

Representation Of Immoral Values In Hikayatu Buhlul Short Story By Kamil Kaelani As A Media For Children’s Character Building

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	ABSTRACT
<p>ARTICLE INFO <i>Article history:</i></p> <p>Received 10-08-2025</p> <p>Revised 13-11-2025</p> <p>Accepted 27-12-2025</p> <p>Correspondence Address: 220301110172@student.uin-malang.ac.id</p>	<p>In the contemporary digital era, the cultivation of children's character encounters substantial challenges, particularly in the context of the erosion of moral and cultural values within society. Moreover, the escalation in youth violence signifies that character education has not been effective in cultivating a noble younger generation. The present study has two objectives. Firstly, it seeks to provide a representation of immoral values in the short story Hikayat Buhlul by Kamel Kilani. Secondly, it will analyse these values in shaping the moral knowledge, moral feelings and moral actions of the main characters. This analysis will be based on Thomas Lickona's character education theory. The present study employs a qualitative descriptive method, with primary data derived from the short story Hikayat Buhlul and secondary data from journals, articles, and relevant literature. The data collection techniques employed in this study encompass the reading and note-taking methods. The subsequent data analysis is guided by the Miles and Huberman model, which involves data reduction, data presentation, and conclusion drawing. The results of the study indicate that there are four data related to moral knowledge, five data for moral feelings, and five data for moral actions. The present study concludes that children's literature plays a crucial role in shaping children's character through implicit moral messages, with the family environment, especially the role of parents, as the main factor in the internalisation of moral values.</p> <p>Keywords: Immoral Values, Character Education, Children's Literature, Thomas Lickona</p>



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ملخص

في العصر الرقمي الذي نعيشه اليوم، تواجه تربية الشخصية لدى الأطفال تحديات خطيرة، خاصة فيما يتعلق بتراجع القيم الأخلاقية والثقافية في المجتمع. بالإضافة إلى ذلك، فإن ارتفاع حالات العنف في سن المراهقة يدل على أن تربية الشخصية لم تكن الأمثل في تشكيل جيل شاب نبيل. يهدف هذا البحث إلى (١) تمثيل القيم اللاأخلاقية في قصة قصيرة "حكايات بهلول" للكاتب كامل كيلاني، و(٢) تحليل القيم في تشكيل المعرفة الأخلاقية والشعور الأخلاقي والفعل الأخلاقي لدى الشخصية الرئيسية على أساس نظرية توماس ليكونا في تربية الشخصية. المنهج المستخدم هو المنهج الوصفي الكيفي، مع مصادر بيانات أساسية من قصة قصيرة حكايات بهلول لكامل كيلاني ومصادر بيانات ثانوية من المجالات والمقالات والأدبيات ذات الصلة. أما تقنية جمع البيانات باستخدام أسلوب القراءة والكتابة، استخدمت الباحثة الطريقة في تحليل البيانات بنموذج مايلز وهوبرمان الذي يتضمن بتقليل البيانات، وعرض البيانات، واستخلاص النتائج. حصلت الباحثة قيمة المعرفة بقدر ٤ بيانات، وقيمة الشعور بقدر ٥ بيانات، وقيمة العمل بقدر ٥ بيانات. إنطلاقاً من هذا البحث، يمكن الاستنتاج أن أدب الأطفال يلعب دوراً مهماً في تشكيل شخصية الأطفال من خلال إيصال الرسائل الأخلاقية الضمنية، حيث تمثل البيئة الأسرية في دور الوالدين بكونه العامل الرئيسي في عملية استيعاب القيم الأخلاقية.

كلمات أساسية: القيم اللاأخلاقية، تربية الشخصية، أدب الأطفال، توماس ليكونا

Introduction

Children are valuable assets and the future generation of a nation¹. Education is one of the most crucial factors in the development process of children and is essential for producing a high-quality generation². However, many factors limit children's access

to education in reality, including economic, geographical, and social factors. This shows that equal access to education remains a challenge.

In response, the government launched a nine-year compulsory education program, marking a milestone in educational development³. Equitable education provides

¹ Sutan Sahala Muda Marpaung et al., "Analisis Perkembangan Pengenalan Satwa Prioritas Indonesia Pada Pendidikan Anak Dengan Vosviewer," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 2 (2023): 1257–63, <https://doi.org/10.29303/jipp.v8i2.1583>.

² (Hamdani et al. 2022)

³ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, "Kementerian Pendidikan Dan Kebudayaan Republik Indonesia.," no. 1

every Indonesian child with the opportunity to excel academically⁴, develop into strong and independent individuals, and adapt to changing times⁵. Thus, education serves not only as a means of intellectual development, but also as a tool for shaping a child's character from an early age, equipping them to face life's challenges⁶.

A person's character reflects the values embedded in their attitude, behavior, and interaction with their surroundings⁷. Forming positive character in children is fundamental to their moral and social development. Character education introduces and instills moral values in everyday life.

Thomas Lickona originated the concept of character education. According to him, character education is a conscious effort to help individuals understand, feel, and practice key ethical values so that they can act in accordance with good moral principles⁸. Character education encompasses the

following values: (1) religiosity, (2) honesty, (3) tolerance, (4) discipline, (5) hard work, (6) creativity, (7) independence, (8) enthusiasm, (9) patriotism, and (10) social and environmental awareness⁹.

Thomas Lickona states that the storytelling method (qishah) is one of the most effective approaches to character education. It is considered effective because it allows children to emotionally understand and feel moral values¹⁰. Through stories, children can identify with characters, understand the consequences of actions, and reflect on ethical values in real life. This aligns with Lickona's concept of character education, which encompasses three main aspects: (1) moral knowing, (2) moral feeling, and (3) moral action. These aspects are reflected in the plot, characters, and message of the story¹¹.

In this context, reading becomes the primary way for children to absorb the moral values conveyed by stories in children's

(2003): 340–44, <https://doi.org/10.1093/oseo/instance.00216986>.

⁴ (Layali et al. 2021)

⁵ Idan Pakaya and Febrianto Hakeu, "Peran Tri Pusat Pendidikan KI Hajar Dewantoro Dalam Transformasi Kurikulum Merdeka," *Pedagogika* 14, no. 2 (2023): 172–80, <https://doi.org/10.37411/pedagogika.v14i2.2740>.

⁶ Lukman Arsyad, Enni Akhmad, and Alvons Habibie, "Membekali Anak Usia Dini Dengan Pendidikan Karakter: Analisis Cerita Film Animasi Upin Dan Ipin," *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 5, no. 1 (2021): 59–71.

⁷ Budi Febriyanto et al., "Pendidikan Karakter Dan Nilai Kedisiplinan Peserta Didik Di Sekolah," *Jurnal Elementaria Edukasia* 3, no. 1 (2020): 75–81.

⁸ Baiq Roni Indira Astriya, "Implementasi Pendidikan Karakter (Character Education) Melalui Konsep Teori Thomas Lickona Di Paud Sekarwangi Wanasaba," *JEA (Jurnal Edukasi AUD)* 8, no. 2 (2023): 227, <https://doi.org/10.18592/jea.v8i2.7634>.

⁹ (I Wayan Eka Santika, 2020 dalam Astriya, 2023)

¹⁰ Saefudin Zuhri, Diding Nazmudin, and Ahmad Asmuni, "Konsepsi Pendidikan Karakter Menurut Al-Zarnuji Dan Thomas Lickona," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 2 (2022): 56, <https://doi.org/10.24235/tarbawi.v7i2.11836>.

¹¹ Indri Fitriyani, "Implementasi Teori Thomas Lickona Terhadap Problem Ketidak Jujuran," *Jurnal Pendidikan Islam Al-Ilmi* 4, no. 1 (2021): 94–109, <https://doi.org/10.32529/al-ilm.v4i1.932>.

literature¹². Children's literature is light reading that children can enjoy. It contains values that can influence children's character and psychology. Children's literature is a literary genre intended to provide intellectual and emotional benefits¹³, and foster positive character traits in children¹⁴. Children's literature enriches children's minds and helps them interpret many aspects of life¹⁵. Additionally, children's literature is considered an effective way to internalize humanistic values¹⁶.

Kamil Kaelani is a pioneer of children's literature in the Middle East¹⁷. One of his short stories is titled *Hikayatu Buhlul*. It follows a young boy named Buhlul who is always engrossed in his own world. He often disregards his parents' advice and concerns. One day, Buhlul has an experience that makes him realize the importance of his parents'

advice. This shows that the story is engaging and entertaining.

Based on the above synopsis, the researcher selected the short story "*Hikayatu Buhlul*" as the subject of this study. The researcher believes that this short story has strong literary value and contains relevant moral and educational messages for children, which can help shape their character. Additionally, the short story reflects the principles of character education proposed by Thomas Lickona, particularly the use of storytelling to instill moral values.

In conducting this study, the researchers found several previous studies that will serve as the basis for their analysis and comparison. First is the study by Suluk and Moh. Zawawi examined character education values and defined the concept of happiness in short stories¹⁸. Second is the study by Russell and

¹² (Rarasati et al., 2024)

¹³ Wara Aninditari Larascintya Habsari, "Internalisasi Nilai Pelestarian Alam Dan Pendidikan Karakter Melalui Representasi Kejahatan Lingkungan Dalam Sastra Anak Karya Okky Madasari," *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya* 6, no. 3 (2023): 625–44, <https://doi.org/10.30872/diglosia.v6i3.692>; Anita Kurnia Rachman and Fitri Resti Wahyuniarti, "Struktur Kepribadian Tokoh Lilian Dalam Novel *Pink Cupcake* Karya Ramya Hayasrestha Sukardi (Sastra Anak Dalam Perspektif Psikoanalisis Sigmund Freud)," *KEMBARA Journal of Scientific Language Literature and Teaching* 7, no. 2 (2021): 490–507, <https://doi.org/10.22219/kembara.v7i2.17625>.

¹⁴ Ainun Diana Lating, "Konflik Sosial Remaja Akhir (Studi Psikologi Perkembangan Masyarakat Negeri Mamala Dan Morella Kecamatan Leihitu Kabupaten Maluku Tengah)," *Al-Iltizam: Jurnal Pendidikan Agama*

Islam 1, no. 2 (2016): 225–40, <https://doi.org/10.33477/alt.v1i2.204>.

¹⁵ Desty Putri Hanifah and Rochyani Lestyanawati, "Study of Children's Literature 'Magic Watermelon Seeds' in the Implementation of Didactic Bibliotherapy-Based Character Education," *Jurnal Elementaria Edukasia* 6, no. 2 (2023): 263–75, <https://doi.org/10.31949/jee.v6i2.5090>.

¹⁶ Sani Aryanto et al., "Sastra Anak Berbasis Ecopreneurship Sebagai Muatan Pembelajaran Literasi Finansial Di Sekolah Dasar," *Jurnal Cakrawala Pendas* 8, no. 3 (2022): 722–37, <https://doi.org/10.31949/jcp.v8i3.2569>.

¹⁷ Sulukul Muhimmah and Moh Zawawi, "The Internalization of Character Education Values and the Concept of Happiness Through the Short Story "*Al-Saeed Hasan*" by Kamil Kailani : Children ' s Literature Study" 8, no. 2 (2024): 389–407.

¹⁸ Muhimmah and Zawawi.

Cain, which examined how characters, both human and animal, influence children's behavior in stories¹⁹. Third is Habsari's research, which analyzed the depiction of environmental crimes in novels intended to educate children²⁰. Fourth, Elim et al. aimed to identify character education values in the Sikarume Toraja tradition²¹. Fifth is the study by Tri Fena et al., which aimed to analyze moral values and character education in Tere Liye's novel *Si Anak Pelangi*²². Lastly, Pradicta et al. aimed to describe the moral and cultural values in the Sakera folk tale²³.

These studies are similar in that they use literary works discussing character and moral

values as material objects²⁴. Additionally, several studies highlight how children's literature functions as a medium for educating and building the characters of children²⁵. The difference lies in each study's focus. Muhimmah and Zawawi discuss character education and happiness in short stories²⁶, and Russel and Cain examine how characters (human and animal) influence children's behavior²⁷. Habsari analyzes the depiction of environmental crimes in children's novels²⁸. Trika Sudarsi et al. examine character

¹⁹ Samantha J. Russell and Kate Cain, "The Animals in Moral Tales: Does Character Realism Influence Children's Prosocial Response to Stories?," *Journal of Experimental Child Psychology* 219 (2022): 105392, <https://doi.org/10.1016/j.jecp.2022.105392>.

²⁰ Habsari, "Internalisasi Nilai Pelestarian Alam Dan Pendidikan Karakter Melalui Representasi Kejahatan Lingkungan Dalam Sastra Anak Karya Okky Madasari."

²¹ Elim Trika Sudarsi, Nilma Taula'bi', and Markus Deli Girik Allo, "Representation of Character Education Values in the Tradition of 'Sikarume' Toraja," *KEMBARA Journal of Scientific Language Literature and Teaching* 8, no. 1 (2022): 25–36, <https://doi.org/10.22219/kembara.v8i1.18098>.

²² Tri Fena Br Ginting, Suhardi, and Ahada Wahyusari., "Analisis Nilai Pendidikan Karakter Dalam Novel Si Anak Pelangi Karya Tere Liye," *Universitas Maritim Raja Ali Haji Student Online Journal* 7, no. 1 (2022): 262–66.

²³ Pradicta Nurhuda, Novi Anoeграjekti, and Siti Gomo Attas, "Nilai Moral Dan Budaya Dalam Cerita Rakyat Sakera Dari Pasuruan," *JENTERA: Jurnal Kajian Sastra* 10, no. 2 (2021): 197, <https://doi.org/10.26499/jentera.v10i2.4364>.

²⁴ Muhimmah and Zawawi, "The Internalization of Character Education Values and the Concept of Happiness Through the Short Story " Al-Saeed Hasan " by Kamil Kailani : Children ' s Literature Study";

Habsari, "Internalisasi Nilai Pelestarian Alam Dan Pendidikan Karakter Melalui Representasi Kejahatan Lingkungan Dalam Sastra Anak Karya Okky Madasari"; Ginting, Suhardi, and Wahyusari., "Analisis Nilai Pendidikan Karakter Dalam Novel Si Anak Pelangi Karya Tere Liye"; Nurhuda, Anoeграjekti, and Attas, "Nilai Moral Dan Budaya Dalam Cerita Rakyat Sakera Dari Pasuruan."

²⁵ Muhimmah and Zawawi, "The Internalization of Character Education Values and the Concept of Happiness Through the Short Story " Al-Saeed Hasan " by Kamil Kailani : Children ' s Literature Study"; Russell and Cain, "The Animals in Moral Tales: Does Character Realism Influence Children's Prosocial Response to Stories?"; Ginting, Suhardi, and Wahyusari., "Analisis Nilai Pendidikan Karakter Dalam Novel Si Anak Pelangi Karya Tere Liye"; Nurhuda, Anoeграjekti, and Attas, "Nilai Moral Dan Budaya Dalam Cerita Rakyat Sakera Dari Pasuruan."

²⁶ Muhimmah and Zawawi, "The Internalization of Character Education Values and the Concept of Happiness Through the Short Story " Al-Saeed Hasan " by Kamil Kailani : Children ' s Literature Study."

²⁷ Russell and Cain, "The Animals in Moral Tales: Does Character Realism Influence Children's Prosocial Response to Stories?";

²⁸ Habsari, "Internalisasi Nilai Pelestarian Alam Dan Pendidikan Karakter Melalui Representasi Kejahatan Lingkungan Dalam Sastra Anak Karya Okky Madasari."

education in the Sikarume Toraja tradition²⁹. Ginting et al. focus on moral values and character education in the novel *Si Anak Pelangi*³⁰. Nurhuda et al. describe moral and cultural values in the Sakera folktale³¹.

This study addresses a gap in children's literature studies that has not received much attention: the representation of immoral values. Previous studies have primarily focused on positive moral values. This study introduces a broader analysis of characters representing immoral values and their impact on young readers. In line with previous studies that emphasize the importance of children's literature in shaping moral views, this study takes a new approach by examining the influence of immoral values in a modern context.

The main novelty of this study is its deeper focus on neglected immoral values. Additionally, the study explores how children's literature depicts negative or immoral values and the influence of these depictions on children's understanding of social relationships, ethics, and morality.

This study aims to describe these values and their impact on children's character

development in *Hikayatu Buhlul*, a short story by Kamil Kaelani, from Thomas Lickona's perspective. In Kamil Kailani's short story "Hikayatu Buhlul," the author hypothesizes that immoral values function not only as story elements, but also as learning tools for children. This study demonstrates that immoral values in children's literature are not merely negative, but also play a role in developing children's moral knowledge, feelings, and actions. This demonstrates that immoral values continue to have an educational function in character development.

Method

This study employs a qualitative descriptive research method. This method aims to understand phenomena related to the research object by analyzing descriptive data. The data obtained are narratives and dialogues from the observed subjects³². In this study, the researcher will describe the moral values in *Hikayatu Buhlul*'s short stories from the perspective of Thomas Lickona's character education theory.

The primary data source for this study is the short story "Hikayatu Buhlul." The secondary data sources used in this

²⁹ Trika Sudarsi, Taula'bi, and Girik Allo, "Representation of Character Education Values in the Tradition of 'Sikarume' Toraja."

³⁰ Ginting, Suhardi, and Wahyusari., "Analisis Nilai Pendidikan Karakter Dalam Novel *Si Anak Pelangi* Karya Tere Liye."

³¹ Nurhuda, Anoeagrajekti, and Attas, "Nilai Moral Dan Budaya Dalam Cerita Rakyat Sakera Dari Pasuruan."

³² (Moelong, 1990 dalam Ismawati, 2012)

study include journals, books, and other relevant materials.

The researcher used reading and note-taking techniques to collect data. First, the researcher conducted repeated in-depth readings of the short story "Hikayatu Buhlul." Then, the researcher identified and sorted narratives and dialogues containing immoral elements and characters relevant to the research objectives.

Data analysis was conducted using Miles and Huberman's technique, consisting of three stages: (1) data reduction, (2) data presentation, and (3) drawing conclusions³³. During the analysis, the researcher referred to Thomas Lickona's theoretical framework of character education, which includes three main aspects: moral knowing, moral feeling, and moral action. This framework was used to identify and understand moral values and their impact on character formation in children as depicted in the short story Hikayatu Buhlul.

Finding and Discussion

Before beginning the data analysis stage of the discussion, the researcher presents a table containing the results of the data classification.

This table identifies the moral values present in the short story Hikayatu Buhlul, according to Thomas Lickona's character education theory. This table is presented to provide a systematic overview of the initial findings that will form the basis for further analysis.

No	Classification	Amount of data
1	Moral Knowing	4
2	Moral Feeling	5
3	Moral Action	5
Total:		14

Moral Knowing

In Thomas Lickona's character education theory, the aspect of moral knowing refers to the knowledge of moral values that children need to understand, such as honesty, responsibility, and justice. Good character requires knowledge of goodness, commitment to it, and concrete actions that reflect these values³⁴. The following data illustrates moral values as a means of achieving an

³³ (Miles & Huberman, 1994)

³⁴ Asni, Suhartini Syukri, and Imelda Wahyuni, "THE CRITICAL ANALYSIS OF MORAL EDUCATION IN THE PERSPECTIVE OF AL-GHAZALI, KOHLBERG AND THOMAS LICHONA," *Jurnal Pemikiran Islam* 6, no. 1 (2020): 20–37; Muhamad Arif, Yuldashev Azim Abdurakhmonovich, and Sulaiman Dorloh, "Character Education in the 21st Century: The Relevance of Abdul Wahhab Ash Syarani's and Thomas Lickona's Concepts,"

Islamic Review: Jurnal Riset Dan Kajian Keislaman 12, no. 1 (2023): 35–58, <https://doi.org/10.35878/islamicreview.v12i1.690>; Syamsul Kurniawan and Feny Nida Fitriyani, "Thomas Lickona's Idea on Character Education Which Builds Multicultural Awareness: Its Relevance for School/Madrasah in Indonesia," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 14, no. 1 (2023): 33–53.

understanding of Thomas Lickona's concept of moral knowing in the short story Hikayatu Buhlul.

Data 1:

قَالَتْ لَهُ : « لَمْ تَسْتَأْذِنْ مِنِّي، قَبْلَ ارْتِدَائِ مَلَابِسِكَ! ».³⁵

His mother said to him,

"You didn't ask for my permission before putting on your clothes!"

Data 2:

« بُهْلُولُ » اسْتَرْضَوَالِدَتَهُ، وَقَدَّمَ اعْتِذَارَهُ عَمَّا فَعَلَ.³⁶

Then, Buhlul tried to appease his mother by apologizing for what he had done.

Data 3:

أَذِنَتْ لَهُ وَالِدَتُهُ فِي الْخُرُوجِ، وَأَصْلَحَتْ هِنْدَامَهُ، وَقَالَتْ: «

احْتَرِسْ، يَا بُنَيَّ، وَأَنْتَ عَلَى الطَّرِيقِ، لِتَأْمَنَ الْمَخَاطِرَ. لَا

تَتَأَخَّرَ فِي الْعُودَةِ إِلَى الْمَنْزِلِ، بَعْدَ فِضَاءِ النَّزْهَةِ.»³⁷

His mother allowed him to go, tidied up his clothes, and gave him some advice:

"Be careful on the road, my son, so you'll be safe from danger. Don't be late coming home from the picnic."

Data 4:

لَا شَكَّ فِي أَنَّ وَالِدَتَهُ تُوَالِي تَحْذِيرَهُ، لِسَبَبٍ مُهِمٍّ...!³⁸

He realized that he was often careless and would easily fall asleep.

Data 1 shows that one morning, Buhlul was getting ready to leave the house. He put on

his clothes without first asking his mother's permission. Seeing this, his mother reprimanded him gently, reminding him of the importance of asking permission. Data 2 shows that, after hearing his mother's reprimand, Buhlul immediately realized his mistake. He tried to make it up to her by apologizing for his carelessness. Buhlul's quick acknowledgment of his mistake and expression of regret reflect the strong bond between him and his mother.

According to Data 3, after accepting Buhlul's apology, his mother let him leave. She tidied up his clothes and advised him to be careful on the road. She also reminded him not to come home late after his walk. His mother's advice and attention were an important part of Buhlul's journey before he left home. Furthermore, Data 4 shows that, during his journey, Buhlul reflected on his tendency to be careless and easily distracted. He realized that his tendency to get lost in his thoughts made him unaware of his surroundings. This realization prompted Buhlul to pay more attention to his attitude and actions.

These four pieces of data describe Buhlul's experience of learning moral values through his immoral character. This aligns with the concept of moral knowing in Thomas Lickona's character education theory. In the story, Buhlul's interactions with his mother, the

³⁵ (كامل كيلاني)

³⁶ كامل كيلاني

³⁷ (كامل كيلاني)

³⁸ (كامل كيلاني)

primary source of moral values, demonstrate the process of moral knowing. She provides advice and reprimands aimed at instilling an understanding of the importance of manners, caution, and responsibility. As the story progresses, Buhlul begins to understand the consequences of his actions, triggering a process of self-reflection. He realizes that his attitude and behavior can have negative consequences. This demonstrates that Buhlul not only accepts his mother's advice, but also begins to recognize and understand the moral values she conveys. This becomes the foundation for Buhlul's character development.

Buhlul's transformation from a careless person to a responsible individual aligns with Thomas Lickona's concept of moral knowing. Lickona states that the first aspect of character education is the ability to distinguish right from wrong, which is rooted in teaching and practicing moral values³⁹. Buhlul's story illustrates this process, showing that guidance from an authority figure in this case, his mother

is key to fostering moral awareness in children. In this context, parents serve as primary moral role models for their children. This aligns with the views of Laili Syarifa et al. and Inda Windi et al., who assert that parents directly influence children's character by setting an example through positive behavior and values⁴⁰. Their research emphasizes that parental behavior modeling discipline, patience, and respect for moral values effectively shapes children's character.

However, further analysis is needed to understand this concept better. One relevant study reveals that consistent parental habits play a significant role in shaping children's character⁴¹. The study found that children who often hear their parents repeat positive values are more likely to demonstrate discipline, responsibility, and higher moral awareness. This process confirms Piaget's theory of moral development, which states that children develop the ability to assess and adopt appropriate attitudes through habit formation. Piaget argues

³⁹ Dyan Nur Hikmasari, Happy Susanto, and Aldo Redho Syam, "Konsep Pendidikan Karakter Perspektif Thomas Lickona Dan Ki Hajar Dewantara," *Al-Asasiyya: Journal Basic of Education (AJBE)* 6, no. 1 (2021): 19–31.

⁴⁰ Laili Syarifah, Nur Latifah, and Dakusta Puspitasari, "Keteladanan Pengasuh Dan Peran Orang Tua Dalam Pembentukan Karakter Santri Tarbiyatul Athfal Tegalrejo Magelang," *DWIJA CENDEKIA: Jurnal Riset Pedagogik* 5, no. 1 (2021): 97, <https://doi.org/10.20961/jdc.v5i1.51324>; Ida Windi Wahyuni and Ary Antony Putra, "Kontribusi Peran Orangtua Dan Guru Dalam Pembentukan Karakter Islami Anak Usia Dini," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 1 (2020): 30–37, [https://doi.org/10.25299/al-thariqah.2020.vol5\(1\).4854](https://doi.org/10.25299/al-thariqah.2020.vol5(1).4854).

⁴¹ Ayu Puspita and Rizka Harfiani, "Penerapan Pembiasaan Positif Dalam Upaya Meningkatkan Karakter Anak," *Murhum : Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2024): 25–38, <https://doi.org/10.37985/murhum.v5i1.425>; Endah Purwanti and Dodi Ahmad Haerudin, "Implementasi Pendidikan Karakter Terhadap Anak Usia Dini Melalui Pembiasaan Dan Keteladanan," *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 8, no. 2 (2020): 260, <https://doi.org/10.21043/thufula.v8i2.8429>; Minahul Mubin and Moh. Arif Furqon, "Pelaksanaan Program Pembiasaan Keagamaan Dalam Pembentukan Karakter Religius Peserta Didik," *Jurnal Riset Madrasah Ibtidaiyah (JURMIA)* 3, no. 1 (2023): 78–88, <https://doi.org/10.32665/jurmia.v3i1.1387>.

that, through continuous social interaction, children can learn to deal with social pressure more wisely and develop the capacity to internalize the moral values accepted in society⁴².

In the context of this study, it's important to note that both Lickona and Piaget emphasize the important role of authority figures in character building. Nevertheless, both have limitations in applying their theories to different social and cultural conditions. This study significantly contributes to our understanding of the influence of parents on children's character. However, the role of other authority figures, such as teachers or the wider community, could be examined further to expand on these findings. Additionally, comparing the role of authority figures in shaping the character of children from different socioeconomic backgrounds could provide deeper insights into the variability of the impact of such habituation.

Moral Feeling

Thomas Lickona's concept of moral feelings emphasizes the importance of developing feelings such as empathy, guilt, and a love of goodness⁴³. These feelings are the

main drivers that encourage individuals to behave wisely. In this study, Buhlul's journey reflects the development of these moral feelings. The following data from the short story "Hikayatu Buhlul" illustrates how moral values play a role in shaping moral feelings, according to Lickona's concept.

Data 1:

صَارَ يَتَضَائِقُ كُلَّمَا صَكَ سَمْعَهُ قَوْلَهَا: (حَذَرَ ...
إِحْتَرَسَ).⁴⁴

Now, every time he hears his mother say, "Be careful... take care of yourself," he feels annoyed.

Data 2:

كَانَ شَدِيدَ الْحَرِصِ عَلَى أَلَّا يَتَكَرَّرَ مِنْهُ ذَلِكَ السَّهْوُ.⁴⁵

He always tries not to repeat his mistakes.

Data 3:

« بُهْلُولُ » اضْطَرَبَ، وَتَرْتَحَّ جِسْمُهُ، وَكَادَ يَسْقُطُ عَلَى
الْأَرْضِ!⁴⁶

Buhlul felt anxious, his body trembled, and he almost fell down!

Data 4:

قَالَتْ لَهُ وَالِدَتُهُ: « يَحْدُثُ لَكَ كُلُّ هَذَا، بَعْدَ تَحْذِيرِي
إِيَّاكَ؟ ».⁴⁷

⁴² Ernst Von Glasersfeld, "Homage to Jean Piaget (1896–1982)," *The Irish Journal of Psychology* 18, no. 3 (1997): 293–306.

⁴³ Asni, Syukri, and Wahyuni, "THE CRITICAL ANALYSIS OF MORAL EDUCATION IN THE PERSPECTIVE OF AL-GHAZALI, KOHLBERG AND THOMAS LICKONA."

⁴⁴ (كامل كيلاني)

⁴⁵ (كامل كيلاني)

⁴⁶ (كامل كيلاني)

⁴⁷ (كامل كيلاني)

Her mother sighed deeply, then said disappointedly, "All this happened to you, even though I warned you repeatedly?"

Data 5:

قَالَ لِوَالِدَتِهِ: «سَتَجِدِينِي، بَعْدَ الْيَوْمِ، أَعْمَلُ بِكُلِّ نَصَائِحِكِ».⁴⁸

Buhlul looked at his mother with regret.

In a soft voice, he said, "From today on, I will always listen to your advice."

Data 1 shows that Buhlul felt uncomfortable every time he heard his mother say, "Be careful... take care of yourself." This feeling reflects Buhlul's emotional response to his mother's warning, marking the beginning of his moral awareness. Data 2 illustrates Buhlul's efforts to avoid being careless again. This attitude indicates the emergence of a growing sense of responsibility within him, though it has yet to manifest in action.

Data 3 describes the moment when Buhlul became so anxious that his body began to tremble and he nearly collapsed. This physical reaction was a sign of his regret and fear of the consequences of his negligence. Data 4 shows Buhlul's mother's response. She sighed deeply and said in a disappointed tone, "All this happened to you after I warned you repeatedly?" This statement intensified Buhlul's sense of guilt, prompting him to deeply reflect on his actions. Data 5 depicts the culmination of

Buhlul's emotional process: he feels deep regret and a strong urge to heed his mother's advice.

These five pieces of data illustrate Buhlul's moral learning process, as described by Thomas Lickona's character education theory, which involves the development of moral feelings. In the story, Buhlul's emotional reactions to his mother's reprimands and advice demonstrate this process. His emotional awareness began with the discomfort he felt every time he heard his mother's warnings. As the story progresses, Buhlul begins to feel deep regret over his negligence, evoking empathy toward his mother. This process indicates that Buhlul is developing moral sensitivity, the foundation of self-improvement. Therefore, moral feelings are an important foundation for forming moral awareness.

Buhlul's development of a moral conscience included remorse and a sense of responsibility, as well as a deep respect for his mother. Respect for parents and other authority figures is a fundamental element in the formation of a child's character. Respect for parents and other authority figures is important for building harmonious, mutually respectful relationships. This aligns with the findings of Aisyah et al., who emphasize that respect is a value that must be instilled from an early age. It shapes attitudes of mutual respect and care and

⁴⁸ (كامل كيلاني)

maintains harmonious social relationships between individuals⁴⁹. Instilling the value of respect in children is expected to reduce interpersonal conflicts and strengthen social bonds, contributing to better social and emotional development.

Furthermore, the findings of this study align with the values of the second principle of the Indonesian philosophy of Pancasila, which emphasizes mutual respect and appreciation among human beings. Respect is not limited to the relationship between children and their parents; it can also extend to social interactions with the community at large. When children are respectful, they tend to appreciate the moral values they are taught, and they are better able to understand and appreciate the role of others in the character-building process⁵⁰. This study shows that respect for parents, as exemplified by Buhlul, significantly impacts children's overall moral attitudes.

However, although respect is important for shaping a child's character, the concept of respect varies depending on the cultural and socioeconomic context. Aisyah et al.'s research shows that a supportive family environment

plays a major role in instilling the value of respect. However, other external factors, such as the influence of mass media and formal education, also influence children's character formation⁵¹.

Moral Action

According to Thomas Lickona, the concept of moral action emphasizes the importance of embodying moral values through behavior as evidence of an established moral understanding⁵². Moral action provides concrete evidence of the internalization of values such as responsibility, compassion, and respect. The following data illustrates how moral values trigger the emergence of moral action in Lickona's concept, as demonstrated in the short story "Hikayatu Buhlul."

Data 1:

« مُهْلُولٌ » اسْتَرْضَوَالِدَتَهُ، وَقَدَّمَ اعْتِدَارَهُ عَمَّا فَعَلَ.⁵³

Buhlul then tried to appease his mother and apologized for what he had done.

Data 2:

كَانَ شَدِيدَ الْحِرْصِ عَلَى أَلَّا يَتَكَرَّرَ مِنْهُ ذَلِكَ السَّهْوُ.⁵⁴

He always tries not to repeat his mistakes.

Data 3:

⁴⁹ Aisyah Durrotun Nafisah et al., "Pentingnya Penanaman Nilai Pancasila Dan Moral Pada Anak Usia Dini," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 5 (2022): 5041–51, <https://doi.org/10.31004/obsesi.v6i5.1865>.

⁵⁰ Ani Oktarina, Maemonah, "Filsafat Pendidikan Maria Montessori Dengan Teori Belajar Progresivisme Dalam Pendidikan Aud," *Bunayya : Jurnal Pendidikan Anak* 6,

no. 2 (2020): 64, <https://doi.org/10.22373/bunayya.v6i2.7277>.

⁵¹ Asni, Syukri, and Wahyuni, "THE CRITICAL ANALYSIS OF MORAL EDUCATION IN THE PERSPECTIVE OF AL-GHAZALI, KOHLBERG AND THOMAS LICHONA."

⁵² Asni, Syukri, and Wahyuni.

⁵³ (كامل كيلاني)

⁵⁴ (كامل كيلاني)

أَلْفَتَى الْهَمَامُ لَمْ يُفَصِّرْ فِي مُسَاعَدَةِ « بُهْلُولٍ » فِي مِحْنَتِهِ.
اشْتَرَكَ مَعَهُ فِي نَفْضِ الْمَاءِ الْعَزِيرِ عَنْ ثِيَابِهِ الْمُبْتَلَّةِ.⁵⁵

The boy did not stand idly by while Buhlul was in trouble.

He immediately helped him dry his clothes, which were soaked by the river water.

Data 4:

« بُهْلُولٍ » : قَالَ لِوَالِدَيْهِ: « فَأَقْدِمُ مَعَذِرَتِي، لَكَ
وَلِوَالِدَتِي.»⁵⁶

سَأَعُطِي لِلطَّرِيقِ دَائِمًا: كُلَّ انْتِبَاهِي، كُلَّ نَظَرِي، كُلَّ
تَفَكِيرِي!⁵⁷

Buhlul bowed his head and said regretfully,

“Father, Mother... I'm sorry. I promise, from now on, I will be more careful. I will devote all my attention and thoughts to every step I take.”

Data 5:

« فَطِينٍ » حَزَنَ لِمَا أَصَابَ وَكَدَهُ، وَعَبَّرَ عَنْ حُنُوِّهِ
عَلَيْهِ، فَأَثَلًا : « أَكْتُبْ مَا حَدَثَ لَكَ، عَلَى أَنَّهُ حِكَايَةٌ مِنْ
الْحِكَايَاتِ »⁵⁸

Fatin looked at her son with pity. She understood that this experience had been a great lesson for Buhlul.

With love, she said,

“Write down everything that happened today, son. Let this story be a reminder for yourself and a warning for others.”

Data 1 shows that Buhlul tried to please his mother by apologizing for his mistake. This marked the beginning of his moral journey, as he started taking responsibility for his actions by taking concrete steps to repair his relationship with his mother. Data 2 describes Buhlul's efforts to avoid repeating his negligence. This awareness motivated him to commit to maintaining a more cautious attitude and changing his behavior for the better. Data 3 recounts how a young boy helped Buhlul during a difficult time. This act highlights the importance of mutual aid and social solidarity, integral values in the application of morals to concrete actions.

Data 4 shows the moment when Buhlul regretfully promised his parents that he would be more careful in the future. This promise proves that Buhlul realized his mistake and was committed to doing better. This is the essence of moral action. Finally, Data 5 illustrates the father's wise attitude. He responds to Buhlul's transformation with kindness and encourages him to learn from this experience. This action reinforces the internalization of moral values because family support is the primary driving force for Buhlul's continued self-improvement.

These five pieces of data illustrate Buhlul's moral development process. He began taking concrete actions to take responsibility for

⁵⁵ (كامل كيلاني)

⁵⁶ كامل كيلاني.

⁵⁷ (كامل كيلاني)

⁵⁸ (كامل كيلاني)

his mistakes. He started with apologizing to his mother and vowing not to be negligent again. This demonstrated his commitment to self-improvement. The assistance he received from another child underscores the values of solidarity and mutual aid. Buhlul's promise to his parents reflects his moral awareness and strong desire to act more responsibly. His father's support and advice were important motivators in reinforcing the internalization of moral values and shaping Buhlul's responsible and self-aware character.

Overall, the story of Hikayatu Buhlul reflects the development of moral action, which is characterized by responsibility and solidarity. These values are demonstrated through mutual assistance and concern for others. Responsibility towards oneself and the surrounding environment teaches children the importance of moral awareness, discipline, and social concern. These values lay the groundwork for developing an individual's integrity-based character, consistent with the findings of research by Khalimah et al., Triyani et al., and Samsul et al. These studies state that

instilling values of responsibility and social awareness in children significantly contributes to their moral development⁵⁹.

This aligns with the research of Henny et al., who argue that the value of solidarity teaches children to play an important role in building harmonious social relationships. Solidarity encourages individuals to help each other and strengthens the sense of togetherness in social life⁶⁰. Thus, the values of solidarity and responsibility provide children with opportunities to appreciate the roles of others, strengthen their sense of social awareness, develop independence, and contribute positively to society. This indicates that moral education through solidarity can shape individuals who are sensitive to social and collective needs⁶¹.

The representation of moral values in Hikayatu Buhlul serves as an educational medium that provides a deep understanding of moral criticism through implicit messages delivered by the main characters' behavior. Through these values, children can learn about the consequences of their actions. According to

⁵⁹ Ema Khalimah and Iis Prasetyo, "Penanaman Nilai-Nilai Karakter Anak Usia Dini Di Wilayah Sekitar Candi Borobudur," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 6 (2022): 5722–33; Eva Triyani, A Busyairi, and Isa Ansori, "Penanaman Sikap Tanggung Jawab Melalui Pembiasaan Apel Penguatan Pendidikan Karakter Siswa Kelas Iii," *Jurnal Kreatif: Jurnal Kependidikan Dasar* 10, no. 2 (2020): 150–54; A R Samsul, Shulhan Shulhan, and Zulvia Trinova, "Nilai Hormat Pada Diri Sendiri Tawaran Aplikatif Pendidikan

Karakter Di Sekolah," *Jurnal Al-Taujih* 6, no. 1 (2020): 24–36.

⁶⁰ Henny Henny, "Nilai-Nilai Tarian Mangaru Pada Aspek Perkembangan Anak Usia Dini," *Murhum: Jurnal Pendidikan Anak Usia Dini*, 2022.

⁶¹ Feky Manuputty, Afdhal Afdhal, and Nathalia Debby Makaruku, "Membangun Keluarga Harmonis: Kombinasi Nilai Adat Dan Agama Di Negeri Hukurila, Maluku," *Jurnal Ilmu Sosial Dan Humaniora* 13, no. 1 (2024): 93–102.

John Locke's view of tabula rasa, a child's life is like a blank sheet that must be filled with experiences that shape their character and understanding of good and bad. Locke argued that children's knowledge and morals are shaped by experiences and interactions with their surroundings. Thus, the depiction of moral values in children's literature, such as in Hikayatu Buhlul, provides an opportunity for children to explore the impact of their decisions and to understand that every action has consequences relevant to the formation of their character⁶².

Conclusion

Based on the results of the study, Kamil Kaelani's Hikayatu Buhlul serves not only as entertainment but also as an educational medium that instills character education values in children's moral development. According to Thomas Lickona's character education theory, this short story conveys moral values that facilitate moral learning through three main aspects: moral knowledge, moral feelings, and moral actions. These values shape children's understanding of the consequences of their actions and encourage the development of responsible, empathetic, and socially aware attitudes. The family environment, particularly

the role of parents, has been proven to be an important factor in internalizing moral values.

This study confirms that children's literature plays a significant role in shaping children's character by delivering implicit moral messages. However, the researcher realizes that this study has limitations. The limitations lie in the theory used: Lickona's character education theory. Therefore, future research could broaden the perspective by employing other moral psychology theories, such as Kohlberg's theory or social constructivism, to examine how moral values are represented in various contexts of children's literature. Additionally, examining children's literature from different cultural perspectives can provide insight into how moral values are portrayed in children's stories across traditions.

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⁶² Qotrun Nada Annuri, "HUDŪRI (INNATE IDEA) SEBAGAI BASIS PENGETAHUAN: STUDI KRITIK ATAS TEORI TABULARASA JOHN LOCKE BERSADARKAN PRINSIP EPISTEMOLOGI

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