chosen ended in a result that cost him a loss because he had neglected and did not listen to what his parents said. When Sero doesn't listen and follow Mom's advice, he gets a more detrimental result than just his dirty body, namely Sero is being chased by a swarm of bees, it's because he disturbs the bee house while he is looking for a way to cool his body. The form of punishment for Sero's disobedience to his mother is an attack from a swarm of bees. And for the Niabai character, because he didn't want to carry out his brother's orders, he was finally kidnapped by a giant as a plague that he felt.

When children disobey their parents, they will get the scourge of their actions. Plague as a punishment that can help awaken children to always obey their parents, either in the form of words or orders given by parents. The form of obedience appears in the main character after they feel the consequences that are not pleasing to him. In the first fairy tale, because Sero had run out of ideas he became reminded of his mother's words to go into the mud, and indeed it was true that while his body was cold he was also protected from attacks by other animals. If in the Niabai fairy tale it was the plague that helped awaken the main character, namely after being kidnapped by a giant he paid

attention and listened to his brother's orders and advice. Fairy tales are able to raise the reality of children in daily activities. Early childhood is positioned to learn about an event that happened to Sero and Niabai characters in the real world. When the child understands the consequences that Sero and Niabai did for their disobedience, the child will understand that he will know a consequence of his disobedience to his parents, especially to a mother.

Seeing the reality, often children do not listen to their mother's advice and orders, fairy tales help teach children to be obedient to their parents' orders. After the child reads or listens to a story, the child is able to reason that the words and advice of parents are good for him. Children must obey their parents so that children can avoid a punishment that leads to losses. Fairy tales like "Hus! Hus!" and "Niabai the Spinner" can have implications for children's understanding to reduce acts of disobedience to parents, namely by doing good with an obedience to parents to avoid punishment. When children read or listen to fairy tales, they will feel themselves as the main character, thus a thought will be formed that he does not want the same bad luck as the main character who suffers because of his bad deeds to his parents.

The second form of reasoning shown by the main protagonist can be presented in the story "Magic Otir" a child named Ken can be used as an inspirational figure for children when they have to achieve something they want through hard work. The main character is able to show enthusiasm without giving up in order to realize his wishes. When the main character experiences failure, he feels that the efforts he will do will definitely pay off. Ken can show a persistent and focused attitude in solving the problems he is facing. This is the same as the soul of children who continue to have a curiosity and continue to try as an implementation during the roaming period when their curiosity cannot be fulfilled (Susanto, 2012: 132). Ken as a child who feels that hard work will bring favorable and enjoyable results to him.

From the two forms of moral reasoning in the first stage, being able to reflect on stories that have relevance to children's reasoning and being able to meet the requirements of a good story for children, namely (1) *Plot* stories that are able to bring up characters in fairy tales to be able to interact, act, and speak like humans so that able to produce a series of events that have similarities to the real world and from these events are able to bring up a problem related to the child's world and can be solved with the child's logical ability. (2) *Imagining* stories that can improve intellectual abilities in children, because through imagination they are able to bring the brain to be more honed through the fantasies they create. Although it seems redundant, the story has a goal to increase the creative power of children (Wahyu, 2019: 192); (3) *Language* that is easy for children to understand (Kurniawan, 2013: 8).

CONCLUSION

Based on the data and the results of the discussion that has been carried out, it can be concluded that the moral values in the fairy tale Naura are relevant to the level of development or moral reasoning in Kohlberg's perspective according to the level of developmental age, namely the first level of reasoning in the form of pre-conventional reasoning. Children see an activity as right or wrong based on punishment and obedience (punishment and obedience orientation) as well as individualism and instrumental goal orientation that children will receive.

The moral values presented are also very closely related to the child's life in concrete terms in the form of values of obedience to parents and hard work in fulfilling children's curiosity and realizing the wishes of children which are described by the three main characters, namely Sero, Niabai, and Ken. That way the values and moral reasoning in the book published by Naura are able to bring lessons that have implications for aspects of child development in the form of the development of early childhood moral values.

References

Anggraini Wardah, Syafrimen Syafril. (2018). Development of Moral and Religious Values in Early Childhood. Lampung: Raden Intan State Islamic University Lampung. <https://osf.io> .

- Ardini, Pupung Puspa. (2012). The Influence of Fairy Tales and Communication on the Moral Development of Children Age 7-8 Years. Yogyakarta: Journal of Children's Education, Vol. 1, Edition 1. <https://journal.uny.ac.id>.
- Budiningsih C. Asri. (2005). *Study and Learning*. Jakarta: Rineka Cipta
- Fitriani, Wahyu. (2019). Fairy tales can shape children's character towards noble character. Riau: Journal of Education and Teaching Review Vol.1 No.2. <https://journal.universitaspahlawan.ac.id>.
- Fitroh, Siti Fadryana, Evi Dwi Novita Sari. (2015). Fairy tales as a Media for Cultivating Characters in Early Childhood. Trunojoyo: Journal of PG-PAUD Trunojoyo Vol.2 No.2. <https://journal.trunojoyo.ac.id>.
- Habiba, Zakia. (2019). Fairy tales as character building for children. Malang: Journal of Library and Information Studies, Vol.1 No.1. <https://journal2.um.ac.id>.
- Hasanah, Enung. (2019). Moral Development of Elementary School Students based on Kohlberg's Theory. Yogyakarta: JISPINDO, No. 2 Vol. 6. <https://journal.uny.ac.id>.
- HB IX Sri Sultan. (2012). *Building Character and Dignified People, Speech Scripts*. Yogyakarta: UNY.
- IKAPI. (2020). "IKAPI Research", www.ikapi.org, accessed on 20 October 2020.
- Ilyas Asnelly, Eliwatis. (2016). A Study on the Implementation of Character Education Policies Based on the 2013 Curriculum at State Elementary Schools, Kec. The Five Peoples of Tanah Datar Regency. Batusangkar: Ta'dib, Vol. 19 No. 2. <https://ecampus.iainbatusangkar.ac.id>.
- Irjanti Rosaria, Farida Agus S. (2018). The Influence of Character Values on Learning Achievement at SDIT Salman Al-Farisi. Yogyakarta: Journal of Character Education, Year VIII, No.1. <https://journal.uny.ac.id>.
- Jim, Trelease. (2019). *The Read Aloud Handbook*. Jakarta: Naura.
- Junaini, Esma, et al. (2017). Analysis of Character Education Values in Seluma Folklore. Journal of Corpus Vol.1 No. 1, August. <https://ejurnal.unib.ac.id>.
- Kohlberg, Lawrence. (1973). The Claim to Moral Adequacy of A Highest Stage Of Moral Judgment. The journal of philosophy. Vol. 70 No.18. <https://pdcnet.org>.
- Kurniawan, Heru. (2013). *The Wonders of Storytelling Understanding, Choosing, and Presenting Quality Fairy Tales for Children's Moral Development*. Jakarta: Bhuana Popular Science.
- Kurniawan, Heru. (2016). *Creative Storytelling: for Multiple Intelligences*. Jakarta: Kencana.
- Kurniawan, Heru. (2018). Values, Reasoning, and Moral Personality in Children's Stories in Kompas Daily and Bobo Magazine. Surakarta: Eleven Maret University. <https://digilib.uns.ac.id>.
- Lickona T. (1991). *Educating For Character: How Our Schools can Teach Respect and Responsibility*. New York: Bantam Books.
- Marzuki. (2015). *Islamic Character Education*. Jakarta: Amzah.
- Young Faisal, La Ode. (2018). Moral Values in the Folklore of *Wa Ode Kaengu Faaru* and *La Sirimbone* in the Muna community. Journal of Bastra Vol.1 No.4. <https://ojs.uho.ac.id>.
- Mutiah Diana. (2010). *Psychology of Early Childhood Play*. Jakarta: Kencana Prenada Media Group.
- Suryani, Tikah. (2012). Analysis of Moral Values Collection of Nusantara Folklore Edition 5. Tanjungpinang: Raja Ali Haji Maritime University. <https://jurnal.umrah.ac.id>.
- Susanto, Ahmad. (2012). *Early Childhood Development: An Introduction to Its Various Aspects*. Jakarta: Kencana Prenada Media.
- Wiguna M. Zikri, Al Ashadi Alimin. (2018). Analysis of Moral Values in West Kalimantan Folklore. Junal Language Education, Vol. 7 No.1, June. <https://journal.ikipgripta.ac.id>.
- Zubaedi. (2012). *Cet Character Education Design*. 2. Jakarta: Kencana Preadana Media Group.