

**MORAL VALUE IN ARCHIPELAGO  
ISLAMIC PERSPECTIVE IN CHILDREN'S STORIES  
IN *BOBO* MAGAZINE AND *KOMPAS* DAILY**

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**Abstract:** After conducting research with an in-depth study of the moral aspects with the perspective of Islamic Archipelago in the children's story on *Bobo* Magazine and *Kompas* Daily, two substantial findings were found. First, the dominant moral values in children's stories are the value of hard work, honesty, obedience, responsibility, friendship, courage, discipline, compassion, sharing, and creativity, all of which are related to children's moral formation. Second, values moral stories of children in the context of the Islamic archipelago related to the relationship of children's moral values in children's stories in the context of Islam based on the Al-Qur'an and Al-Hadits and the context of children's moral values in children in the context of Indonesian humanity and Archipelago culture.

**Keywords:** Child Moral Value, Children's Story, and Islamic Archipelago.

## A. INTRODUCTION

The Purpose of reading story, according to Huck (1987: 6), is to get the entertained (entertainment) world is full of fun, imagination, experience a new and impressive, providing an understanding of human behavior, introducing the universality of the experience, and the value of education (moral) (Sarumpaet , 2002: 20). It is not surprising that children have the nature of being *homo fabulans* "creatures who like to tell stories" (Darma, 2009: vi). Here, the child in his development cannot escape from the child story of the child because in the children self there is already the potential to like children's stories.

The importance of children's stories for children due to the conception that the stories of children is always an element of entertainment and understanding (moral) (Lukens, 2003: 4), which in general terms is called sweet (enjoyable) and useful (Nurgiyantoro, 2010: 31) .This requires that a good children's story must contain the coherence of elements of entertainment value and moral value. Cohesiveness that require a balance of entertainment and moral values that structure the children's stories so that children's stories can play a role in presenting entertainment that pleases children, but at the same time able to provide moral education for children.

This shows the story of a child whose existence is built by the cohesion of interesting story elements in conveying moral values that provide understanding to children. From here, on the aspect of moral value, children's stories must present implicit values and morals that are in accordance with the moral world of children. One of the moral values needed by children is the Islamic moral values of the archipelago, namely moral values that are in accordance with the Islamic point of view based on the basic character of Indonesian. This framework is important to be built because Indonesian children are children who have absorbed (Montessori, 1982) a system of knowledge and moral values from their own culture.

For this reason, one of the efforts to understand the right children's story for children is to do an analysis in the context of research on aspects of children's moral values that are in accordance with the context of Islamic Archipelago. Through research with in-depth analysis and studies, findings

will be found that relate to the extent to which Islamic Archipelago moral values exist in children's stories. In this context, research focuses on children's stories in *Bobo Magazine* and *Kompas Daily* which represent Indonesian children's stories as the context of the archipelago. This was chosen because children's stories in the *Bobo* magazine and *Kompas* daily become the oldest mass media which have been published children's stories. And it is the most widely read by the children and become a reference in education at schools. From here, researching and studying children's stories in *Bobo Magazine* and *Kompas Daily* becomes important because it can represent a picture of moral values in the perspective of Islamic Archipelago in Indonesian children's stories.

## **B. MORAL VALUE IN CHILDREN'S STORIES**

According to Vos (2002: 3) morals relate to systems, rules, and legal rules, in the form of social values and norms that are used by society to regulate the daily actions of individuals as members of society because norms and values are actually social institutions that bind one's actions. Santrock (2001: 117) explains that morality is an act based on right and wrong standards.

Morals relate to psychological conditions and social actions, because the reality of objective reality, humans as individual (psychological) living in a society that has provided social facts in the form of a system of values and moral norms that binds individuals. Moral is always present in a system of values, laws, norms, and conventions from the outside (extrinsic) (Poespopordjo, 1999: 119). However, the system of moral values and norms does not spontaneously directly control and control human actions, but humans will always interpret the understanding of the system of values and norms based on their conscience and rationality (intrinsic-psychological) (Poespopordjo, 1999: 119 ) Therefore, individual social moral actions are actually based on norms and conscience, so moral measures can be done from these two things, namely moral formed by intrinsic influence (psychology) which is in the form of conscience and extrinsic (social) moral norms (Hadiwardoyo 2008: 15 and Poespopordjo, 1999: 118 - 119). In terms of Santrock (2011: 117) the moral dimension includes intrapersonal aspects that regulate individual activities when not involved in interaction and interpersonal management of social interaction and conflict resolution.

Based on the values and norms of moral (social) and conscience

(psychology) this is the human being behaves and acts in a concrete life. Thus, morality is the basis and foundation of human behavior. Therefore, the word "moral" has three meanings which show the point of view of moral studies, namely (1) morals relate to the teachings of good and bad that are generally accepted regarding actions, attitudes, obligations, behavior, manners, and morality; (2) a mental condition that keeps people brave, passionate, passionate and disciplined or content of heart or state of feeling as expressed in action; and (3) teachings of decency that can be drawn from a story. This shows that this moral is related to teachings, values, and norms about good and bad that affect a person's mental condition to behave. In the third sense, one of the sources and media that is distribute morality is the story of children.

Value in Latin *valere* means "useful", "able to", "cultured", "valid", and "strong" (Bagus, 2005: 713). Value in this context is the usefulness that concerns the quality of a thing that makes it useful and can be liked, reminded, and becomes an object of interest contained in children's literature. Here, value refers to a system that makes something useful or has something important. Here shows that value is quality, because in the form of quality, there are values that are parasitic that cannot live without the support of real objects. So, beauty, for example, does not exist by itself, as if it is airing in the air, but it manifests itself in physical objects: clothes, stones, the human body and so on. The need for caretakers to just give special qualities to values makes it a "parasitic" existence, but these peculiarities cannot justify the chaos between supporters and those supported.

According to Frondizi (2007: 7) the value of the quality of the carrier is always in an object. Value involves the properties that are added by the subject to the properties possessed by the object (Bertens, 2007: 141). Children's stories are objects that contain quality values that have been held by the author and reader. Thus, the children's story as an object has value as a subject that is added by the author and perceived by the reader. Because the readers are children, the value of the children's story "added" or the quality of the author in accordance with the development of the child. In the context of children's stories, the quality of values must be based on the characteristics of child development that is intellectual (academic), language, social, personal, and moral development. Value in children's stories must at least represent intellectual, language, social, personal, and moral values (Norton, 1988: 5; Xen, 2008: 5-10; Nurgiyantoro, 2005: 48-64; Tarigan, 1995: 6 - 9).

Moral value is related to the value of good and bad actions. Moral values are represented through the actions of story characters. In children's stories, the representation of moral values can be identified by the appearance of protagonists and antagonists. The protagonist is a character who does good things, while the antagonist is a character who does bad things. The relationship between the two figures leads to actions that can be identified as moral values. This is where children learn to understand moral values that are represented through the actions of characters in story events.

With children's stories indirectly advised to do good things in accordance with moral values. Indirect advice in the form of stories is more appropriate about the target than moral cultivation through direct advice or threats. This happens because, by reading children's literature intensely, children will understand moral structure based on the level of moral development (Kohlberg, 2005: 115). Children's stories also play a role in improving the moral development of children who are intensely reading children's stories.

### C. THE ARCHIPELAGO ISLAMIC CONTEXT

The expression of Islamic Archipelago is presented related to the fact due to today's Islamic Dynamic, the archipelago culture develops distinctive features, namely elements that emphasize peace, harmony and friendship, which are actually only manifestations of the core teachings of Islam itself. Indeed, this fact is contributed both by the typical culture of the archipelago pre-Islam and by the fact that Islam which is lived by the Muslim majority in this country is based on *wasatiyah* (modernization), *tawazun* (balance) and *tasamuh* (tolerance) (Mizan, 2016: 10). As Indonesian people who are Muslims, of course, they will strengthen and maintain the way we have lived so far, as taught by Islamic teachers who obtained Islam from their teachers from previous teachers who continued to the Prophet Muhammad (Bisri, 2016: 14).

The idea of Islamic Archipelago is not to change the Islamic doctrine, but to find ways to anchor Islam in the context of diverse cultural communities. That effort in *ushul fiqh* is called *ijtihad tathbiqi*, *ijtihad* to implement the law, because the Islamic Archipelago does not only move on the aspect of *ijtihad istinbathi*, which is *ijtihad* to create law. Imam al-Syathibi distinguishes *ijtihad tathbiqi* and *ijtihad istinbathi*. According to him, if *ijtihad istinbathi* is devoted in how to create law (*insha'al-law*), then *ijtihad tathbiqi* focuses

on aspects of the application of law (*tathbiq wa tanzil al-hukm*) (Ghazali, 2016: 106).

In the perspective of Islamic Archipelago, this kind of thing is identified with a good attitude. People who do good will be able to internalize Islamic values into the realm of spiritual and social awareness. Islam came to the archipelago as a religion that was universal, perfect, flexible, elastic and always able to adapt to the situation and conditions that had a very significant impact on the lives of Indonesian people, Islam continued to influence all corners of the archipelago which resulted in the earth being considered a very rich country with culture. The reason, scientifically religious and cultural life is giving an exposure to the basic ins and outs. Islam is known as one of the religions that are accommodating to local traditions and the *ikhtilaf ulama* in understanding the Islamic teachings brought by the Prophet Muhammad for all people in all aspects of life, including in the social political field (Abidin, 2017: 1).

Here, the effort to interpret the Islamic Archipelago provides a great contribution to the effort to understand the nature of Islam. As an essence, it is difficult to understand without knowing its characteristics or characteristics. Furthermore, the meaning gives an initial understanding to someone who is trying to understand the substance. In other words, the meaning of Islamic Archipelago serves to open the way for one's understanding in exploring and studying the thoughts, understanding and practice of Islamic teachings that reflect and are influenced by this region (Qomar, 2016: 200).

From here, Islam Archipelago is a typical Indonesian-style Islam, a combination of Islamic theological values with the values of local traditions, culture, and customs in the country. The character of Islamic Archipelago shows the existence of local wisdom in the archipelago that does not violate the teachings of Islam, but instead synergizes the teachings of Islam with the local customs of tradition which are widely spread in the territory of Indonesia. The presence of Islam is not to damage or challenge existing traditions. On the contrary, Islam came to enrich and Islamize existing traditions and cultures in *tadriji* (gradual). It could take decades or several generations. Islamic meetings with the traditions of the archipelago then formed social systems, educational institutions (such as *pesantren*) and the sultanate system. That tradition was later called the Islamic Archipelago,

namely Islam which has merged with the traditions and cultures of the archipelago (Bizawie, 2016: 240).

Therefore, Islamic Archipelago should be used as an alternative to build a peaceful and harmonious Islamic world civilization in any country, but it does not have to be named and shaped like an Islamic archipelago because in Islam the archipelago does not recognize menus between Islam or other cultures (Bizawie, 2016 : 241). The form of Islamic Archipelago operationalization is the process of embodying Islamic values through (form) local culture. In its praxis level, building Islamic Archipelago is to infiltrate Islamic values in local culture or to take Islamic values to enrich local culture or filter culture to fit Islam (Bizawie, 2016: 243).

#### **D. MORAL VALUE OF CHILDREN'S STORIES**

After analyzing the aspects of moral values in children's stories in *Bobo* Magazine and *Kompas* Daily, found the dominant moral values in children's stories that became the focus of the research. The dominant moral values of children in the children's story of *Bobo* Magazine and *Kompas* Daily are hard work, honesty, obedience, responsibility, friendship, courage, discipline, compassion, sharing, and creativity, all of which are related to children's moral formation.

*First*, the value of hard work is as an attitude and action of the child who is truly in doing to realize the aim. In children's stories, hard work emphasizes sincerity and orientation on the results desired by the child. Hard work done by children as a serious activity, has intensity, is carried out continuously, and has clear goals. The hard work done by the child is a manifestation of the child's real action in fulfilling his desires, dreams, or duties. The child's hard work attitude is formed because of the child's self-awareness, the emphasis of others, or the conviction of the child for making a mistake. These three aspects cause children to develop a desire to work hard in fulfilling their obligations for their dreams.

Children's Story "*Pencak* Champion" (*Bobo*, 02-02-2012)

Ganjar aspires to take part in the district martial arts competition. Ganjar also worked hard by practicing and working to save money as a registration and provision. Ganjar succeeded in participating in the martial arts competition and became a champion.

The value of this hard work teaches the child to always be sincere, intensive, and continuous in carrying out activities that are useful for realizing certain goals. The value of hard work for children is useful to make children aware of the importance of working earnestly if they want to succeed in realizing the dream. The value of hard work also teaches children that without serious hard work, the ideal is only a dream. The value of hard work for children, in children's stories, relating to realizing children's aspirations related to life in school, family, and friendship, the value of hard work discussed, among others, hard work diligently studying, hard work making money for school, and hard work at homework.

*Second*, the value of honesty related to the child's attitude not to lie on the facing reality. That fact can be in the form of a mandate, a message, a mistake, and a self condition. In the child story, honesty is related to the attitude to openly admit mistakes, if guilty. Say the right if that's true. Carry out the message as it is without adding or subtracting. Honesty is the condition of the child to be open as it is. In children's stories, honest means being honest, not lying, and not adding or reducing something, for example, trust. Being honest in a child's life is always related to others, for example, being honest with friends, parents, family, and teachers.

Story of Children "Standing in Front of Class" (*Kompas*, 04-11-2012)

The whole class cheated during the Mathematics exam. However, when Mrs. Dilla told that the cheats went forward. It turned out that only Beni was the one who had advanced his actions. Because of his honesty, Beni was summoned by Mrs. Dilla to the office and given a pen gift for her honesty.

The value of honesty in the children's oriented orientation invites children not to lie, both in actions, words, and mandates. The value of honesty for children plays a role in making children have integrity, namely the unity of intentions, words, and actions. The value of honesty will understand the child in the importance of the existence of other people to be treated honestly, and honestly makes children have to accept the reality faced and dare to admit mistakes if they do. Moreover, by understanding child development, childhood is a time when children start experimenting to be dishonest for their own pleasure. This happens because the child has not comprehensively understood the good and bad deeds of an act, especially honesty. Children still think selfishly, namely pleasure in their actions. Therefore, honest values are an



important part of educating children to have an attitude of integrity towards intentions, words, and actions. The child must say and act according to reality and his heart, and dare to admit the mistakes he made.

*Third*, the value of compliance related to the nature of the child to obey words, advice, and commands of people who have attachment relationships. In children's stories, the value of compliance confirms the harmonious relationship between children and parents or teachers. With this value of obedience, the child is conditioned to obey and carry out all the advice and orders of the parent or teacher. The child will obey the teacher and parents for all their advice and instructions. The measure of the value of compliance is to affirm the words of parents and teachers, and to implement them if the wishes of parents and teachers are in the form of orders. Obedient children are children who always carry out everything that parents and teachers say to children.

#### Children's Story "Sate Party"

Adit obeys Mother's advice not to play, and wants to help Mother cook. It turned out that Mom cooked satay, and without Adit's knowledge, my mother invited Adit's friends to a satay party. Adit is happy to be able to party satay with his friends.

This Obedience value will teach children to respect their parents and teachers as individuals who always educate children well. This compliance value makes children good, obedient, and respectful to parents and teachers because all their advice and orders are perceived as an obligation that must be obeyed. Children will become individuals who believe that everything parents and teachers advise and instruct their children are all for the good of the child. The child must obey the instructions and advice of parents and teachers because of his advice and commands for the good of the child. Therefore, an obedient child will get a pleasant gift or be called a good child, while a non-compliant child can be punished for not being obedient to parents and teachers.

*Fourth*, the value of being responsible is related to the child's awareness to acknowledge and accept the consequences of the attitudes and tasks that they receive. In children's stories, this responsibility derives from the consequences of the actions that have been taken, and carries out the task of its role. Responsibility for children is still personal, even if social is still limited

to the social life of family, school, or friendship.

Children's Story "Pencil of Mrs. Tifah"

Mrs. Toriq sold Mrs. Tifah's pencil, her teacher, which she had assigned to Toriq to share with her friends. Toriq's responsibility made Toriq work hard to collect money to replace it. After working hard for days Toriq succeeded, and returned it. For Toriq's responsibility, Mrs. Tifah presented the pencil to Toriq.

In children's stories, the attitude of responsibility places the position of the child as an individual who lives socially, so that responsibility is demanded by others, for example, friends, parents, and teachers on the social role of children. The attitude of responsibility by the child is always based on the reasons underlying the attitude. This reason depends on the child's moral reasoning in placing responsibility as an important attitude for the child.

*Fifth*, the value of friendship in children's stories is related to values that can tighten children's friendships. Friends for children are close friends who are always together in play and school. Friendship between children occurs in the lives of children, for example, in games and schools.

Children's Story "Misunderstanding" (*Bobo*, 03-15-2012)

Boys play with girls. They played in reply to the song "Abang Tukang Bakso" which made a misunderstanding. Finally, they ate the meatballs together. They make good friendships.

In children's stories, friendship has an important role, which is to make friends to always be together through the days. Friendship in children's lives is filled with activities to play together, work together, help each other, have fun, and so on. This child's friendship is bound by the awareness of mutual need among children, giving rise to child dependency. This dependence makes children's friendship closely intertwined because it is based on feelings and attitudes to need each other.

*Sixth*, the value of courage means the attitude of children who want to deal with problems. In children's stories, problems in the child's life or real problems do not have to be overcome by the child, but the child decides to overcome them. This value of courage teaches children to dare to take risks in acting in the interests of the people. This value of courage teaches children to be heroes, because they dare to take risks that are harmful to themselves for the benefit of others.

### Children's Story "Leaking Tire Case"

Fit and his friends are suspicious to Mr. Gito. He is an unfair tire patch. He is always harming people who patch tires for cheating often. Fit and his friend investigate. After being convinced of the crime of Mr. Gito, Fit and his friend reported Mr. Gito to the chief of RW. Fit and his friends are happy, people are also happy with Fit and his friends.

In children's stories, the value of courage is a value that makes children are dare to do their activities in adults, for example, arresting drug dealers, investigating, and reporting crime. Children are not obliged to take such an action because only adults can take action. If the child does it, then that is the sign of the child doing courage. Brave action is a special action which, if not done by the child, it is okay, and if it is done by a child, the child must get a reward for a pleasant reward or recognition as a good child.

*Seventh*, the value of discipline means the child's obedience to the rules that are made and agreed upon together. The rules relate to the responsibilities, duties, and activities that must be carried out by the child according to what is determined. In children's stories, the value of discipline is related to values that teach children to obey the rules. The form of the rules can be mutually agreed rules or prescribed rules regarding time. In the form of time, discipline means compliance to do all activities and activities based on a predetermined time.

### Children's Story "Humans Alarm" (*Bobo*, 16-02-2012)

Fikri doesn't like the alarm in his sister's room which always sounds. Fikri protested, and the alarm was turned off. The morning that happened to Fikri was woke up late, and immediately went to school, but apparently it was a holiday. Fikri is embarrassed and realizes the importance of an alarm to live practicing time discipline.

Discipline values are related to discipline in complying with rules and time. Children's stories perceive that discipline is difficult to be practiced by children voluntarily with an orientation as a good child. This is based on the psychological development of children who tend to be selfish and obey their will. The child prefers to obey his instincts, so that the rules that must be done in a disciplined manner are not done.

*Eighth*, the value of children's love is related to the feelings of children's love for others. The value of love teaches children to love something intensely,

and the intensity of this feeling of love is manifested in the form of activities that are beneficial to give goodness to something they love. This affection makes children do good and pleasant things. Affection will make children behave altruist, namely the attitude to always attach importance to something they love. Children will do everything they can for something they love. In the world of children, something that is loved by children is aimed at the closest people, namely parents, teachers, and friends.

Children's Story "Grandmother's Green Sarong" (Bobo, 03-15-2012)

Grandma lost her green sarong. Zara, who is close to his grandmother, helped him. Grandma also talked about the history of green sarongs. Zara knew that her grandmother loved Mother Zara who had died, and Zara was even more love to her grandmother.

In children's stories, the value of affection is conveyed with a story model that: (1) from the beginning has shown affection to other characters; and (2) have not shown compassion, but because of the advice and circumstances that become the momentum of the child becomes affectionate. This love is manifested by the child by doing good or wanting to do good. This good deed done by this child is intended for parents, siblings, teachers, friends, and other people who in the child's perspective must get love.

*Ninth*, the value of sharing in children's stories is related to the child's attitude of giving something that is owned to others. Something in the form of property, energy, knowledge, and others that have benefits and are needed by others. Child sharing is based on the circumstances of other people who are in need. The attitude of sharing children is based on a feeling of wanting to share. This sharing value will teach children to dare to give something to others who need it. This is something that is really needed by others.

Children's Story "Rice Wrap on Birthday"

Adin thwarted her birthday party at a fancy restaurant and after seeing beggars. Adin then held a birthday party by sharing packaged rice with beggars. I'm happy. Adin's parents are also happy.

In children's stories, children share for adults and children. The attitude of sharing by children is a special category because of the understanding of many people. So far, it is adults who must share and help children. Therefore, if the child is feeling sorry for trying to help and share with adults, this shows the child's special attitude. Children in the development of their ego are able

to empathize and react to the suffering of others. This children's story is very good for children because children are educated to understand adults, and dare to share for adults. Children are educated to actively understand others, even if they are adults. From this basis the value of sharing is conveyed by relativistic moral reasoning of instruments and good child orientation.

*Tenth*, the value of creativity related to the child's ability to create something unique in accordance with the child's world. In children's stories, the form of children's creativity is in the form of creating something in the form of objects. Objects in the form of unique objects created from something ordinary and unused. The result is a craft that contains elements of art that are fun and provide benefits for children. In children's stories, the value of creativity is conveyed through the creative main character of the child, namely the child who has succeeded in creating something that is memorable, unique, and provides benefits for children from ordinary objects.

Children's Story "Picture of Anto" (*Bobo*, 04-19-2012)

Anto is a child who is creative in drawing. As a result of his creativity, Anto also drew a wall in his room. Anto's father was happy with the picture of Anto. Anto also bought paint that can be used to erase Anto's image on the wall of the room for new drawings. Anto is very happy.

The value of creativity in children's stories is all conveyed with the attitude of children who are creative because they want to get pleasant rewards. The results of creativity created by children make children get pleasant rewards. These rewards are accepted as a result of children's creativity, both rewards for their creativity or rewards as a form of parental appreciation for children's creativity.

The moral values above show an expectation that the children's story in *Bobo Magazine* and *Kompas Daily* hopes Indonesian children who read children's stories will have attitudes and actions that are in line with the moral values conveyed in the story. And the ten moral values above are collective ideality of children's stories, which play an important role in constructing the character and personality of Indonesian children in accordance with the basis of moral values conveyed in children's stories.

## E. MORAL VALUE IN ISLAMIC ARCHIPELAGO CONTEXT IN CHILDREN'S STORIES

After knowing and understanding the moral values of children's stories, then, the question is how does the moral value of children's stories mean in the context of Islamic Archipelago?. Here, the value as a universal aspect of children's humanity is in harmony with the universal value of Islam, which positions moral values are having three important substances, namely moral values in the child's relationship with God, the moral value of the child's relationship with other children, and moral values in the child's relationship with the environment. And moral values in children's stories are formed because of these three things, so that the moral value in children's stories is a dimension in the context of Islam.

Only the problem then is in the aspect of Archipelago. As explained above, Islam Archipelago is guided by one important thing: harmony, namely the harmony between the universal moral values of Islam and the Indonesian repertoire. Harmonization manifested in the form of harmony in the context of Indonesia's human personality and the context of Indonesia's cultural environment. Of these two things, the discussion this time rests on the mapping, positioning, and finding the context of the Islamic Archipelago in children's stories derived from the position of children's Islamic moral values in the context of the archipelago children and the cultural environment of the archipelago.

In the context of the archipelago, universal moral values of Islam in children's stories manifest in the relationship between child figure and other children in children's stories. Through relations that are realized in this intensive interaction and communication, the universal values of Islam are formed and can be positioned to the Archipelago. The results of research related to Islamic moral values in the context of the archipelago are as follows.

*First*, hard work values in the context of Islam are direct orders from Allah SWT that every human being is obliged to work hard in changing himself and his people. Work according to your circumstances, actually Allah SWT will work (also), then, you will know later. (QS. Az-Zumar: 39). From here, hard work has a position as a truly effort to be a superior human being, namely an individual who can realize his dreams and good desires.

In the context of the relations between the fields, the value of hard work

is carried out by children who have an awareness in realizing dreams, namely the dreams of children who are related to achieving, being good, smart, and winning competitions. To realize this, children build good relationships with other children, and even invite them to work together hard to realize that dream. Here is the attitude of the collectivity of children in working hard to realize their dreams. From here, the value of equality in human relations is a characteristic of Indonesian children's stories.

From the aspect of culture, the value of hard work that is realized with this collective effort raises a culture of mutual cooperation, which is an archipelago culture that emphasizes the attitude to help each other and work together in overcoming problems. The attitude of cooperation carried out with a culture of mutual cooperation is a characteristic of Archipelago culture. Because, this will definitely be different from the hard work in the meaning of the West which is more concerned with individual interests, so that hard work is only meaningful to be done by himself.

*Second*, the universal value of Islam that is related to honesty is the value of the child's loyalty to the true words, deeds, and reality. Allah SWT commands those who believe in Allah, always fear Allah SWT and say the right words (Q.S Al-Ahzab: 70). Honesty is an important value in Islam which is commanded after fearing Allah SWT. No wonder in children's stories are much raised the universal values of honesty.

In the context of relationships with children and adults, which is in accordance with our national characteristics, is related to honest attitude, that is an attitude possessed by Eastern culture to uphold the culture of harmony between what is thought, what is felt, what is spoken, and what is done based on the principle truth. Children's stories uphold to the problem of losing desire and obsession with something with honesty values. Goals are not the main ones, but the process of obtaining goals based on the principle of honesty that must be upheld.

This attitude, which is called in the archipelago's cultural repertoire of high integrity, is the unity of mind, feeling, words, and action is a unified whole. The culture of integrity has always been upheld by our ancestors. People who do not have integrity do not get a good position in people's lives. For this reason, children's stories re-raise the value of honesty in the context of the archipelago culture called integrity.

*Third*, the value of compliance related to the nature of the child to obey words, advice, and commands of people who have attachment relationships. In the context of Islam, basic obedience is addressed to Allah SWT. So Allah SWT also said that whoever obeys Allah and His Messenger and is afraid of Allah and fear Him, then they are the ones who get victory (Surah An-Nuur: 52). Compliance with those who have authority, including children who are obedient to parents and teachers will make children get a winning in the form of kindness.

In the context of humanity in the archipelago, this attitude of obedience is the teaching of ancestors, who have always emphasized the attitude to obey those who have authority. In the context of children's stories, absolute compliance occurs with children with their teachers and parents. Compliance is an attitude that must be high. If it is not obedient it will be called "disobedience". This compliance is then perceived to be the key to getting the kindness and the loftiness of the lives of children as children and students. From here, the Archipelago culture perceives compliance as an important substance in the child's relationship with parents in the family or child sphere with the teacher in the context of school life. Compliance also becomes the first basis for identifying good and bad children. Good children are children whose first basic criteria are obedience. The non-compliant will usually be marginalized in any scope.

*Fourth*, the value of being responsible is related to the child's awareness to acknowledge and accept the consequences of the attitudes and tasks that they receive. In the Islamic repertoire, our primary responsibility as a human being is explained by Allah's Almighty Firm that commands your family to establish prayers and be patient in doing it. We don't ask for sustenance for you, we're the ones who give you money. and the (good) result is for the righteous (QS. Thaha: 132) which affirms the family's responsibility in carrying out its main duties. This shows that the responsibility of Java is related to the execution of duties and obligations as well as possible.

In the context of humanity and culture, Archipelago is related to the mandate as an attitude of responsibility in carrying out tasks in its role. Trust is an archipelago culture that is highly upheld, where in the struggle of the royal community first, the mandate became the basis of a life system arrangement. One of them, in the scope of education, children in the context



of the relations and culture of the archipelago are conditioned in a high mandate, which always upholds the duties and obligations in a particular social position.

*Fifth*, the value of friendship with attitudes in tightening friendship, Islam highly upholds this value. Rasullulah SAW said that in fact the parable of good friends and bad friends is like a perfume carrier and a blacksmith. The perfume carrier will splash the perfume or you buy from it or you will only smell the fragrant aroma. Whereas the fire blower might burn your clothes or you would smell from them a bad smell. This confirms the obligation for us and the children to always maintain goodness in friendship.

In the context of humanity and Islamic culture of the archipelago, friendship is a representation of our collective attitude. An attitude that realizes that as humans we must always be together. One form of togetherness is through friendship and friendship that must be oriented towards good actions. Through good collective relations, our nation is also known as a nation that is always united in togetherness. For this reason, since children, this value must be instilled and upheld so that later children will become a generation of people who are always harmonious and united in the life of nation and land.

*Sixth*, the value of courage is the attitude of children who want to deal with and overcome problems. This courageous attitude is affirmed in Islam, Allah SWT says that you must not be weak, nor should you be saddened, even though you are the highest (rank), if you are believers (QS Ali Imran: 139 ) This shows that in goodness and truth we must be brave. The value of courage must also be instilled since children, so that in the future, children will become a brave generation in upholding the truth.

In the context of the humanity and culture of the archipelago, the value of this courage is deeply rooted in the hearts of our ancestors. From various written histories we know that our nation is a brave nation. Various trials that want to separate our nation from colonialism can be overcome because of the courage of our ancestors, heroes, and the people of Indonesia. For this reason, the value of courage is one of the important values instilled in children through children's stories. The writer as an Indonesian society realizes the importance of this value, so that in the story the child raises many of these courageous values and it will be transformed and internalized in the lives of children.

*Seventh*, the value of discipline is a value that regulates children's

obedience and obedience to the rules that are made and agreed upon together. The rules relate to the responsibilities, duties, and activities that must be carried out by the child according to what is determined. One form of discipline affirmed in Islam is time discipline. Allah SWT says that each person acts according to their respective circumstances. So your Lord knows more who is in the right way (Qs. Al-Isrâ' [17]: 84). This emphasizes the importance of using time as well as possible or discipline with time. Because discipline is so important, then this value becomes important to instill in children through children's stories.

In the terminology of Islam Archipelago from the aspects of humanity and culture, our ancestors could unite the archipelago, and at that time the archipelago became advanced and developed in civilization because of its strong discipline. Discipline in various fields makes the Archipelago civilization great and victorious. To realize this again, which is to realize an advanced Indonesian society, it is necessary to reinvent disciplinary values for our children. Discipline that regulates all the behavior of our children everyday life, which will have a progressive impact on various things. Through this discipline all things can be done well, and all the problems faced can be overcome properly. For this reason, the value of discipline is one of our values in the context of Islam.

*Eighth*, the value of affection in the context of these children is related to the child's love for other children. A love that causes children to make sacrifices for loved ones. This concept of affection is also the foundation of Islamic teachings where Allah represents himself as the Essence of the Most Merciful. In the name of Allah, the Most Gracious, the Most Merciful (Q.S. Al-Fatihah: 1). Merciful will give love in a special favored form to humans who love Him.

In the context of Archipelago children, the value of compassion is expressed through the attitude of children who love the people around them, for example, friends, fathers, grandparents, and so on. People who love children, so that children do reciprocal relationships by loving those people. This affectionate attitude is then expressed by willingness to sacrifice something or do an action that is important and valuable for the loved one. This attitude of affection shows us to be archipelago identity, which is love which is more expressed with empathy to help and give happiness to the people

who are loved.

From here, the context of Archipelago's value culture is formed, namely altruistic attitudes, a typical attitude of the archipelago people who are not selfish and individual, where compassion is expressed through empathy and courage to sacrifice for loved ones, even if that sacrifice will harm themselves. This attitude is the repertoire of our ancestors as individuals who uphold the culture more concerned with others, loved ones, rather than self-interest.

*Ninth*, the value of sharing is the value of the attitude of sacrifice in providing something important for others who need it. The value of this sharing in the Islamic concept is called almsgiving. Allah SWT says that truly those who give charity (sharing) both men and women and lend to God a good loan, will surely be multiplied (rewards) to them; and for them a lot of reward (Surah Al Hadid: 18). Alms or sharing are obligations that must be carried out by humans, not least since children have been educated to want to share something that is valuable to others.

In terms of humanity and archipelago culture, this sharing is carried out because of the emergence of an attitude of empathy, namely the ability to feel pain and misery experienced by others, so that the attitude arises to help the distress and suffering of others through self-sacrifice, in the form of giving something to that person. In Eastern culture, sharing is a must that shows a person's social sensitivity. Sensitivity formed due to direct orders from Allah SWT and because of the cultural context of the Eastern community. A harmonious community in a high bond of empathy believes that sharing is a natural activity that occurs every day.

*Tenth*, the value of creativity is a value related to the child's ability to create something unique in accordance with the child's world. In Islamic terminology, the value of creativity is a conscious human effort in understanding the universe and science, which through this human understanding then able to create something useful. Allah SWT says that actually in the creation of the heavens and the earth, and the alternation of night and day there are signs for people who are intelligent (thinking) (Surat al-Imron: 19). It is through these minds that children are then able to create creative work in an activity.

In the context of humanity and the culture of the archipelago, we have long been known as a creative nation. A nation with its abundance of natural

resources, for a moment our ancestors are able to create creative works that are global, starting in the fields of food, agriculture, art, clothing, technology, and so on. Everything is formed because of the ability to think well and the reality of abundant natural resources. For this reason, the value of this creativity then needs to be taught to children as the next generation of this nation, who in the future must be creative as well. People who have broad knowledge and able to think of all the results of this abundant universe, and used it becomes creative work.

Based on the results of the analysis and findings above, it can be identified that the moral values of children's stories in the context of the Islamic archipelago are related to three important aspects, namely (1) the relationship of children's moral values to children's stories in an Islamic context based on Al- Qur'an and Al-Hadits and (2) the context of children's moral values in children in the context of Archipelago humanity and Archipelago culture. For these two things, it can be identified that all moral values in children's stories have a context base in accordance with the basic teachings of the Qur'an and Al-Hadits, as well as in the context of humanity and Archipelago culture, every value presents history, philosophy, humanity, and the culture of the archipelago that must be maintained by the current generation of children, who will lead our nation in the future.

## F. CONCLUSION

Based on the results of the analysis of the research conducted, it can be identified two important findings in this study: first, aspects of moral values in children's stories in *Bobo* Magazine and *Kompas* Daily, dominated by ten important moral values for children, namely the value of hard work, honesty, obedience, responsibility, friendship, courage, discipline, love, sharing, and creativity, all of which are related to the moral formation of children. These values are conveyed in narrative stories that can be identified through the actions of figures in relation to other characters, the environment, and the character itself. These ten values reflect the context of the social problems of children faced at this time.

Second, the moral values of children's stories in the context of Islamic archipelago in *Bobo* and *Kompas* Magazines, have two important substances: (1) children's moral values in children's stories in the context of Islam are values that have strong context and basis as taught in the Qur'an and Al-Hadits

and (2) children's moral values refer to two important contexts: the humanity of the archipelago and the culture of the archipelago. This shows that in the context of humanity in the archipelago, children's moral values in children's stories represent the basic needs of Indonesian children in realizing themselves as the generation desired by the spirit of nationality. On the other hand, children's moral values in children's stories affirm the cultural ideal of the archipelago that was adopted, and in children's stories are being reproduced to be internalized in today's generation of children.

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