

Early Childhood Values and Moral Reasoning in Hus Fairy Tales! Hus! Works by Izzah Annisa and A. Muktiriana

Kasmiati¹, Cesilia Prawening², Supriyono³

{kasmiatiridha78@gmail.com¹, cesiliaprawening@gmail.com², supriyono@ecampus.ut.ac.id³}

Universitas Islam Negeri Datokarama Palu, Palu Barat, Palu, Sulawesi Tengah, Indonesia¹
Universitas Nahdlatul Ulama Purwokerto, Karanglessem, Purwokerto selatan, Banyumas, Jawa Tengah, Indonesia²
UPBJJ-Universitas Terbuka Purwokerto, Dukuhbandong, Grendeng, Purwokerto Utara, Banyumas, Jawa Tengah, Indonesia³

Abstract. The study aims to examine the moral values and moral reasoning that exist in the fairy tale book Hus! Hus! Works by Izzah Annisa and A. Muktiriana. Moral is defined as an act of wrong and right that applies in the sphere of society, while moral reasoning is the process of reasoning and feeling about the standards of right and wrong actions. Furthermore, the value and moral reasoning conveyed by the main character in the fairy tale book Hus! Hus! An in-depth study is carried out using qualitative methods in accordance with the procedure that will produce data in the form of written words. The research technique chosen is a literature study that focuses on the elements of moral value in fairy tale books and moral reasoning found in Hus! Hus!. The primary data to be studied is sourced from the text and images in the book Hus! Hus!. Researchers use recording techniques and literature in obtaining the required data. The analysis obtained in this study is (1) the existence of moral values that are covered in the form of obedience to parents who play the role of the main character by prioritizing egosity like an early childhood; (2) moral reasoning reflected by the main character who is like early childhood is a pre-conventional level of moral reasoning oriented towards obedience and punishment with the main character anthasanist who is suffering

Keywords: Fairy Tales, Moral Values, Moral Reasoning.

INTRODUCTION

Humans are born homo fabulans, which are creatures who are happy with stories or storytelling creatures. Both children and adults will be more happy when listening to a story or fairy tale. Since childhood, each individual is very familiar with various stories, both stories of their parents' childhood, the searches of prophets and companions, bedtime stories or tales, and so on. Fairy tales are so popular among the public, even parents believe that a fairy tale can convey implied and express kindness to their children.

Fairy tales are children's literature that is written with simple content without compromising the message that the author will convey to his readers. Fairy tales can create fun for every reader or listener, because fairy tales are able to present a very free space of imagination. Children will be free to explore the imaginary world they dream of. Thus fairy tales can be a means of fun entertainment for the child. In addition to entertaining, fairy tales become the best moral teacher of the child. The various stories presented can reflect human life which is full of moral values. The child will be conditioned to enter the story and they will participate in taking part in it.

Parents' confidence in a fairy tale is increasingly apparent with the booming market for the sale of anak books. By occupying the top sales position, children's books are increasingly sought after and in demand by children and parents. IKAPI data shows that bestseller sales fall on children's reading books (IKAPI, 2019). Based on data from the Indonesian Publishers Association, children's category books managed to occupy the top rank in the market share, there are approximately 600

titles that can be launched by each publisher every year (IKAPI, 2019). Thus, the level of parental concern for the intake of fairy tale reading books and stories is increasingly significant.

Parents as the first person who must carry out the selection and censorship stage of the books that the child will receive. Therefore, parents need to understand the boundaries of fairy tales in order to be adapted to the developmental needs of the child. In a fairy tale, it is very important to pay attention to the educational values contained in it. One of them is the moral value in a fairy tale. Parents need to pay attention to the moral message contained in a story. The fairy tale that will be heard or read to the child must be a fairy tale that can convey a moral message according to the level of understanding of the child. The existence of a level of understanding is referred to as moral reasoning, a condition when children can understand and implement good and bad values in everyday life.

The existence of storybooks or fairy tales aimed at early childhood that are easy to find can be ascertained that not all the content of the story can provide an understanding of morality to early childhood through the elements of a story. A series of events, problems, and problem solving in the story are expected to be understood and rationalized by the child. It is expected that the authors will be able to understand the psychological condition of the intended reader, in this case it is early childhood. This is a concern so that the didactic messages in a fairy tale can be conveyed well to readers or listeners, namely children. Thus, it becomes an important study to be studied about morals in terms of early childhood moral reasoning in fairy tale books. From this study, it is hoped that the authors can produce fairy tale books or children's stories that can reflect real life in children and can provide moral learning with language that is in accordance with the level of understanding of children.

As a relevant study, a similar study was found as a comparison with the research to be carried out, namely in the research of Imam Hidayat, et al (Hidayat et al., 2021) with the title "Moral Values of Early Childhood in the Collection of Friendship Fables by Candra Wening" it was found that in the fairy tale were found religious moral values in the form of patience and hard work and the existence of social moral values including help-help, respect and affection. furthermore, in a study conducted by Sumarni & Musyafa (Sumarni & Ali, 2020) entitled "Moral Values of Early Childhood in the Fairy Tale Book of the Main Character of Early Childhood Series of Religious Observance Series" with the results of his research, namely that there are moral values in the fairy tale book including religious values, please help, share, be honest, responsible, apologize, love between sesame, discipline, hard work, friendship, gratitude, passion, respect, and love.

From the two studies on the content of moral values, the discovery of novelty elements in current research is the study of values and moral reasoning in children's fairy tale books. The purpose of the research is to find out the various moral values and levels of moral reasoning contained in a children's fairy tale book called Hus! Hus!. The fairy tale book published by Noura in 2019 is a children's book series Room to Read as one of the organizations engaged in the development of international literacy in partnership with children's book publishers in Indonesia. Interesting illustrations and simple stories in the fairy tale book Hus! Hus! It becomes important to study how the author can convey moral values to the reader with the form of moral reasoning as it is with these simple stories.

RESEARCH METHOD

The research was conducted using a qualitative approach. The chosen method is in the form of descriptive text analysis in an early childhood reading book containing words and images (Moleong, 2012, p. 11). The data to be analyzed is a fairy tale book called Hus! Hus! by Izzah Annisa and Aprilia Muktiriana. The book was published by Naora in 2019 with an overall total of 24 pages. The data collection technique chosen is by reading and taking notes. Researchers carry out repetitive and in-depth reading activities in each sentence, and researchers will make important notes in the form of data cards to make it easier for researchers to analyze studies of reading books. The data analysis used in the research is the analysis of the content of the reading, namely writing

RESULT AND ANALYSIS

Fairy tales are literary elements that are closely related to children's lives. The child's attachment to literary elements-characterization, storyline, story setting, theme, and message of the story-makes the child close to the reality of his life. Through fairy tales, children will learn to understand moral values that can teach children to overcome various problems that exist in everyday life in a real way (Dewayani & Setiawan, 2018).

3.1. Moral Values in Hus Fairy Tales! Hus!

Fairy tales are a world filled with words (Kurniawan, The magic of storytelling). A fairy tale told or read to early childhood can help stimulate language development in children aged four to six years (Tampubolon, 1991, p. 50). The existence of pleasure when individuals read or listen to fairy tales, then fairy tales are used as a medium of entertainment as well as a medium in providing morality education to humans, especially to children. Fairy tales and education, both have the same estuary in the form of moral human formation. Moral children are those who have an attitude of adjustment to social standards, have a sense of voluntariness, all of which they will do consciously in themselves without being ruled by others or fearing supervision from others (Daeng, 1996, p. 2).

On the fairy tale book *Hus! Hus!* there is a form of moral value that the author will convey to the reader, namely in the form of the moral value of obedience. Obedient is defined as an attitude of obedience or respect or submission. The value of obedience is conveyed by the main characters in fairy tales ranging from the character who obeys the orders of the parents from the beginning to the character who obeys the orders of the parents after getting the consequences due to his disobedience at the beginning.

Data:

Dongeng "Dongeng "Hus! Hus!" (Annisa & Muktiriana, 2019).

Kisah binatang badak bernama Sero yang tengah merasakan panasnya sinar matahari. Ibunya menganjurkan untuk berendam di lumpur, namun Sero tidak mengikuti anjuran Ibu. Ia ingin menggunakan cara lain. Berbagai cara untuk mendinginkan badan ia lakukan hingga membuat dirinya celaka. Setelah ia celaka, ia baru teringat anjuran Ibunya dan akhirnya ia lakukan.

(The story of a rhinoceros animal named Sero who is feeling the heat of the sun. His mother advocated soaking in the mud, but Sero did not follow Mom's advice. It wants to use other means. Various ways to cool the body he did to make himself wretched. After he was wretched, he just remembered his mother's advice and he finally did it.)

In fairy tales *Hus! Hus!* conveyed the value of a child's obedience to parents, that is, to the mother. In the fairy tale, the main character is presented, namely Sero, as a child who does not obey his mother's advice and then gets the result of his disobedience so as to make the child realize that it is really the advice of the mother. Moral values of obedience are presented by the author by taking the smallest scope of a child's life, namely the family sphere. The formation of children's morals in the family sphere becomes the foundation for the moral development of children in the social environment (Dwiyanti, 2013). Sero is positioned as an individual who is learning to obey the advice and rules given by parents. The main character in the story helps to realize to the children that every rule or advice given by the parents is the best for them.

A form of obedience will be realized by a child to an older person, and will be embodied by the individual to the person who has power or high office above him as well as to the respected person. Obedience or obedience is classified as good morals that should be accustomed and named to individuals from an early age. Like a child who is obliged to have an obedient attitude to parents, a citizen who obeys the government in his country of residence, a devotee obeys religious rules, a student obeys the rules of school, a player who obeys the rules of the game, and other forms of obedience. That way rules are identified with one's obedience to rules, disciplines, commandments, teachings, and other terms that aim to make everything good. Other terms of obedience include obeying, obeying. Obedience for children is that they can obey the advice of parents, obey school rules, obey the rules of the game. Their child's compliance is carried out in the home environment, school, and the social environment of his friendship.

From Sero's story, it is found that the child's pattern of obedience to parents is found, namely the child who does not obey the rules, then is affected by the consequences, and the child realizes himself to obey. From this pattern of obedience, children will learn to recognize good deeds, namely by obeying parents' orders and wrong deeds by ignoring people's commands. From these events, children will be directed to be able to process knowing the concepts of right and wrong. When the child responds to wrong and right deeds, the child will also get acquainted with the art of taking the right things, whether the child must obey or disobey. Thus fairy tales teach the child a valuable lesson that the rules, advice, commands of the parents to be always obeyed and carried out by the child. Because parents definitely give everything that is best for children.

3.2. Pre-Conventional Moral Reasoning in Early Childhood

The process of understanding a good and bad deed that leads to moral behavior is called the process of moral reasoning (Santrock, 2002). Child Development. Jakarta: Erlangga). Moral reasoning by Kohlberg is divided into three levels, each of which consists of two stages, so that the total number of stages of moral reasoning in individuals is six (Haditono, 2002; Saints & Cremers, 1995). The existence of the six stages of moral reasoning, can lead to the principles of parents in establishing morals in children in accordance with the stages of development. Although the stages of moral reasoning are divided into six, age is not a benchmark in tracing every moral development in the individual.

On the fairy tale "Hus! Hus!" a moral form of punishment-oriented obedience and obedience is demonstrated by a main character named Sero. Sero acts as a character who strongly reflects the figure of a child who puts forward a high egosity attitude.

Data:

Dongeng "Hus! Hus!" (Annisa & Muktiriana, 2019)

Kisah Sero seekor badak yang merasakan panas akibat teriknya matahari. Ibu memerintahkan Sero untuk Berkubang di lumpur, namun Sero tidak mau karena ia tidak mau kotar, sehingga Sero menggunakan caranya sendiri. Berbagai cara ia tempuh untuk mendinginkan tubuhnya. Namun, celakanya Sero malah di kejar oleh sekawanan lebah karena ia telah mengganggu sarang lebah saat berteduh. Sero akhirnya ingat pesan ibu. Sero menceburkan diri ke lumpur, dan Sero menjadi tersdar dengan kebenaran dari perkataan ibu, badannya menjadi dingin dan tidak ada serangga yang mengganggu.

(The story of Sero a rhinoceros who feels the heat due to the scorching sun. Mom orders Sero to Wallow in the mud, but Sero doesn't want to because he doesn't want to be kotar, so Sero uses his own way. The various ways he traveled to cool his body. However, Sero's woe is instead chased by a flock of bees because he has disturbed the honeycomb while taking shelter. Sero finally remembered mom's message. Sero threw himself into the mud, and Sero became aware of the truth of the mother's words, his body became cold and there were no annoying insects)

Based on the fairy tale above, Sero is a child who has a strong egosity. Sero prioritizes his desire to do various ways to make his body cold. This is proven when Sero does not want to follow Mom's advice to soak in the mud. In the story of Sero in the fairy tale Hus! Hus! A child's form of moral reasoning is found that is at the most basic level, namely the preconventional level, which is when an individual will obey and fear a punishment based on the punishment and rewards they will get (Santo & Cremers, 1995). Something that is considered good when there is a pleasant thing that the child will accept and something is considered bad if the child gets a loss on him.

Basically, any advice and advice that parents give to the child is the best. When a mother advises and advises, they have certainly already made a consideration of what is best for their children. The character of Mrs. Sero in the story Hus! Hus! Envisioned as a non-authoritarian and permissive parent who enjoys organizing his child. Sero's mother acts as a parent who does not impose his will on the child. Sero's mother only encouraged Sero to soak in the mud and set an example. Sero's mother gives no repetition to force Sero to soak in the mud and frees Sero to make the choices and decisions he wants.

Inside the fairy tale of Hus! Hus! Sero complied more with his desire not to soak in the mud as per mom's advice. This is a form of child disobedience to parents. Sero felt that he would be harmed

by following his Mother's advice, namely that his body became dirty. That way he chose his own way of choosing various ways that he thought were the right way to cool his body. But all lead to failure. As it turns out, when Sero doesn't listen and follows mom's advice, he gets more detrimental consequences than just his dirty body. Sero is chased by a flock of bees, it is because he disturbs the bee house as he looks for ways to cool his body. The form of punishment for Sero's disobedience to his mother is an attack from a flock of bees. At that very moment, Sero remembered his mother's words to get into the mud. Sero realized that it was true that Mom's words would be safer and less overheated when soaking in the mud. That way, Sero's character came to his senses with the help of the other party.

On the fairy tale "Hus! Hus!" is described as a form of disobedience of the child for not following the advice of the parents. When children are disobedient to their parents, they will be affected by their actions. The impact that the child receives as a form of punishment that can help make the child aware to always obey the parents, either in the form of advice or advice given by parents. Fairy tales are able to lift the reality of a child's life. Early childhood is positioned to learn at an event that happened to the character of Sero. When the child understands the consequences that Sero has had due to his non-compliance, the child will be directed to learn a consequence of his disobedience to the parents, especially to a mother. From the existence of this fairy tale, children will have a memory of obedience until they grow up (Juanda, 2018).

By looking at reality, a child with a high level of egosity often ignores the advice of parents, fairy tales help to lead the child to be able to learn to be obedient to the commands of the parents. After the child reads or listens to the story, the child will learn to understand the importance of following the words and advice of parents is good for himself (Mu'min, 2020). Children must be obedient to parents so that children can avoid a punishment that leads to losses. Fairy tales like "Hus! Hus!" helps children to reduce disobedience to parents, namely by doing good and obeying parents to avoid punishment. When the child reads or listens to fairy tales, they will position themselves as the main character. The existence of this image helps children not experience bad luck in real life like the main character in a story. From the characters in a fairy tale, children are conceptualized to be able to better absorb the moral value of kindness that the character plays and is expected to be an example or example for children (Sophya, 2014.).

CONCLUSION

Based on the study in the fairy tale book *Hus! Hus!*, then conclusions can be drawn regarding the findings of moral values and moral reasoning played by the main character Sero as a reflection of early childhood, namely the moral value of a child's obedience to his parents and the existence of a form of moral reasoning according to Lawrench Kohlberg appears in the figure of Sero as a child who is in a pre-conventional stage oriented towards punishment and obedience of the antagonist who suffers from suffering.

References

- Annisa, I., & Muktiriana, A. (2019). *Hus! Hus!* Noura Publishing.
- Daeng, D. P. (1996). *Metode Mengajar di Taman Kanak-Kanak*. Departemen Pendidikan Nasional.
- Dewayani, S., & Setiawan, R. (2018). *Saatnya Bercerita*. Kanisius.
- Dwiyanti, R. (2013). Peran Orangtua dalam Perkembangan Moral Anak. *Prosiding Seminar Nasional Parenting*, 161–169.
- Haditono, S. . (2002). *Psikologi Perkembangan : Pengantar dalam berbagai bagiannya*. Gadjah Mada University Press.
- Hidayat, I., Wardianto, B. S., & Fauzi, A. (2021). Nilai Moral Anak Usia dini pada Kumpulan Fabel Persahabatan Karya Candra Wening. *Golden Afge: Jurnal Ilmiah Tumbuh Kembang AUD*, 6(3), 143–154.
- IKAPI. (2019). Ikatan Penerbit Indonesia. IKAPI. <https://www.ikapi.org/>

- Juanda. (2018). Revitalisasi Nilai Dalam Dongeng Sebagai Wahana Pembentukan Karakter Anak Usia Dini. *Jurnal Pustaka Budaya*, 5(2).
<https://doi.org/https://doi.org/10.31849/pb.v5i2.1611>
- Moleong, L. J. (2012). *Metodologi Penelitian Kualitatif*. PT. Remaja Rosda Karya.
- Mu'min, N. (2020). Kajian Psikologi Sastra Berorientasi Nilai Karakter Tentang Karakterisasi Tokoh dalam Buku Dongeng Pembangun Karakter Anak Karya Rucita Arkana dan Kesesuaiannya dengan Tuntutan Bahan Ajar Bahasa Indonesia Sekolah Dasar Kurikulum 2013 Edisi Revisi. *Wistara*, III(1), 69–90.
- Santo, J. de, & Cremers, A. (1995). *Tahap-Tahap Perkembangan Moral* terjemahan Karya-Karya Penting Lawrence Kohlberg. Kanisius.
- Santrock, J. W. (2002). *Perkembangan Anak*. Erlangga.
- Sophya, I. V. (2014). Membangun Kepribadian Anak dengan Dongeng. *ThufuLA2*, 2(1).
- Sumarni, & Ali, M. (2020). Nilai-nilai Moral Anak Usia Dini dalam Buku Dongeng Karakter Utama Anak Usia Dini Seri Taat Beragama. *JPA*, 21(2), 189–199.
- Tampubolon. (1991). *Mengembangkan Minat dan Kebiasaan Membaca pada Anak*. Angkasa