

## **ISLAMIC FAIRY TALE AS EDUCATION CHARACTER IN EARLY CHILDHOOD**

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### **Abstract**

Character education when and this is still a real effort to form child with the character being noble. An educational institution of all grade tried to familiarize the positive character on child his was to overcome the decline in moral value sustainable. In the sight of islamic character education even with attitude. As for the process guidance character to start since early childhood which is still in a golden age. Fairy tale as right methods to familiarise islamic character in children. Considering fairy tale can lift about fiction and real. The story of islamic as Prophet, Rosul, and friends can be used as the theme the story in learning. With respect it, articles qualitative results case studies suggest about the use of islamic story in the formation of characters in kindergarten kids Lazuardi Kamila Global Islamic School in Surakarta. The results on stage moral knowing tell a story of the Prophet Mohammed be main themes that every day delivered to the children. As for to moral feeling and moral action implemented upon a child in daily activities through learning.

Keywords: islamic fairy tale, character education, early childhood

## PRELIMINARY

Advanced failure of a nation can be measured either by education. The importance of education to a state of being able to produce human resources that have the knowledge and skills appropriate fields. Individuals who berillmu through the results of his thinking can create ideas or inventions that are useful in the advancement of the country. In connection with the stretcher, then the Indonesian government to facilitate citizens to be able to enjoy education as high's.

Results of the education program not only from the aspect of cognitive and psychomotor abilities alone. Affective aspect is currently indispensable in supporting the success of national education. Given the results of the orientation of education is still centered produce individuals who are intelligent and intellectual. Individuals who have the expertise, and competition in the world of work. Attitude sometimes still sidelined in achieving educational goals. Can not be avoided if the current is still a lot of people are intelligent but still bad attitude

Education should be balanced between cognitive, affective, and psychomotor. This is relevant to the Law on National Education System No. 20 of 2003 explains that the purpose of national education is to develop students' potentials to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible<sup>1</sup>. Based on the rules above, clearly education should make the individual with strong character and intelligent. Strong character means having morals or attitudes noble and intelligent in thought.

In order to create an individual character is strong and intelligent government is still moving character education. Education program which aims to equip children with superior academic and uphold the noble character in its implementation. It has been supported by the Ministry of Education said that character education as values education, character education, moral education, educational character aimed at developing the child's ability to provide good decision bad, preserve what is good and embodies goodness it wholeheartedly in daily life day<sup>2</sup>.

The emergence of character education to overcome the moral problems that exist in this country that tends to increase. Cases of sexual abuse of children is an important concern Indonesian Child Protection Commission (KPAI). The agency noted that an increase in cases of child abuse each year. In 2011 there has been a 261 cases of violence. In the year 2012 has increased to 426 cases, and in 2013 there were 1,615 cases. In 2014 this began from January to April there have been 622 cases of which include physical violence, psychological, and sexual<sup>3</sup>

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<sup>1</sup> Republik Indonesia, *Undang-undang republik indonesia no. 20 tahun 2003*. (Jakarta: Kemendiknas, 2003)

<sup>2</sup> Kementerian Pendidikan Nasional, *Grand design pendidikan karakter bangsa*. (Jakarta: Kemendiknas, 2010), hlm. 10.

<sup>3</sup> Komisi perlindungan anak Indonesia, *Kasus kekerasan seksual pada anak meningkat, 2013* [www.kpai.go.id](http://www.kpai.go.id).

Another note is that each year student brawls increased. Chairman of the National Commission for Child Protection, Arist Merdeka Sirait said that KPAI noted that in 2012 there have been 147 cases of student brawls. The amount is more than the previous year occurred 128 cases. The latest data in 2013 increased to 255 cases<sup>4</sup>. The problems mentioned earlier is to watch its existence because it can destroy the country. Relevant to the expression Lickona (1) an increase in violence among adolescents, (2) the use of language and words that are deteriorating, (3) the influence of a strong community in violence (4) increasing self-destructive behavior, such as drug use, alcohol and sex free. (5) the blurring of moral guidelines of good and bad, (6) the declining work ethic, (7) the more the low respect for parents and teachers, (8) a low sense of responsibility of individuals and citizens, (9) membudayanya dishonesty, and (10) the existence of mistrust and hatred between fellow<sup>5</sup>

In order to create a generation of intelligent and humane then need character education since early childhood. Character education in early childhood is the growing efforts character values to children include knowledge, awareness, or the will, and action to implement the values of kindness and policies both to God Almighty, yourself, and with others in order to become a man of morals<sup>6</sup>. Reasons for early childhood education because it is a golden era (golden age) for the growth and development of children. Child has unique characteristics, thus giving a good stimulus to be important because it will determine the rest of their lives. If children are taught from an early age about good character, then the future value of these characters will be part of his life. Positive values in children needs to be developed over time through a process of learning, teaching and practicing positive characters<sup>7</sup>.

The importance of character education in early childhood has been shown by TK Blue Kamila Global Islamic School. The agency moves educational activities through the fairy tale story of an Islamic character. Every morning the story of Prophet Muhammad from birth to death made the theme of storytelling. Another story like the companions, Abu Bakar Assidiq, Umar Bin Khattab, Ustman Bin Affan and Ali Bin Abi Talib. The reason for choosing a fairy tale character in early childhood education is due to stage the child is still dominated by the moral imagination. Thus the fairy tale character education during early childhood is the right way.

Islamic fairytale consideration as a means of character education is because children still make a fictional character as idoalanya. Fictional character that is usually taken from a television personality and other media. The figures do not always cite a good thing, and reasonable. That is the figure used as a model to teach a child is unreasonable activities carried out by human beings like flying, disappearing and so on. This was the result the child falls from the floor of the apartment and away from the tree. Respect that, children should be

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<sup>4</sup> Peningkatan kasus tawuran antar pelajar. (21 Desember 2012). [www.kompas.com](http://www.kompas.com).

<sup>5</sup> Lickona, T, *Educating for character, how our school can teach respect and responsibility*. (Suite: Bantam Books, 1991).

<sup>6</sup> Kementerian Pendidikan Nasional, *Pedoman pendidikan karakter anak usia dini*. (Jakarta: Direktorat pembinaan pendidikan anak usia dini, 2012)

<sup>7</sup> Smith, M. R, *Contemporary character education: developing good character*. (*Journal principal leadership*, Vol. 6, No.5, 2006)

introduced to the real idol. People who have good character in every life, the Son lest not know or do not know about the noble character of the Prophet Muhammad's deprived.

The uniqueness of the submission of a fairy tale in this institution is a fairy tale every day given to children with diverse themes. Support variety of media such as puppet storytelling, puppets, masks, or image series adds to the enthusiasm of a child to listen. Another picture of the implementation of the fairy tale in kindergarten in the City Bengawan is a collaboration of several methods of support, such as mime, poetry, chants, songs, applause, and magic

The use of the method of storytelling in character education in kindergarten Blue Kamila is a real effort achieving national education goals. Hendri said that fairy tale (story telling) can be used as a tool or a bridge to achieve the vision and mission of character education<sup>8</sup>. This view arose because the definition of the fairy tale by Anne Pellowski defining fairy tales as an art and skill to narrate a story in the form of sentences or prose, compiled or written by someone before it is delivered to listeners<sup>9</sup>

Fairy tales as part of children's literature can be used to teach the skills and practices that are widely accepted. Over the years, the fairy tale has strengthened the reader attitude toward life, toward human relations, and to the moral good<sup>10</sup>. Character values of citizens in America can be formed with a story or a fairy tale. Literary works are not limited by time, differences in cultural, economic, and levels of this generation is able to print a reflective and concerned citizens who have the knowledge, skills, and attitudes that symbolize and preserve the democratic society as the core of an effective citizen<sup>11</sup>. Based on the above, in this study tried to reveal the role of a fairy tale story in the Islamic character formation in early childhood in kindergarten Kamila Global Islamic School in Surakarta.

## METHOD

### Types of research

This qualitative study aimed to get a picture of profound role in shaping the Islamic story of a fairy tale character in early childhood. Researchers can build complex and comprehensive picture, obtained from the portrait of the real situation, the analysis of the sentence obtained from informants, as well as the behavior of the setting as it is<sup>12</sup>. The research method using case studies. The research was conducted on Kindergarden Lazuardi Kamila group A by purposive sampling and get 10 children, 1 head of the institution and 2 educators number

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<sup>8</sup> Hendri, *Pendidikan karakter melalui dongeng*. (Bandung: Simbiosis Rekatama, 2013)

<sup>9</sup> Tingoy, guneser, demirag, et. al, *Using storytelling in education*. <http://newmedia.yedipete.edu.tr>, 2007

<sup>10</sup> Bryan, L, Once upon a time; a grimm approach to character education. *Journal of studies research*, No.29, vol.1, 2005

<sup>11</sup> Sanchez, et al, The remarkable abigail: storytelling for character education. *The High School Journal*, Vol. 89, No. 4, 2006

<sup>12</sup> Creswell, J, *Educational Research Planning, Conducting, and evaluating Quantitative and Qulitative Research*. (Lincoln: Pearson, 1998)

### Time and Place Research

The research location is located at 45 Monument Road, Setabelan, Banjarsari, Surakarta. This study was conducted over four months, starting in February until May 2015.

### Data, instruments and techniques of data collection

Sources of data are grouped in a main data derived from educators, and supporting data that comes from the head of the institution, parents, and children. Data was collected with participatory observation, interview, and documentation on the completeness of records or documents of the institution. Instrument collecting data come from researchers themselves act as a key instrument that can develop guidelines instrument observation, documentation and interview. Testing the feasibility of an instrument with the validation of the content by the competent authorities (expert judgment) in the field

### Validity of Data

Validity of the data in this study followed the criteria proposed Nasution is the degree of trust, keteralihan, dependence and certainty<sup>13</sup>. Trust the data take diligence examination techniques of observation by extending the observation and triangulation. Serves as a triangulation techniques utilizing data validity checking something else outside of that data for the purpose of checking or as a comparison against the data<sup>14</sup>. Triangulation source to check the validity of the data from the source agency heads, educators and parents, while triangulation method derived from interviews, observation, and documentation. Keteralihan done by giving a detailed explanation so that the reader knows the results can be applied elsewhere or not. Dependence on inter-rater reliability engineering (Inter-rater Reliability) by peers. Test certainty that this research agreed by many people. Analysis of data using interactive model analysis technique that consists of data reduction, data presentation, and conclusion<sup>15</sup>

### Data reduction

Data reduction is intended as a form of analysis that sharpens, selecting, focusing, discard, and arrange the data in a manner that the final conclusions can be drawn and be verified. Data on the implementation of the storytelling in character education obtained from various sources and methods it is possible to obtain a lot of data and have not been relevant. Data reduction needs to be done in a way to make a summary of the core abstractions, processes and statements that need to be maintained so as to remain in the research data

### Data Display

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<sup>13</sup> Nasution, *Metode research*. (Bandung: Jemmars, 1992)

<sup>14</sup> Moleong, L, *Metodologi penelitian kualitatif*.(Bandung: Remaja Rosdakarya, 2010)

<sup>15</sup> Milles & Huberman, *Analisis data kualitatif*. (Jakarta: Universitas Indonesia Press, 1994).

Presentation of data for the purpose of finding meaningful patterns as well as providing the possibility of drawing conclusions. This study contained several research focus then connected or associated to discover its meaning, then arranged systematically, from the shape of complex information into simple information selected.

withdrawal Conclusion

In this section, researchers said conclusions from the data obtained. Inferences can be made by comparing the suitability of the statements of study subjects with the meaning contained in the basic concepts of the study

## **RESULTS AND DISCUSSION**

### **As a fairy tale Moral knowing**

Storytelling in TK Blue Kamila done every day from Monday to Thursday starting from 07.30 am until 08.00. Before starting the learning process the children were asked to listen to the story of Islamic delivered by the teacher. All teachers have the opportunity to convey the Islamic story in turn. The teachers had no difficulty in the selection Islamic story, because the institute has prepared a special book that contains a collection of children's stories Islamic. Teachers live sustainably continue the story of educator previously submitted.

Fairy tales as a means to introduce to children the value of Islamic character. Selection of character values can be taken from the story of the Prophet and the Companions were charged a moral or character value. The story of the Prophet Muhammad be submitted to the principal story of a child from his birth to death. The story of another Prophet and the Companions as supporting or strengthening of the character of the child. The need to figure a role model of the Prophet and the Prophet supported by Sanchez in the journal *The High School Journal*, where dramatic moments such as the history of the Prophet true story involving moral conflict which is very useful in engaging students to reflect on the values<sup>16</sup>

In the Al-Quran surah Al-Ahzab verse 21 has submitted that "there is indeed in the Messenger himself a good example for you, for those who expect Allah and the Last Day, and much dhikr of Allah"<sup>17</sup>. The verse has clearly mentioned that Allah has revealed the best example in the world for his people. The example of the Prophet is noble because his name has been crowned by God in the Qur'an. It shows his perfection of humanity are not shared by the rest of the first until now. Thus people should no longer need to look for role models other

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<sup>16</sup> Sanchez, et al, The remarkable abigail: storytelling for character education. *The High School Journal*, Vol. 89, No. 4, 2006

<sup>17</sup> -----Al Quran dan terjemahan, (Bandung: Hilal, 2000)

than Rosullah. The specialty of the Prophet Muhammad as a role model has been very perfect for the provision of life in this world and hereafter.

Noble character possessed by those who passed as the Prophet, the Prophet and the Companions needs to be delivered to children in an interesting way. Sometimes the child is less enthusiasm when listening to such stories, because the delivery is less attractive. Fairy tale as one method that is appropriate to the level of early childhood development. Real fairy tale is not just focused on purely fictional story, but it could be a true story. True story experienced by the Prophet and the Prophet when resolving problems in life becomes a very valuable lesson for us to learn directly from the choice of God. They were sent to this world to enhance human morals or character.

Kevin explained that the fairy tale based on a true story or a personal experience more meaningful to make a fairy tale<sup>18</sup>. Said to be meaningful because through it we can make a referral if it is good, and we avoid if bad. A story that presents personal stories are more memorable and gives life lessons. This is also supported by Spaulding stated that one of the best story is a personal story or experience.<sup>19</sup>

The uniqueness of the submission of a fairy tale in kindergarten Blue Kamila is to combine elements of moral education and entertainment. Moral education listed in Islamic stories delivered to children every day, while the entertainment concept combines various strategies with the goal of children feel happy when listening to a fairy tale. It is relevant to Triyantoyang statement explaining fairy tale as entertainment and convey moral teaching (educational)<sup>20</sup>

Entertainment in the delivery of fairy tales usually use a song, tap, and yells. Activities were inserted time when storytelling activities take place. As a solution when the child has experienced the tedium of listening to a fairy tale. Media fairytale is also used to attract children. Fairytale forms of media used include hand puppets, finger puppets, puppets, board illustrated and free media. The effective way because it can mengkongritkan child's understanding of the character and the atmosphere in fairy tales. Richelle explains that they feel comforted because usually the storyteller slipped joke with the symbolic use of language in describing the event or events<sup>21</sup>.

### **As a fairy tale Moral Feeling**

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<sup>18</sup> Kevin, Y, What role does storytelling play in learning and development. *ProQuest Health Management* Vol.348, No.2, 2012

<sup>19</sup> Spaulding, A. E, *The art of storytelling telling truths through telling stories*. (New York. The scarecrow Press, 2011)

<sup>20</sup> Triyanto, *Pembahasan tuntas kompetensi bahasa indonesia untuk SMP dan MTs kelas VII*. (Jakarta: Esis, 2007) hlm, 46

<sup>21</sup> Richelle, M, In the presence of each other: A pedagogy of storytelling alberta *Journal of Educational Research* Vol. 56 No.2, 2010

Moral feeling as a follow up of the introduction of value delivered through fairy-tale characters Islamic story. At this stage the child is asked to feel about the concept of the value of character education. For example the concept of honesty of the Prophet Muhammad when trading in the market. It was facilitated by the educational institutions by organizing and selling at the school. There are children who act as buyers and sellers. They jointly selling the concept of fair and appropriate rules of the religion of Islam. Educators are also trying to link the concept of honesty with the current conditions as orderly traffic. Teach children to obey traffic police either there or not. The school also provides a circuit for children to orderly traffic while on the road.

Feeling the value of the character can be a rewarding experience for the child. It will be easy to remember because they have done so. Education by conducting more meaningful than just listening. It is relevant to Spaulding that the fairy tale material tailored to the child's experience will be more meaningful and beneficial to life<sup>22</sup>. Smart and creative educational institutions to collaborate value Rosulullah character in his time with the current conditions. Such matter is effective for improving skills and reducing problem behavior in children Derosier<sup>23</sup>

### **As a fairy tale Moral Action**

Moral action as the final stage in implentasi character education. At this stage the child is asked to implement a character value that has been heard and felt before. Implementation of activities form the value of the character in a way habituation and exemplary method performed every day.

For educators, including heads of institutions and employees exemplify the child in behaving, how to dress and speak. Modeling of stakeholder agencies are easier for children to imitate good character. Children usually prefer to make educators as a model rather than parents. The presence of fairy tale characters as well as a means for children to be able to act as leaders. The figures serve as a model for your children to do the value of kindness. This is in line with the opinion of Berkowitz that modeling in two ways, the first model of which may be fictional characters, historical figures, or contemporary and local hero, the two adults in the lives of students as educators, brothers, parents, administration and institutions, support staff<sup>24</sup>.

Habituation character value is done repeatedly to the child. Educators as role models for children should always familiarize noble character to the child. As an example of the activities is to get children pray, say hello if met, happy to share with others and so on. Educators

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<sup>22</sup> Spaulding, A. E, *The art of storytelling telling truths through telling stories*. (New York. The scarecrow Press, 2011)

<sup>23</sup> Derosier, Improving student social behavior the effectiveness of a storytelling based character education program. *Journal of Research in Character Education* Vol. 5, No. 2, 2007

<sup>24</sup> Berkowitz, M. W. Understanding effective character education. *International journal of educational research*.2012. hlm.3



continuously familiarize children with manners and rules in force, ranging from children to leave school to go home. Habituation is done by using a holistic approach whereby all citizens of institutions ranging from educators, employees, and students must be involved and responsible for the implementation of character education<sup>25</sup>.

## ISLAMIC VALUES STORY

Islamic story as a fairy tale story that raised in the process of the formation of character in children. TK Blue Kamila has some character values theme that is packaged with an Islamic-based story. This is the uniqueness of the institutions. The real story could have come from the Prophet Muhammad and his companions, and the other Prophets. The theme of the Islamic story will be outlined with some titles.

**The story of the Prophet Muhammad:** Muhammad's father Abdullah, stories army of elephants, birth Muhammad, Muhammad mengembala small goat future, protector against the Messenger of Allah habit of ignorance, repair the temple, preaching in secret, openly preaching, build mosques nabawai, unites immigrants and Ansor, the obligation of fasting Ramadan.

**The story of the Prophet are:** Nabi Adam, Nuh, Ibrahim, Luth, Yusuf, Musa, Sulaiman, dan Isa..

**The story of the companions are:** Assidiq Abu Bakr, Umar, Ustman Bin Affan and Ali ibn abi Talib

Commitment of the institution to make the figures on top as the best example is the right way<sup>26</sup>. Given the current rapid globalization through the story as well as promote the value proposition to avoid bad influences Character<sup>27</sup>

## RESULTS

Character education can be seen from the implementation of the value of the character done by children every day. Based on observations, the activity of the child in performing Islamic character is good value. It can be seen from a child comes in, the learning process takes place, and until he comes home. Character building Islamic centers established by the institution to contribute in creating an intelligent human being Islamic character, and termpil. This is evident from the activities of children who share in others, patient self and others,

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<sup>25</sup> Samani, M & Haryanto, Konsep dan model pendidikan karakter. Bandung; Remaja Rosda Karya, 2013) hlm.12

<sup>26</sup> Zuchdi, D, et al. *Pendidikan karakter konsep dasar dan implementasi di Perguruan Tinggi*. (Yogyakarta. UNY Pers, 2013) hlm.36

<sup>27</sup> Lenox, M. F. Storytelling for young children in a multicultural world. *Early Childhood Education Journal*, Vol. 28, No. 2, 2000

helping the others, keeping the environment clean, honest to others, gratitude, joy, empathy for others, obedient to parents, and responsibility.

Makrifatullah program or the introduction of children to God is an activity related to the application of Islamic character. In general, these activities have been carried children in the learning process. The movement of the activities is to perform ablution and pray. Includes daily prayer before meals, after meals, before learning, riding, traveling, parents, before going to bed, wake up, get in the shower, out the bathroom, as well as the good of the world hereafter.

Short covering letters Letter rote Annas, Al Falaq, Al-Ikhlās, Al Lahab, An Nasr, Al Kafirun, Al Kawthar, Al Ma'un, Al Quraishi and Al Fill. Toyibah pronounce sentence in the right atmosphere like Astagfirullah, God willing, Masyaallah, Innalillahi wa inna ilaihi raji'un. Understand and imitate the story of Prophet Idris, Hud as, Dawud as, Isa, Yahya, as Sholeh Prophet, and the Prophet Ayyub as.

## **CONCLUSIONS AND SUGGESTIONS**

Character education is still a serious attempt Indonesian government to address the low value of the characters in this country. Early childhood education as the level of education the right to introduce a positive character values in children. Alasannya are those in the golden age, so that the value of the character that is currently delivered to imprint on a child. TK Blue Global Islamic School Kamia using fairy tales as a method of character education. Islamic story like a fairy tale story of the Prophet Muhammad and his companions, as well as another Prophet was appointed as its main theme. Technical implementation is to introduce Islamic character through a tale characters each day delivered. Delivery involves elements of entertainment to relieve boredom in children. Furthermore, children are asked to feel the value of the character that has been delivered. Habituation and exemplary be the right way in the implementation of the Islamic character value. The results are evident from the activities of children who demonstrate the implementation of the Islamic character value. The value of which is to worship well, good behavior, and knowledge about the understanding of Islam. So it can be concluded that the fairy tale story of Islamic participated in the produce individuals of noble character, smart and creative.