

Cek Plagiasi LITERATURE STORIES OF CHILDREN AS A MEANING OF CHARACTER GROWTH IN GLOBAL ERA

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LITERATURE STORIES OF CHILDREN AS A MEANING OF CHARACTER GROWTH IN GLOBAL ERA

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Abstract

Indonesia is currently facing a cultural crisis as a national identity due to the onslaught of globalization. The onslaught of the wave of globalization brings a universal civilization followed by various negative impacts in Indonesia, such as the formation of uniformity, homogenization, westernization, and cultural hegemony. In anticipation to avoid the seeds of ethnic radicalism among the nation's children, it is necessary to introduce culture literacy among the people. This study aims to describe a character that can be grown in the community / reader (teachers, parents, and students) through literacy. This research used qualitative research method, data collection technique using documentation, in the form of teachers' writing at Muhammadiyah primary and secondary schools in Surabaya. Data analysis used interactive analysis. The results showed that: (1) There is a literacy that fosters of patience to the educators, such the articles with the title "Berkaca pada Siti Hajar". Siti Hajar who fully delivers affection to his son Ismail, because educating with pressure, force, will not produce anything. (2). There is also literacy where parents read stories and fairy tales to the children before bed, because fairy tales always provide moral values or good teaching by showing the nature of the characters in the fairy tales. (3). There is also a literacy that encourages the need to preserve the game Gobak Sodor because this game is capable of generating the nature of solidarity, emotional control, honesty, and unyielding spirit. (4). There is a literacy that involves the use of engklek media in learning, because the game of engklek can teach children a social character, competitive, and nationalism and improve health for the development of children's motor intelligence.

Keywords: global era, literacy, and character development

INTRODUCTION

The global community is required to adapt technological advances and renewal / modernity. The Prague Declaration (Unesco, 2003) calls for the importance of information literacy, the ability to search, understand, critically evaluate, and manage information into useful knowledge for the development of personal and social life.

In this global era, information literacy becomes important. The Alexandria Declaration in 2005 (as released in www.unesco.org) explains that information literacy is "the ability to perform knowledge management and the ability to learn continuously. Information literacy is the ability to be aware of the information needs and when information is needed, identify and locate the necessary information, critically evaluate information, organize and integrate information into existing knowledge, utilize and communicate them effectively, legally, and ethically.

The need for literacy in this global era demands the government to provide and facilitate education system and service in accordance with the 1945 Constitution, Article 31, Paragraph 3, "The Government seeks and organizes a national education system that enhances faith and piety and noble character in order to educate the nation, which is regulated by law. This verse asserts that the literacy program also includes the efforts to develop humanitarian potential that includes intellectual, emotional, linguistic, aesthetic, social, spiritual, intelligence with adaptability to the development of technology and information flows. This effort is in line with the philosophy expressed by Ki Hadjar Dewantara, that education must involve all components of society (family, professional educators, government, etc.) in fostering, inspiring / giving examples, encouraging, and encouraging child development.

Currently, social media is voicing anything without knowing the place, time, and who the consumer. This if left unchecked, then how the fate of children in the future. Given the fact that at present, the implementation of basic humanitarian values rooted in Pancasila is still limited to the understanding of values in the conceptual level, not yet tangible to the actual value with a pleasant record in school, family, and society. One way that can be used to anticipate it is the activity of literacy.

Literacy is developed on the basis of nine priority agendas (Saefuloh, 2015) related to the duties and functions of Kemendikbud, particularly Nawacita number 5, 6, 8, and 9. The intended items of the Nawacita are (5) improving the quality of human life and the people of Indonesia; (6) increasing people's productivity and competitiveness in international markets so that the Indonesian nation can move forward and rise with other Asian nations; (8) revolutionize the character of the nation; (9) reinforcing diversity and strengthening Indonesia's social restoration.

The four items of the Nawacita are closely related to the literacy component as a capital for the establishment of quality human resources, productive and competitive, characteristic, and nationalist. In order to develop Nawacita, it is necessary to develop a literacy implementation strategy in schools that has a comprehensive and systemic impact. In this case, the school: a) should grow as an organization that develops its citizens as individual learners; b) it is necessary to have a leadership structure that is also linked to other institutions on it, as well as resources that include human resources, finances, and facilities and infrastructure; and c) provide educational services in the form of learning in the classroom and other activities outside the classroom that support learning and educational goals.

Literacy as a means of character development should be supported by many parties, whether family, school, or government and society. The government in this case the ministry of education and culture has made an effort in the framework of literacy, namely through the storytelling competition of children whose participants are children. One of the results of a children's writing contest written by children in the form of Children's Story (10 Best Script Writing Contest for Children's Stories = LMCA) in 2015. A collection of children's stories published in 2016 is what will be analyzed to describe the values of character contained and how the role and benefits of children's stories in the growth of character in this global era.

METHOD

This research is qualitative research type by using data collection method of documentation. The document is a collection of Children's Stories (10 Best Script Writing Contest for Children's Stories = LMCA) of 2015 published in June 2016 by the Ministry of Education and culture of the Directorate General of Primary and Secondary Education. The ten stories are (1) Mencari Ujung Pelangi by Kalyana Adzhara; (2) Harga Sebuah Kejujuran by Bintang Nurul Hidayati; (3) Mukena untuk Ibu by Gita Mawadah Yulianna; (4) Seorang Ibu dan Warung Kecil by Shofiyyah Lukman; (5) Sahabat dari Senja by Pandan Raditya Arundhati Satya; (6) Putri Salju dan Satu Kurcaci by Khansa Tabina Khairunissa; (7) Motor Butut Kesayangan Eyang by Aflahchintya Azka Ardhana; (8) Moni yang Malang by Reyfasha Zahara Suharmoko; (9) Belajar di Candi Jago by Al Uyuna Galuh Cantika; and (10) Kue Pukis untuk Nenek by Princeyla Aughea. Furthermore, the data were analyzed by using interactive analysis (data selection, data display, interpretations, and conclusions) by Miles Huberman.

FINDINGS AND DISCUSSIONS

Values Contained in Children's Stories (LMCA 2015)

A collection of Children's Stories (10 Best Script Writing Contest for Children's Stories = LMCA) of 2015 consists of 10 best texts of children's story writing results (LMCA) organized by the Ministry of Education and culture Directorate General of Primary and Secondary Education by 2015. Children's story writing competition This is implemented based on the number of Pemendikbud Number 23 of 2015 on the Growing of Character, especially stating that the growth of manners can be grown one of them with an appreciation of the uniqueness of potential learners to be developed, which encourages students to read and develop interest in accordance with the potential of talent to expand the horizon life in developing itself (Ariadinata, 2016: iii). In relation to the basis of the writing of this child's story writing, the author describes what values are contained in the collection of children's stories, as well as describe peran dan manfaat keberadaan cerita anak dalam penumbuhan budi pekerti di era global.

The values contained in the Story of Children (10 Best Scripts of Childhood Writing Contest = LMCA) of 2015 include the value of (a) daring to defend the truth; (b) the importance of honesty, (c) concern for the needy, and (d) sympathy for the weak indiscriminately (poor, ugly), as well as the description.

The Value of Courage in the collection of Children Stories (LMCA 2015)

The value of manners "dare to defend the truth". Values by Indonesian General Dictionary (<https://kbbi.we.id/value>) are important or useful traits for humanity. Dare to defend the truth is a useful trait for humanity, it is depicted in the story of a child entitled Finding Ujung Pelangi by Kalyana Adzhara. The content of manners in children's literature

means the identification of manners that can be conceived by a number of elements in the child's literary work (Jabrohim 2001: 252). In this child's story depicted a teenager is very brave to declare a truth in front of an adult (security guard) who is in charge of keeping the company in place. The child was named Erli, he gets angry when he saw the neighborhood that was once fresh and healthy, now a broken and smelled. Here's the quote.

"Hey little kid, get going! Did not you read the bulletin board there? No one can enter the factory area! "

I remain unmoved. I looked at the guard angrily.

"You can not play in a sewer, understand?!" the guard shouted fiercely at me.

"It's you who makes me angry. Why are all the trees here cut down? "I turned to glare.

The security guard looked surprised, "Do you know what, eh?"

"It used to be here forests. Why the trees here are cut down? "I asked again.

The security guard looked confused. "Never mind! You unlicensed are here. If you want to ask, do not ask me! Go there, before I get really angry!" The security guard again pointed his wand.

"Do you see the smoke there? Do you see waste and rubbish in this lake? Do you see that rotten water? Daddy. It used to be a forest, and the lake is very clear! "" That's not my business!" The security guard said, his voice increasingly fierce. "You want to go or not, eh? Or do you want to be arrested and taken to the police station? "

The child's story describes a very brave boy, Erli a child who is very concerned with the environment. He was furious when he found out that the forest and lake environments that were two years ago looked fresh and the water was clear, now so dirty and smelly. Caring for the environment is one manifestation of manners (ecoliteracy). An act that needs to be exemplary for the child's age Erli. By reading a story with the title mencari Ujung Pelangi by Kalyana Adzhara children are expected to follow the character (characters) such as Erli figures, the growing concern for the environment.

In addition to the title Mencari Ujung Pelangi by Kalyana Adzhara in the collection of the story there is one more story that contains the value of courage that is the story titled Sahabat dari Senja by Pandan Raditya Arundhati Satya. This pandan represents a child who is very brave and does not easily believe what people say before he proves himself. Although something was delivered by parents both parents themselves as well as village elders.

The story begins with the sound of a child crying every dusk on the outskirts of the forest near the house where he lived. The main character of this woman, figure out what this is sound. He asks his parents, but his parents' answers do not satisfy his heart, then he asks the forest rangers, the accepted answer is not much different from that of his master. Then, with courage, he and his friend Anita dared to find out the sound of the crying source from where and actually what creatures. Is it true that the village elders say that the cry is a cry of a demon child? Here's the quote.

We headed to the garden pedestal. Before entering the base of garden area, we saw a wooden building that began to decay. We began to suspect. Anita directly took a picture of the place. Suddenly we heard a strange voice from the hut. A little fear struck us. "Tis, the sound is from this hut. Not from the garden," Anita shuddered. "Yeah I'm also curious. Why do not we dare to see what's in that hut. "With the remnants of courage, I pushed the door quietly. We were shocked by what I saw. There was a boy with a terrible condition. His body was gaunt, his face was dull and his clothes were tangled. He sits on a thin, dingy mattress. He wailed as he pulled his two hands tied with a small chain. What I heard and shocked me was, the boy shouted like a scream once told by Mr. Yitno and Pak Sidik. "Apparently he's An, not a ghost," I whispered to Anita. Like a great photographer, Anita keeps taking pictures of the child. "Let's let him go," I tell Anita. As I approached him, suddenly the boy moved and attacked me. The boy almost scratched me. I moved backwards and tossed the bread in my hand. He immediately replied. There is a sense of pity that I can not hide. There was a puddle in my eyelids. It flows to my cheeks slowly.

Courage and disbelief exemplified by the story character in a child story entitled Friends of the Twilight need to be imitated for the children of their age to be patriot-spirited. With the struggle, the character of the story managed to free a child who was tortured by his parents. The child was tortured in both hands and exiled in a reyok shack on the edge of the forest. After being tracked it turns out the

exiled child is the son of the official in the village. This child is ostracized and even imprisoned because she is a disabled child.

From the two titles this children's story proves the revelation Peter Hunt (1991) which says that the children's book serves not only to entertain, but also to shape the child's personal. In addition to entertaining, reading children's literature is also capable of instilling and nurturing the noble values of the nation and culture; Meek (2001) also stated that children's literature is the medium for the formation of national character.

In terms of literacy, Sulzby (1986) defines literacy as the ability to read and write, while UNESCO (2003) states that a person is called literate if he has essential knowledge to be used in any activity that demands effective literacy functions in society, achieved by reading, writing, and arithmetic allows it to be used for herself and development of society. Meanwhile, Wells noted that to be true literate, a person must have the ability to use various types of the text and the ability to empower our thoughts, feelings, and actions in the context of social activity with a purpose.

Based on this literacy concept, it is clear that Kalyana Adzhara and Pandan Raditya Arundhati Satya as small children who already have a culture of literacy. This is evidenced by the story of the child produced and the winner. Keep in mind that both of these children, not just immediately can write, but both are very diligent reading. This is evidenced by the ownership of a library at home each filled with a collection of readings, ranging from comics, novels, story books, encyclopedic and science. Almost every month his parents shop for books instead of other shopping.

The child's story is included in the printed literature, in addition to the type of visual literacy and oral literacy. Literacy of the written or printed text described as the activities and skills that relate directly to the printed text, either through the form of reading and writing. In developed countries, a person who has the ability to read and write at a certain level are considered as modern society. They consider that the use of print or writing media is a major activity in their daily lives. In connection with the print literacy, Teale (1986) in his research showed that the children he studied literacy showed activity against the text written / printed high. He also found that 80% of children's daily activities are spent on reading activities and 90% for writing activities, one of which is literature appreciation activities either through literary reading or through listening to family-listening stories.

Literacy activities are strongly influenced by the knowledge that learners have. Learners should constantly practice in order to possess and master literacy in a complex way. To be able to decode the language code through reading activities required knowledge at a certain level. Reading is not just looking at words or just spelling words and translating them, but must understand what is seen and translated. Thus, reading requires the ability and knowledge to some extent.

Similar to reading, as well as writing. At the time of writing, the writer must compile his ideas and arrange them so that the reader can understand them. Text that is composed of few simple words, using repeating similar sentence patterns with connotative word choices will be more difficult to understand. In contrast to text composed of varied words and natural sentence patterns, it will be more easily understood (Jalongo, 1992). Thus, the real ability needed in reading and writing activities is the construction of children's knowledge.

Set the value of honesty in the Collection of Children's Stories (LMCA 2015)

The value of kindness honesty is found in the Collection of Children's Stories (10 Best Script Writing Contest for Children's Story = LMCA) Year 2015 entitled Harga Sebuah Kejujuran by Bintang Nurul Hidayati. This children's story tells of a character named Sasha who dishonest. Sasha always changing answers on questions after the teacher wrote down the correct answer key on the board. The teacher's answer is written on the board so that students can help correct the work by exchanging with friends, so that students will learn more quickly about the value / work result. However, this good intention was abused by a character named Sasha. Lately she has always changed her work's answers by looking at the answers the teacher has written on the board. The result is better Sasha value / achievement. Master also believes that Sasha is now a smart kid because its value lately is always good. As is the custom every year the school agenda conducts a quiz. Sasha whose grade is always good, proposed by the teacher in front of his friends to represent the class, whereas the class representation always falls on a quiz begins, but Sasha is always late in answering any questions from the judges. Sasha who is the representative of the leading classes finally can only answer two questions at the end of the time. Finally he did not

become a winner, because the achievement / good value obtained not because of the results of his efforts / hard work in learning. He regretted, the regret is shown in the following quotation.

Sasha secretly regretted his cheating. If only he was honest from the beginning,
His face will be saved from embarrassment. If he did not fall asleep with a false pride
his heart would not be saddened by sadness.

This story can provide lessons for children of course that honesty is needed in everyday life. Due to his dishonesty Sasha received his sap. He was so humiliated by his own act. He was very apologetic. An example of manners that must be instilled from an early age that can be run through textual literacy. Child story text as a means of character development.

Bintang Nurul Hidayati, have made the process of literacy because literacy event is an interpretative process situation. He has succeeded in interpreting what is in his mind into a child's story writing that can serve to foster the manners of his peers. Literacy is not illustrated as a child copies a poem from a blackboard into his notebook, because in this case there is no literacy event. There are two reasons for the answer, firstly, there is no social interaction and secondly, copying is not the process of interpreting because the child does not process messages in the poem. Literacy events refer to the interaction of social events and the existence of interpretative processes. Literacy events are characterized by the presence of (a) social interactions centered on one part of the writing and (b) the involvement in the interpretive process. Examples of literacy events are related to the book reading the story. A child often hears the story "Kancil dan Buaya" told by his mother and brother before he sleeps. Now, the child is playing the same story content to his mother by reading the story book. Literacy is more than reading and writing, but it includes thinking skills using printed, visual, digital, and auditory sources of knowledge. In this 21st century, this ability is referred to as information literacy. Clay (2001) and Ferguson (www.bibliotech.us/pdfs/InfoLit.pdf) describe that the information literacy component consists of seven types of literacy, and what the Stars do and the other nine are the basic literacy types, to listen, to speak, to read, to write, and to count (counting) with regard to the ability of analysis to calculate, perceiving, communicating, and drawing information based on personal understanding and conclusions.

Caring Value in the Collection of Children's Stories (LMCA 2015)

The Character Value of "Caring" in the Collection of Children's Stories (LMCA 2015) is on the title of children's story "Mukenah untuk Ibu" by Gita Mawadah Yulianna's work. This story tells of a very simple family, a family consisting only of mothers and young children because the old man had died in an accident. Ira the name of this story is touched his heart when he saw mukena worn by his mother is very shabby and not white again. She promised herself to buy mukena for her dear mother. After collecting money by way of becoming a motorcycle taxi in the rainy season and keeping it in a piggy bank at home, Ira managed to buy mukena for his biological mother. Here's the quote.

Day after day Ira went through, until the month of Ramadan came. But the money that Ira collected was not enough. Until one day Ira passed the store front, the mukena she wanted to buy for her mother was no longer on display. All of the displays are mukena latest models. Mukena-mukena that looks expensive, to welcome the feast. Hesitantly, Ira entered the shop. He ventured to ask the waiter there. Apparently the usual shopkeeper he met, was on holiday. Finally he came home disappointed. Lebaran stay for two days. Ira finally decided to break up a piggy bank, and count her savings. Alhamdulillah, it was enough to buy his mother Mukena. She happily went to the store. For a long time he observed the mukena that was displayed in the window. But the price is too expensive. Ira just want a simple white mukena. Mukena with the price in accordance with the money it carries. Ira looked around. All the shopkeepers are all busy. He turned his back to the store. But suddenly, "Dik ...!" A voice called him. "Said your friend, a few days ago sister looking sister huh? What's wrong?" "Asked the waiter. Ira took a deep breath. "It's useless Sis, the mukenanya already sold," Ira replied.

"Oh, that's the problem," the waiter said. The waiter then leaves the stunned Ira.
Soon the waiter called for Ira. "Dik, here, this is the mukena you used to keep, right?"
The waiter said. Ira smiled happily, and cheerfully approached.
"Thank you Sister. Sister is very kind. Here's the money, brother.
My mother would be very happy, "said Ira.
"Yes, Dad, all the same. Be careful on the street, "the waiter said with a smile.

With many efforts Ira efforts finally succeed as well. Success can not be enjoyed directly moreover very easily. Success needs to be done in earnest. It needs a struggle that can not be underestimated. The success achieved by Ira so as to be able to buy his mother's mukena at a price that suits his money, is an extraordinary struggle. The struggle made by the size of a child like Ira, very brave. Ira struggled to raise money by working as a pay-off after school, in order to realize his concern for his mother who does not have a proper mukena wear. An example of the value of manners that can be grown by imitating what the Bintang says in his writings as a means of character development.

Important character development is implemented (literacy law), it is based on the basic values of nationality and humanity, among others, habituation to cultivate the internalization of moral and spiritual attitudes, which is able to live the spiritual relationship with the Creator embodied with a moral attitude to honor fellow beings life and nature.

The attitude of respect for fellow beings and the natural surroundings is found in the Book of Children's Stories (LMCA 2015) entitled Mencari Ujung Pelangi by Kalyana Adzhara and Moni yang Malang by Reyfasha Zahara Suharmoko. In Mencari Ujung Pelangi concern for the environment is fought for by the character of a story called Alfi, he is very angry with the damage to the original environment cool and fresh now dirty. Meanwhile in Moni yang Malang story character tells the sadness of the orangutan's kid who has no one and do not have anything, finally died in a state of hunger and miserable. Habits in the framework of character development (Permen No. 23 of 2015) that is (a) realizing moral values in everyday behavior. Moral values are taught to learners, then teachers and students practice it routinely to become a habit and eventually can be entrenched. For example, developing positive interpersonal interaction (peer learning), by reading stories that contain concerns to others, visiting people who are experiencing disaster and developing self potential learners as a whole and also can be "activity 15 minutes to read non-learning book before time learning begins ". This activity is conducted to foster interest in reading learners and improve reading skills so that knowledge can be mastered better. Reading materials contain the values of character, in the form of local, national, and global wisdom that is delivered according to the stage of development of learners. This has already been done in one of the high schools in Surabaya, which has proved successful with published books each year containing the work of learners (Sujinah: 2016).

Sympathy Value to the Weak Collection of Children's Stories (LMCA 2015)

Sympathy for the weak in this case interpreted weak poor and also interpreted disabled / midget. The value of this character is in the title Seorang Ibu dari Warung Kecil by Shofiyah Lukman and the title in Putri Salju dan Satu Kurcaci by Khansa Tabina Khairunissa. A mother from a small shop tells of a poor mother figure who when shopping is always in debt. Even in one morning came to the store to borrow money for his son's treatment. The kindly shopkeeper always agrees with what the store's guests are asking for. Many mothers who come shopping with debt when actually have money. This morning the mother named bu Tuti, came to borrow money to treat her child. With his savings the owner of this small shop lent him. The attitude of the mother of this small shop owner is very different from her son named Shila. Shila does not like people who come to her small shop just for debt. One day Shila goes to the homes of people who have debts, and it turns out they can pay for it. When Shila returns to the home of the owed neighbors, she finds her mother's at home was ill. Be thankful come mother owed to cure her child. This mother came to a small shop willing to pay its debts. When he saw the mother of a small shop (bu Tina) sick, she immediately helped her. The mother of a small stall that is sick is put to sleep, compressed, and under medication, and so on. Here's the quote.

"Mother is ill, while my father is gone," Shila replied sadly. The woman was startled, then went in to find Mom. She compresses Mom patiently, finds medicine for Mom, then gives Mother a drink. Shila looked touched. The woman was named Bu Tuti. "Thank you, Mrs. Tuti!" Said Shila touched. "This is nothing compared to Mrs. Tina's kindness that has helped me. It's money for my debt to your mother. But for now I can only pay Rp.

50,000, the rest I'll pay as soon as I can, son," said Mrs. Tuti while giving Shila friendly money, then left. Shila visits Mother who has become better.

Shila just realized the importance of helping others without inserted prejudice. This children's story gives an example to his readers that if we help others, when we are narrow, Insya Allah someone help us too. "Planting rice harvest rice", "Plant grass of grass" that's the Javanese proverb. Which means more or less, the person who instills kindness will reap the good and vice versa.

Sympathy to others even though the person is physically abnormal, is found in the child's story by title Putri Salju dan Satu Kurcaci by Khansa Tabina Khairunissa. The children's story with this title describes a beautiful child with a midget assistant. One day, the character of the story named Lira was picked up by his midget assistant named Miss Lili. Lira is very embarrassed to be picked up by her maid because she is being mocked by her friends, and she says the maid is like a dwarf. Arriving at home Lira angry at her mother and did not want to be picked up again by Miss Lili. Not only that demand Lira, even she does not want anymore Miss Lili stay at home or do not want anymore if Miss Lili work at home. Hearing the conversation between Lira and her mother, Miss Lili could not bear to end up leaving her master's house. However, Lili is later known to be in the house of a close friend of Lira.

The meeting took place. Lira, Lira's Mom, Miss Lili and Lira's close friend at Lira's school friend's house. Because Lira is afraid to happen according to Miss Lili who is no longer living in her house, Lira and her mother look for her at the house of a schoolmate of Lira. Which turned out to have been the scenario by Lira's Mom for Lira changed her mind to still like Miss Lili who is good at cooking the pudding.

So now, you said that you want to apologize to Miss Lili about your previous deeds? "Said Mama. I nodded, then got up and walked to Mbak Lili. Then I hugged Miss Lili. "Miss Lili, I'm sorry, I've been behaving badly towards to Miss Lili, will Miss Lili forgive me?" I asked. "I have forgiven, Non Lira, but is it alright if I called Non Lira 's Snow White?" Said Miss Lili. "It's all right, I'm Snow White and I have a dwarf who good at making puddings," I explained then Hug MissLili.

Lira confessed her mistake and apologized to Miss Lili and received Miss Lili back as a housekeeper. Another characteristic value is found in one of the children's stories contained in the Children's Story Collection (LMCA 2015).

Children's stories are imaginative creations with specific language exposures that portray the fictional world, present certain insights and experiences, and contain certain aesthetic values that can be made by adults or children. Huck (1987) argues that anyone who writes children's literature should not be disputed, provided that the depiction is emphasized in the lives of children who have meaningful value to them.

Lynch-Brown, C. & Tomlinson, C. (2005) defines children's literature as good reading of prose, fiction, poetry and nonfiction destined for children from birth to adolescence, covering topics that are relevant and of interest to children. Children and have the character of entertaining and providing information that is intended for children. Therefore, whether all the characters in the text or the literature are children, are not included in the criteria for determining children's literature. The point of attention is that the topic of reading should be relevant and appealing to children. Of course, it is possible that children's characters and children's authors are able to present relevant and interesting topics for children.

The position of child literature is important for the development of children. A work with effective language usage will produce an aesthetic experience for the child. The use of imaginative language can produce intellectual and emotional responses so that children feel and appreciate the role of the characters and the conflicts they generate, as well as help to live beauty, magic, humor, sadness and injustice. Children feel how to take suffering and take risks, are also challenged to dream dreams and reflect on and bring up issues about themselves, others and the world around them (Huck, 1987).

Based on the results of the analysis related to the moral values contained in the Book of Children's Stories (LMCA 2015) ten best texts, two titles contain the value of defending the truth, namely, Mencari Ujung Pelangi dan Sahabat dari Senja; the value of honesty is in the title Harga Sebuah Kejujuran; the value of caring for the environment and the creature is in the title Mencari Ujung Pelangi, Moni yang Malang, Sahabat dari Senja, Belajar di Candi Jago, Kue Pukis untuk Nenek, Mukena untuk Ibu, and the value of sympathy to the weak is in the title Seorang Ibu dari Warung Kecil and Putri Salju dan Satu Kurcaci. The moral values contained in this Child Story Collection are labeled as follows.

Table 1. The Value of Character in the Collection of Children (LMCA 2015)

Character	Number	Percentage
Defend the Truth	2	20
Honesty	1	10
Concern for the environment and creatures	6	60
Sympaty to the Weak	2	20

The story of the child in the Contest of Children's Stories (LMCA 2015) after being analyzed, the tenth story of the child contains the values of character that need to be implanted to the children at the age of the children until the adolescent period. There are two titles that the content of the mind seems more than two, namely, Mencari Ujung Pelangi and Sahabat dari Senja. Both titles not only contain the value of courage, but also the value of care both to the environment and to others. The value of awareness to the environment and to others is the value of character that dominates the children's story of this race.

Benefit of the Children's Story

Benefits contained in a child's story through intrinsic elements in it namely; (1) **g**aining pleasure, joy and enjoyment to children, (2) developing children's imaginations and helping them to **consider and think about nature, life, experiences or ideas in various ways**, (3) to provide **new experiences that seem to be felt and experienced** by themselves, (4) developing the child's life into human behavior, (5) presenting and introducing children to universal experience, and (6) passing on the literary heritage. Based on Nagy's opinion, the children's story on **g** Children's Story Collection (LMCA 2015) is more likely to benefit the second, which is to develop children's **imagination and help them to consider and think about nature, life, experience or ideas in various ways** and number 4, humanitarian behavior. This is in the title of the story anak Mencari Ujung Pelangi and Sahabat dari Senja.

While the extrinsic story of children is beneficial for the development of children, especially in terms of (1) language development, (2) cognitive development, (3) personality development, and (4) social development. The literature that manifests for children besides aimed at developing the imagination, fantasy and cognitive power that directs the child to the emergence of creativity power also aims to direct the child to a good understanding of nature and the environment and the recognition of feelings and thoughts about self and others.

Reading children's literature is also useful (1) enriching vocabulary, The number of one's vocabulary depends on the amount of time spent reading Nagy & Anderson, 1984; Nagy & Herman, 1987). The amount of vocabulary a child possesses is the key to a child's ability to read later, and (2) inculcate and nurture noble values. Meek (2001) says that children's stories are the medium for character formation; and certainly an entertaining activity for children.

Of the many children's literature, which has appeal, is a fable, one of the reasons for the many animals and the many things animals can tell. Fable according to Huck (1987) is a fairy tale about animals or elements or others, such as rain, wind, sea, sun, moon, and so forth. Animals or elements of nature in the story can live in society and speak like a human.

In the Book of Children's Stories (LMCA 2015) of the ten manuscripts there is one story whose characters are animals, the forest people. Told that the child of the forest who still need the presence of his parents were forced to starve because both parents have died. His father was killed by the hunter and his mother died in the confinement of the people who cut down the forest to plant oil. Forest children find it difficult to find food and drink. All rivers in the forest and dry water sources. There was no food that he could find, and finally the son of a forest man was dying of hunger. The child's story is titled Moni yang Malang by Reyfasha Zahara Suharmoko.

In Indonesia, fables are created because the ancestors are very close to nature, so they regard animals as God's creatures that have human-like capabilities. In the child's story, the animal in the form of a forest person, in his dialogue is clear, that the animal is considered human by the author. This is apparent in the term "mother" and "father" for the mention of both parents, should this mention only to the human child. In the story of the child in the form of this fable, contained didactic and moralistic values, namely the concern of a child against the destruction of the forest, thus greatly harming the inhabitants. The fable plot is usually grounded in one event, therefore the fable appears simple and simple (Huck, 1987: 303).

Literature is not only a pleasure but also provides knowledge and digestive life of the nature of life is valuable. Stories can be a source of inspiration about virtue and goodness (wisdom) (Sugiarti: 2011). By literature can foster the spiritual ability of man to be able to control all aspects of life and its value (Suyitno, 1986: 11). Saryono (2009: 52- 186) argues that literary genres that can be used as means of characterizing the nation include literary genres containing values or aspects (a) literary aesthetics, (b) humanistic, (c) ethical and moral, and (d) religious-profetist-sufistis. The four literary values are considered capable of optimizing the role of literature in the formation of national character.

Sugiarti (1995: 105) states that children's literature as a media of character education transformation because it presents exemplary values of children, besides the story is presented in a communicative language with the power of writers to unite the child's world psychologically.

CONCLUSIONS AND SUGGESTIONS

After analyzing the Collection of Children's Story (LMCA 2015), it can be concluded as follows.

1. The values of manners contained in the collection of Children's Story (LMCA 2015) include (a) the value of defending the truth, this value is in the child's story with the title Mencari Ujung Pelangi by Kalyana Adzhara and Sahabat dari Senja by Panda Raditya Arundhati Satya. Both defend the truth to fight for the environment and people from injustice; (2) the value of honesty found in a children's story with the title Harga Sebuah Kejujuran by Bintang Nurul Hidayati, honest is important so as not to mislead in life; (3) the value of awareness of the environment and the creature is contained in the children's story entitled Mencari Ujung Pelangi, Moni yang Malang, Sahabat dari Senja, Belajar di Candi Jago, Kue Pukis untuk Nenek, dan Mukena untuk Ibu; 4) the value of weak sympathy (poor, midget) is found in the children's story with the title Seorang Ibu dan Warung Kecil by Shofiyah Lukman and Putri salju dan Satu Kurcaci by Khansa Tabina Khairunissa. Both children's story titles teach the readers, especially children, do not look at the person only from the physical side of the treasure, because these people are able to help us in our time of need. The value of manners that dominates in the Story of Children (LMCA 2015) is the value of care for the environment and others.
2. The benefits of children's literacy stories in the development of moral character related to children's stories in the collection of children story (LMCA 2015) tend to benefit in "developing children's imaginations and helping them to consider and think about nature, life, experiences or ideas in various ways" and "develop life insights children become humanitarian behavior ". It is contained in the child's story title Mencari Ujung Pelangi and Sahabat dari Senja. The story of the child's benefits in the growth of manners indirectly will play a role to form an individual character because the character is a way of thinking and behaving that became characteristic of each individual to live and work together, both within the family, society, nation, and country. Individuals with good character are individuals who are capable of making a decision and are prepared to account for any consequences of the decisions made. In addition, it can be used as a tool to develop children's character. A quality child story is able to provide significant mental insight into a child's life. This happens because the literature is able to provide inspiration and imagination to the child to build his desires. The next role is to give moral values or good teachings by showing the nature of the characters in the fairy tale that is read. The character of a good character that is worthy of exemplary, and the nature of a naughty or bad character that must be abandoned. It can reduce the existence of a naughty child, because if naughty always be equated with the evil character or a naughty character in the story.

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