

ANALYSIS OF THE VALUE OF CHARACTER EDUCATION IN The Fable of the Mouse Deer and His Best Friend

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Abstract

This research aims to 1) know the values of the characters in the Fable of the Mouse Deer and his best friends. 2) find out the relevance of the character values in the fable book mousedeer and his best friend with the character values applied in elementary school. The research was conducted using the literature study method or literature of secondary data sources collected through textbooks, e-books, scientific journals, and educational journals. Stages of data validity test consisted of collecting data or secondary sources, source criticism carried out by validators, interpretation or analysis of data, and historiography or writing of research results, then conclusions were drawn based on data analysis and research results. The results showed that 1) the fable text in the Fable book entitled mousedeer and his close friends contained character values namely the values of independent, creative, tolerance, friendly, environmental care, social care, hard work, peace-loving, democratic, religious. 2) the character values were in accordance with the 2013 curriculum include core competencies -1 (Ki-1) religious attitudes, core competencies -2 (Ki-2) social attitudes. The character values in children's story books of Fable entitled Mousedeer and his Best Friends were relevant to the regulation of the President of the Republic of Indonesia Number 87 of 2017. The character education values were formulated into 18, i.e.: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, spirit of nationalism, love for the homeland, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, care about social, and responsibility.

Keywords: children's stories, elementary school, fables, the value of character education

INTRODUCTION

Children are assets and investments for the nation and state. What will be reaped tomorrow is the result of what is cultivated today. To get quality and abundant results in the future, from now on it is necessary to plant superior seeds with quality fertilizers. For this reason, directing all energy and efforts so that the results are as expected is the goal so that children become a superior generation through good characters.

In the world of education, there is an environmental influence on individuals to produce permanent changes through habits of behavior, attitudes, and thoughts. According to the Law of the Republic of Indonesia, Number 20 of 2003 concerning

the National Education System explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential so that they have religious and spiritual strength, self-control, personality, intelligence, morals. noble character, as well as the skills needed by himself, society, nation, and state.

Character education is an effort in educating children to be able to make wise decisions and practice them in everyday life so that they can make a positive contribution to their environment. In this case explained Thomas Lickona (2014: 269) said that character education is a habit that is continuously carried out that

emphasizes good character, love, and implementation or example of good character.

But the problem is, currently the low character values are being discussed by many people. According to ministerial circular No. 4 of 2020, various cases have emerged, especially during the COVID-19 pandemic, learning is only done through distance. According to Lickona (2015), 10 cases are signs of the destruction of a country such as violence, theft, cheating, disrespect for authority figures, cruelty, bigotry, use of bad language, sexual harassment, increasing selfishness, and self-destructive behavior. This is marked by the many cases of crime, immorality, and violence that occur in the world of education. In the news reported by *Tribunnews.com*, Sukabumi stated that there had been a fight with a fellow friend who was still in grade 2 at SDN Longkewang, Hegarmanah Village, Cicantayan District, Sukabumi. Which resulted in one of them dying and entering the Sukabumi policy process. The incident occurred on Tuesday morning (8/8/2017).

Another news report by Davit Setyawan in *kpai.go.id* revealed that in the period from 2011 to 2017 there were 9,266 cases involving children in conflict with the law. KPAI revealed that to reduce cases like this, a role in the family sphere is needed first. And the role of parents must support and direct what the child does without the need for justification for the child. Azyumardi Arda argues that realizing character education it cannot be done without inculcating values. By prioritizing civilized values following the character of the nation as proclaimed in Government Regulation no. One way that can be used to instill moral values in students so that they are easy to accept and understand is through learning children's literature. Children's literature can be used as an alternative to inculcating the moral values of character education in students because it discusses special events and events that occur in children's lives. The events that occur in

children's lives instill the value of character education capital to students, one of which is a fairy tale children's story book of the fable type.

Fairy tales are children's literature that children are interested in. In addition to the form of imaginative stories, fairy tales also have the characteristics of entertaining and educating children. There is one type of children's literature that is in great demand by children and its occurrence is often following events in life, namely fables. Fable fairy tales are often called moral stories because the average story contains many messages related to morals. Fable fairy tales can be used as an alternative to instill character and moral values in children. In addition to containing moral values, the stories presented can trigger imagination in children. This is because fables are not stories that happen even beyond human reason. So when you read a fable,

The fairy tale book, *Fable of the Mouse Deer and his best friend*, was chosen because it contains various interesting stories about animal characters made as if they were acting like humans. Elementary school students will feel the moral message and character values played by animal figures who are cast and the various kinds of events experienced by these characters. The story of a harmonious life if the kindness of others is also returned with kindness, don't complain. Because complaining will make us even more burdened with the problems we face, Live life cheerfully and happily, prohibits being greedy so as not to be harmed, ingenuity can be obtained by studying diligently, don't be willing to win yourself because it will only harm yourself. Apart from reading,

The fairy tale contains values, especially moral values so that students gain knowledge about the values of good and bad attitudes and morals. Stories played by animal characters are packaged using a children's style so that it triggers students to create a world of their imagination. The use

of light and simple language makes it easier for readers to understand and take the essence of the story. This is following Piaget's learning theory about the cognitive structure of elementary school students who are still in the concrete operation stage, at this stage children have understood the concept of eternity, the ability to classify, and can see an object from a different perspective. Although some fables are not equipped with illustrations, at least some of the fables in this student book are equipped with pictures. The character values contained in the fable also help students to get used to good behavior starting from their childhood, because habituation of character values is much more difficult to do when they are adults. Such as the value of honesty, the value of discipline, the value of independence, and the value of responsibility and cooperation will not exist in students if students are not accustomed to doing it from childhood.

Based on the low character values that result in various cases involving children in conflict with the law, The author feels it is necessary to research the value of character education, which is studied in the fairy tale book *Fable of the Mouse Deer & His Best Friends*. Character education and fable fairy tales influence each other for character education for students, for that the author wants to do more in-depth research on the value of character education in the fairy tale book *Fable Kancil & his best friend*, where the fable contains character values that are entertaining and educational. The author is interested in conducting a library study entitled analysis of the Value of Character Education in the Fairy Tale of the Mouse Deer and His Best Friends.

METHOD

The research was conducted using a literature study research method. The literature study method is a series of activities related to the methods of collecting library data, reading and taking notes, and processing research (Zed, 2008: 3). The literature research method is used by the author in the process of compiling

the results of the analysis of the value of character education in the fairy tale book, *Fabel Kancil & His Best Friends* and several other supporting fable books. The literature method is used as a guide when carrying out development. The following procedures are carried out when compiling the results of the analysis:

1. Gathering Resources

Source collection was carried out intending to find data sources. The source of the data obtained in the form of secondary data according to Sugiono (2012:141) defines secondary data as a source of data obtained by reading, studying, and understanding through media sourced from literature, books, and documents. Sources of data and references used in the research are fairy tale textbooks and thematic books. In the process of collecting data using the method of documentation. Documents in research are carried out as data sources that are used to test, interpret, and even predict. The document used in this study is the text of the fable contained in the book *Fable of the Mouse Deer and his best friend*, Documentation studies were carried out to obtain data in the fairy tale book *Fable of the Mouse Deer & His Best Friend*. In this study, the sources collected are documented materials in the form of books, articles, journals, and manuscripts. The main source is the *Fable of Kancil & His Best Friends*.

2. Source critique

After all the data in various categories have been collected, the next step is to verify or critique the source which aims to obtain the validity of the source

3. Interpretation

Interpretation is often also referred to as data analysis, Kuntowijoyo (1995) there are two methods used in interpretation, namely: analysis which means to describe, and synthesis which means to unite.

4. Historiography

Historiography is a way of writing, presenting, or reporting the results of research that has been carried out from beginning to end. There are four steps of

library research (Zed, 2008), namely: (1) preparing equipment. Equipment in library research in the form of pencils or pens and paper notes (2) compiling a working bibliography, a working bibliography is a record of the main source materials that will be used for research purposes. (3) managing the time, in terms of managing this time, depending on the person who uses the available time, it can be planned for how many hours a day, a month, it's up to the person concerned to use his time. (4) Reading and making research notes, meaning that what is needed in the research can be recorded,

RESULTS AND DISCUSSION

1. Character Analysis in the Book of Fables & His Best Friends

a. Independent Character Value

The value of independent characters is found in the fabled story entitled: The Ingenuity of the Mouse Deer, The Lazy Man's Wage, The Arrogant Horse, Toothache Rabbit, The Sparrow Book Collection, I Have Dare to Swim, and The Horse Doesn't Want to Take a Bath with supporting books of thematic types. New Rooster, a supporting book for the Story of the Ant and the Pigeon, the Horse and the Donkey Loaded with Burden, and a supporting thematic book entitled the story of Kiki and Kiku. The independent character is depicted in the fable entitled Kancil's Ingenuity "I finally found water" The sentence mentions the mouse deer having trouble finding water, but after finding water in a can, the mouse deer has difficulty opening the can. But not a deer if you don't find a solution. The value of independent characters can be proven in the story of the New Rooster in the sentence:

"The hen rushed out," they began to scavenge for food.

The sentence above explains that the hen ran out to find food. The behavior carried out by the hen here is following the value of independent character and is following the indicators where the sentence describes attitudes and behaviors that are not easy to depend on others.

b. Creative Character Value

The value of creating characters is found in the story of the Fable of the Mouse Deer and his best friend, entitled Bad Mouth of the King of the Forest. The behavior of the deer toward the king of the jungle is very appropriate to avoid the anger of the king of the jungle and get the favor of the king of the jungle. These character traits invite students to think and do creative things.

The value of creative character is found in the Fable of the Bad breath of the King of the Jungle "Sorry, King, I have a cold today so I can't smell anything" The behavior of the deer to the king of the jungle is very appropriate to avoid the anger of the king of the jungle and get the favor of the king of the jungle. These character traits invite students to think and do creative things.

c. Tolerance Character Value

The value of the character of tolerance is found in the main book entitled Fable of the Mouse Deer and His Best Friend, entitled: Death of the King of the Jungle, Stranger Animals in the Forest, Lonely Hedgehog, The Story of Elephants and Ants, Glittering Gold in the Lake, Arrogant Trees and I Hate Rain. A supporting book entitled The Fair Bear, Squirrel Child's Delinquency, The Frog said Malem, Good Budi Capturing Heart.

The value of the character of tolerance in the fairy tale entitled The Lonely Hedgehog includes social tolerance. The value of the tolerance character is found in the sentence:

"I'm sorry kurko, I can't come, I'm afraid the other friends will run away when I come because they will be afraid of being pricked by my thorns," said Landy sadly

"You don't worry mate, you don't go alone, there's me, you know? There's a lot of delicious food there," said Kurko reassuring Landy

The value of the character of tolerance teaches students to respect each other's differences in views, opinions, beliefs, and

behaviors that are different from their stance aimed at peace.

d. Value of Friendly/communicative Character

The value of friendly characters is found in the story of the Fable of Mouse Deer and His Best Friends, entitled: The Story of the Butterfly and the Mouse Deer, Reply to the Monkey, Mouse Deer, Herd of Elephants, and the King of the Moon Ruler of the Lake, Friendship of Mouse Deer and Lion companion book Crab Strategy, Adventure Dogs and Chickens, Lost By The Mouse Deer, Shrimp, and Toman Fish.

The value of friendly characters in the Fable of Friendship Deer and Lion in the sentence:

"I'm happy to help your deer, stay here during the dry season," the sentence tells of a deer who was injured because his house was on fire then the lion saved the deer and gave him a place to live, they also lived side by side as best friends.

The value of friendly character teaches students not to be greedy so as not to be harmed and to be good friends, easy to get along with, able to listen to what other people have to say and then respond in the right way. Friends should help each other, give each other, and love one another.

e. The Value of Caring for the Environment

The value of caring for the environment is found in the story of the Fable of Kancil and his best friend entitled: Praise of the Mouse Deer, The Story of the Rabbit and the Elephant, The Farm of Sincere Grandfather, the Lazy Rabbit, and the Rangkok Apple Orchard with supporting books on the Ostrich and Cassowary.

The value of caring for the environment is found in the sentence:

"Let's stay a little longer, let's pull it together," said Bocil commanding his friends to pull the fallen tree branch in the farm environment due to a rainstorm at night.

The story from the sincere grandfather's farm above teaches students to love the surrounding environment, and maintain,

supervise, develop, and control the environment.

f. Value of Social Caring Character

The value of social care characters on the nature of giving is found in the story of the Fable of Mouse Deer and his best friend, entitled: A Kind Aunt Fox, Greedy Dog, Sick Squirrel Grandmother, Rabbit Family with the supporting book Lost by the Smart.

The value of social care characters in the fairy tale entitled the rabbit family is found in the sentence:

"Well, because we have a lot of apples, later we will share them with our neighbors. They must be very happy."

The rabbit family tells of rabbits who are diligent in farming and abundant harvests. This family also likes to share with other forest residents.

The value of social care character in teaching students to grow a sense of compassion and empathy so that they always want to help others in need and are based on a sense of social awareness. Social care plays an important role in the formation of socially sensitive individuals with attitudes and actions who always want to help others.

g. Hard Work Character Value

The value of the character of hard work is found in the story of the Fable of the Mouse Deer and his best friend, entitled: The Mouse Deer Strategy, The Mouse Deer Eats The Tiger, The Little Mouse Deer Story. With books supporting the Lonely Hedgehog, Mouse Deer and Wolf, Mouse Deer Against the King of the Jungle, Mouse Deer Against Tiger, and supporting books Lost by the Clever, Cat, and Mouse, I've to Dare to Swim, The Adventures of the Mouse Deer.

The value of the character of hard work is found in the sentence:

"I was asked by my brother, the cat, to ask for plant seeds. Hopefully, the Rabbit merchant will grant my brother's wish."

Seeing the struggle of the Rat who was very heavy, wading through the vast ocean with only a dadap tree, the Rabbit merchant felt pity.

"What you mean, I already know. Mice, any seeds here are there. You want to bring as much as you can. But I feel sorry for you because you only use a wooden tree. I'm afraid you've carried a lot, it's heavy, you're even drowning."

The value of the character of hard work depicted by the rat teaches students to have an unyielding nature, have a very strong spirit and determination, dare to try, and do all good things in earnest until their wishes are achieved.

h. Peace Love Character Value

The value of the peace-loving character is found in the Fable of the Mouse Deer and his best friend, entitled: The Shot of the Bullet, the Cunning Wolf, the Elephant, and the Ant, the Rabbit and His Mother with supporting books Kutilang and Kenari.

The value of the peace-loving character is found in the sentence:

"I see, you are both harmed. This also happens accidentally. Wouldn't it be better if you made peace and forgot about this matter? Don't let your friendship be damaged because of events like this."

The value of the peace-loving character teaches students to realize the principles of truth that are mutual respect and love for each other, maintain attitudes, actions, and words that cause others to feel happy and safe in their presence, and not like to fight.

i. Value of Democratic Character

Democratic character traits are found in the story of the Deer and his best friend's Fable entitled: Crow wants to be a Swan, Fair, and Wise Bear, Arrogant Horse.

The value of democratic character is found in the sentence:

"what's a wrong hedgehog, why do you want to see me?" asked the bear politely

"I'm sorry to disturb my master, the bear king. Your majesty the bear king, I would like to suggest that your majesty send birds and convey that we will not submit to the elephant raku there, "said the hedgehog respectfully. The bear king agreed to the hedgehog's proposal, he ordered the bird to immediately order the bird to immediately

meet the elephant and bring a package containing the hedgehog's feathers.

The value of democratic character teaches students to have an open attitude in solving problems by asking for and accepting the opinions of others. In learning, it is usually applied to deliberation activities in the division of small groups in class, the freedom to express opinions, discuss, and respect the opinions of other students.

j. Value of Religious Character

The value of religious characters is found in the story of the Fable of Mouse Deer and His Best Friends, entitled: Metamorphosis of Caterpillars, Ants' Nests, Patience of Mouse Deer, Beautiful Feathers of Peacocks, Arrogant Squirrels with supporting books: Ants, Bees, and Ants, Mouse Deer who always remember God, Amazing Mosquitoes, Iron-Leged Kiwi.

The value of religious character is found in the sentence:

"O Allah, the Almighty, I ask for your help. Servant of thirst. Give your servant some water and grass." The deer prayed when he was weak and had trouble finding food.

"Thank God your servant's prayer was granted," said the deer, he didn't rush to drink and eat. However, after prostrating gratitude to Almighty God, it turned out that behind the deer there was a wolf and a kind of leopard. Then the deer asked for a prayer to his God

"O Allah, the best, the perfect God, the almighty God, I am helpless and helpless, I ask You to save me from the dangers of wolves and leopards that prey on me"

After being full, the deer ran away to save himself. Sambal does not forget to thank God the creator of nature.

"O Allah, the Most merciful, the wise, thank you for your love, thank you for being free from harm"

The value of the religious character described by the mouse deer teaches students to work hard and never give up while still remembering God to ask for help

and be grateful for the safety and love are given by God.

2. Analysis of the Relevance of Character Values in the Fable Book of Mouse Deer and His Best Friends with Character Values applied in Elementary School

a. Independent Character Value

Independent characters are found in the main book and the thirteenth supporting book. The development of independent characters through fairy tales, especially fables, is explained first by the concept of independence written by Toni Nasution (2018), self-reliance is called self by Brammer and Shostrom (1982) because independence is not separated from the word itself because the self is independence.

Statement (Ali 2006, p. 109) Independence can also be interpreted as "independence" which is defined as a condition of not depending on others in making decisions and having an attitude of confidence. In making decisions, students are allowed to know themselves well, especially when working on exam questions. So over time students can recognize their weaknesses and strengths. Independent learning is the main demand of students in learning so that students can complete assignments, believe in their abilities, and not depend on others.

According to Sumarmo (2010) that the characteristics contained in independent learning, are:

- 1) Individuals design their learning according to the needs or goals of the individual concerned
- 2) Individuals choose strategies and implement their learning plans
- 3) Individuals monitor their learning progress, evaluate their learning outcomes and compare them to certain standards. Independence is a condition of a person in which a person tries to stand alone in the sense of not depending on others in making decisions and being able to carry out life's duties with full responsibility.

The statement of learning independence is the main demand of students in learning. This is done so that students can complete assignments, believe in their abilities, and not depend on others. Supported by Mangun Budiyo and Imam Machali (2014), building independent character and togetherness begins with independent thinking, then acting independently. This independent attitude is the capital to build togetherness.

Based on the explanations regarding the value of independence above, the value of independent character is relevant to several values contained in Presidential Regulation No. 87 of 2017 namely the main value of being independent it is relevant to indicators of the character of working hard and independently. It can be seen that being independent is a behavior that does not depend on others, and can solve it by itself so the main value of this character is relevant if it is adjusted to working hard and being independent.

b. Creative Character Value

Creative characters are depicted in the story of the Fable of the Mouse Deer and his best friend, entitled Bad Mouth of the King of the Jungle. The behavior of the deer toward the king of the jungle is very appropriate to avoid the anger of the king of the jungle and get the favor of the king of the jungle.

According to Sahid Susanto (1999:3), creativity is defined as the use of imagination and ingenuity to achieve something or to get a unique solution to overcoming problems. These character traits invite students to think and do creative things. Creative intelligence is open, innovative, inventive, unlimited, courageous, spontaneous, fantastical, imaginative, unexpected, revolutionary, and free-spirited, while general intelligence has the characteristics of focus, discipline, logical, limited, unpretentious, realistic, practical, serious, stable. and conservative (Susiana, 2005: 13).

Based on the description of creativity and creative intelligence above, the

definition of creative ability by (Utami Munandar, 1995:9) says that creative ability is the ability to create ideas, recognize alternative possibilities, see unexpected combinations and have the courage to try something unusual. Creativity is one of the characteristics of the individual's personality as a whole person, where the individual can use his capacities and talents, realize his potential, and move towards an understanding of himself. The behavior of the deer toward the king of the jungle is very appropriate to avoid the anger of the king of the jungle and get the favor of the king of the jungle. The nature of the creative character conveyed to the mouse deer invites students to think and do creative things.

Another opinion says, according to Semiawan (1995) creative reading is reading that is accompanied by a complex creative thinking process because it involves three functions of creativity. Such as taste function, ratio function, and skill function. These three functions are interrelated to help encourage creative thinking when someone is doing reading activities.

Based on the explanation of critical thinking, creative and creative reading, Glaser (Kowiyah.2012:172) states:

- 1) An attitude of wanting to think deeply about problems and things that are within the reach of one's experience
- 2) Knowledge of examination methods and logical reasoning
- 3) A kind of skill to apply these methods. Critical thinking requires a great effort to examine each belief or assumptive knowledge based on the supporting evidence and the further conclusions that result from it.

Based on the explanation of creative character, critical thinking, and creative reading, the value of creative character is relevant to several values contained in Presidential Regulation No. 87 of 2017 namely indicators of creative sub characters. It can be seen that creativity is the ability to create something new or

something that is obtained by combining several things that already exist and making new ones.

c. Tolerance Character Value

In research the value of the character of tolerance is found in the main book of the Fable of the Mouse Deer and His Best Friend, entitled Death of the King of the Jungle, which is supported by a companion book entitled The Fair and Wise Bear, in a fable entitled The Wise Bear, it is simply narrated how leaders must be fair and firm in making decisions which form the character of tolerance and wisdom in elementary school students.

According to Widiyanto (2017), tolerance is mutual respect with the aim of peace. Meanwhile, according to Suharyanto (2013) tolerance is the nature of appreciating the stance, opinion, view, belief, habit, or behavior that is different from one's stance. Based on the definition of tolerance, it can be concluded that tolerance is an attitude of respect for differences and has the goal of peace.

According to Suharyanto (2013) tolerance is divided into two, namely:

1) Religious Tolerance

Tolerance is directly related to religion and belief. Appreciate every difference in worship. One example of religious tolerance in Indonesia is the Istiqlal mosque next to the cathedral church. If there are religious events such as Eid prayers or Christmas, mosques and churches help each other.

2) Social Tolerance

Tolerance is directly related to social life but does not deviate from Pancasila and the 1945 Constitution. The aims of social tolerance are: first, cultural tolerance, this form of tolerance is a different custom in each community group, so Bhineka Tunggal Ika is formed. Secondly, political tolerance, this tolerance is a form of different political choices and can become a social problem.

According to Soryani (2015) the teacher's efforts in instilling the value of tolerance, namely:

- 1) Students make habituation before doing learning activities in class, such as praying according to their respective religions and beliefs, shaking hands when meeting the teacher, and doing picket activities.
- 2) Providing exemplary tolerance to students
- 3) Give a warning if you find intolerant students.
- 4) Through conditioning activities through the installation of posters, slogans, and the formation of irregular groups with the aim that students can mingle with others
- 5) Invite students to think from the same point of view
- 6) Forming study groups in class, so students will learn to discuss to solve problems and students can respect the opinions of others when learning.

Based on the explanation of the character of tolerance above, it can be concluded that education on the character of tolerance through fables has the potential to strengthen attitudes of openness and respect for differences between people. For children, sitting quietly listening to explanations and advice is something that is not fun (Musfiroh in Mubarakah, 2015: 8) On the other hand, sitting for long listening to stories or fairy tales is an exciting activity. Giving advice and lessons through stories or fairy tales is an act or way that is wise and intelligent because educating and advising children through fairy tales can have a satisfying effect on the needs of children's imagination and fantasy. This tolerance character value is relevant to several values contained in Presidential Regulation No. 87 of 2017 namely religious and tolerant.

d. Friendly Character Value

Friendly characters are depicted in the main book of the fable of the Mouse Deer and his best friend, entitled *The Story of the Butterfly and the Mouse Deer*, and is

supported by a fable entitled *Friendship of the Mouse Deer and the Lion*. In the development of cultural education and national character (Balitbang, 2010:10) it is stated that friendly character is also called communicative character. According to (Sriyono, 2010: 3) friendly (communicative) characteristics are a person's attitude and actions by showing a sense of pleasure in getting along, talking, and working together with others to achieve goals and results as expected.

Character development through the main book and several other supporting books, according to the quote in the parent book series by the Ministry of Education and Culture (2018), states how to grow friendly characters in children, one of which is storytelling with the following conditions:

- 1) Determine the appropriate theme with friendly characters, for example, the story of animal friendship
- 2) Building the atmosphere
- 3) Telling fairy tales with attention to time, vocals, and facial expressions that attract children
- 4) Inviting children to draw conclusions about behavior that can be imitated and behavior that should not be imitated

In everyday life, we often encounter a situation that is not comfortable in interaction, ridicule, and lack of harmony is still often encountered. This attitude is not only found among adults but also at the elementary school level. Therefore, the cultivation of friendly characters becomes very important even from an early age. Building a friendly character is not immediately obtained if there is no habituation. At school, it can be pursued by making habituations with various meaningful activities.

Furthermore, Kail and Cavanaugh (2013:266) state that "Friendship is a voluntary relationship between two people involving mutual liking". Childhood is a time to play. Children also like to form groups and form friendships based on liking each other. Efforts to improve creative and

friendly characters begin with habituation carried out in schools by integrating them into the learning process. Therefore, learning tools are needed that can accommodate the application of these characters in learning, namely by storytelling.

The formation of friendly characters through fables for elementary school students aims to provide an understanding that there is nothing more enjoyable than living in harmony, far from misunderstandings, shaking hands, and establishing and gathering in intimacy with friends. In addition, the purpose of fables is for character building so that students have a friendly, pleasant, polite attitude in talking, getting along, and collaborating with others. The value of friendly character is relevant to the values contained in Presidential Regulation No. 87 of 2017 which is included in the realm of friendship.

e. The Value of Caring for the Environment

Caring for the environment also means repairing natural damage that has occurred or an attitude that seeks to prevent damage to the surrounding environment (Curriculum Center, 2010). The character who cares for the environment is found in the fairy tale book Grandpa Tulus's Farm which tells of farm animals who are given the responsibility to take care of their respective cage environment.

Loving the environment means preserving the function of the environment which includes policies for structuring, utilizing, developing, maintaining, recovering, monitoring, and controlling the environment. Yaumi (2014:111) suggests that environmental care is an exemplary attitude that aims to create harmony, harmony, and balance between humans and the environment, create environmental people who have attitudes and actions to protect and foster the environment, realize the use of natural resources. nature wisely and protected from environmental damage.

According to Yaumi (2014:111-112) students are expected to be actively

involved in environmental management, as follows:

- 1) Maintaining the preservation of environmental functions as well as preventing and tackling pollution and destruction
- 2) Provide true and accurate information regarding environmental management
- 3) Pioneering the importance of keeping the environment clean and improving ecosystems that are already polluted.
- 4) Providing ingenious solutions to develop a comfortable, clean, beautiful, and tidy environment
- 5) Maintain and inform the need to preserve the school, household, and community environment by simply using flora and fauna.

According to Daryanto and Darmiatun (2013: 148), indicators of environmental care for students in grades 4-6, namely:

- 1) Cleaning the toilet
- 2) Cleaning the trash
- 3) Clean up the school environment
- 4) Beautify classrooms and schools with plants
- 5) Participate in maintaining the garden at school
- 6) Participate in activities to keep the environment clean

Based on the explanation about caring for the environment above, it can be concluded that caring for the environment teaches students to get to know the environment and aims to increase environmental awareness. The application of environmental care must be applied in the context of efforts to maintain the environment. The application of environmental care will be better applied to children since elementary school because it trains students from an early age to care about the environment. It is easy to instill an attitude of caring for the environment in elementary schools because of the characteristics of elementary school-age children, one of which is that they were still easy to form positive personalities. This environmental care character value is relevant to the values contained in

Presidential Regulation No. 87 of 2017 which is included in the realm of caring for the environment.

f. Value of Social Caring Character

Actions that always want to give help to other people and communities in need are social care characteristics (Curriculum Center, 2010). Alma (2010: 201) reveals that social beings mean living alone but most of their lives are interdependent, which ultimately achieves a relative balance. Relative balance is created if humans have social concern for their fellow human beings.

In the value of social care character, one of which is generous nature fable story of the deer and his best friend entitled Aunt the kind fox, the greedy dog, the sick squirrel grandmother, the rabbit family with the supporting book lost to the wily.

The fable story is used as a method for forming the character of elementary school-aged children because the fairy tale has a generous nature that brings a sense of happiness and blessing so that it can be an example in the formation of a character for elementary school-aged children about the pleasures of being generous. Generosity in the complete Indonesian dictionary is kindness towards fellow human beings, and generosity (Qonita Alya, tt.: 152).

A statement by Fifi Nofiaturrehman (2017) says that the cultivation of generous character traits through alms, It is important for a child to know things related to moral education following the opinion of Muhammad Hamid (2012: 19) generous means to sincerely give, willing to sacrifice in the way of Allah is good with wealth even with his soul and body in the form of a helping hand to give alms, infaq, zakat, and so on. This is because living life requires a set of procedures and ethics, both with the individual concerned, the wider community, or other creatures, even with the Creator. With this, the process of instilling the character of generosity in students in which there are various educational methods carried out by schools

in instilling the character of generosity in students,

Cultivating a generous character through infaq related to procedures and ethics, both with the wider community. This statement is supported by Thomas Lickona (2012) who says that this generous attitude includes an attitude of love because it shows an attitude of empathy for others by sharing fortune with others.

Based on the understanding of social care above, social care is an attitude that grows from human interaction who has a sense of love and empathy so that they always want to help others in need and are based on a sense of social awareness. Social care plays an important role in forming socially sensitive individuals with attitudes and actions who always want to help others in need. The character of social care is also relevant to the attitude of social care which is one of the pillars of character values. The value of social care is relevant to the value contained in Presidential Regulation No. 87 of 2017 which is included in the realm of social care and responsibility.

g. Hard Work Character Value

The value of hard work is found in the main book and main books and supporting books to one, four, eight, nine, ten, eleven, and fifteen. The character of hard work is seen from where a child does the task given by the teacher, finishes something difficult with persistence/without despair, and completes the game he is playing. This is following what was stated by Tridhonanto and Beranda (2012:38) hard work, namely children must be trained to be able to work hard. Not only able to work hard, but also able to work smart, sincere, and thorough.

Furthermore, Yaumi (2011) hard work is a behavior that shows a serious effort in overcoming various barriers to learning and tasks, as well as completing tasks as well as possible. According to Gardner, Csikzentmihalyi, and Damon (2001), hard work is not only able to complete unfinished tasks and not also busy yourself in various activities that can attract attention but more than that.

Several things make up students' hard work. According to Kurniawan (2013), the aspects of hard work are as follows:

- 1) Dare to try
- 2) Have a strong spirit and determination
- 3) Never give up

Efforts that can be made by educators in instilling and developing the character of students' hard work (Kurniawan, 2013), namely:

- 1) Helping students to set realistic and achievable achievement targets
- 2) Encouraging or motivating students to want to keep trying and trying
- 3) Accept students as they are and need to respect each series of processes that students have gone through
- 4) Provide an understanding of the meaning of hard spell scores to students
- 5) Helping students solve the problems they are experiencing to prevent students from making the same mistakes
- 6) Provide opportunities for students to face challenges and try new things

Based on the explanation of hard work above, it can be concluded that hard work is a genuine effort in carrying out its duties as well as possible. In completing the lever as well as possible. In completing their tasks, they need to be accompanied by good and special work. If you complete the task with good and special, you will get even more optimal results. The value of hard work is relevant to the value contained in Presidential Regulation No. 87 of 2017 which is included in the realm of hard work and independence.

h. Peace Love Character Value

Peace-loving characters are depicted in the nineteenth main and supporting books. The results of the research are in the form of excerpts from articles that explain the development of peace-loving characters through fairy tales, especially fables. In Presidential Decree 87 of 2017, the value of peace-loving character is attitudes, words, and actions that cause other people to feel happy and safe in their presence.

According to Fitriyyah (2015), peace-loving is one of the characteristics to realize the principles of truth that respect each other and love each other. As one of the characters in the social realm, love of peace has indicators of achievement, namely love of peace is an attitude, word, and action that causes other people to feel happy and safe in their presence and does not like to fight.

Furthermore, Nurul Lily (2018), a peace-loving character is the character of someone happy with the absence of war or riots. A peace-loving character can be demonstrated by the existence of freedom for human rights, tolerance among human beings, and sharing.

Lickona's (1991) statement mentions the importance of paying attention to three elements in instilling moral values so that they happen, namely the elements of understanding, feelings, and moral actions. These three elements are interrelated. These three elements need to be considered so that the values we instill do not remain as knowledge, but become someone's actions.

Based on the explanation of the value of peace-loving above, it can be concluded that the characters in the fairy tale entitled Bees and Ants, Crab tactics and the arrogance of ants show the peace-loving character they have, namely by their attitude that is easy to forgive others, happy to help and likes to play with others. In the end, these attitudes lead to a sense of peace in the association. The value of love of peace is relevant to the values contained in Presidential Regulation No. 87 of 2017 which includes the realm of love of peace, love of the homeland, and social care.

i. Value of Democratic Character

Democratic character is described in the main book. The democratic attitude in the Fair and Wise Bear story, played by the bear as king, provides an opportunity for the hedgehog to provide a solution for the security of their territory which will be captured by a herd of elephants. This attitude is part of being open to solving problems by asking other people's opinions. Democracy is a way of thinking, behaving,

and acting that evaluates the rights and obligations of himself and others (Curriculum Center, 2010)

According to Kinayati (2006:739), the democratic character is a social domain that should be maintained and disseminated, one of which is through fairy tales in early childhood education institutions so that this democratic character is embedded from an early age.

Meanwhile, according to the Ministry of National Education, Law No. 20 of 2003 states that democracy is a way of thinking, acting, and playing a role that takes into account the rights and obligations of others and is said to be a brave attitude. A democratic attitude will produce a democratic atmosphere of life. In line with the content of character education values, the Government of the Republic of Indonesia reaffirms the significance of these values and formulates them in the mental revolution movement. A mental revolution is a movement to build a national character that changes the way of thinking to be better, independent, with character, and nationalist (Indriarti, 2017).

Furthermore, Harry Prasetya (2017) Democratic character education in student learning conducts deliberation activities for the division of small groups in class, freedom of expression, namely students are free to express opinions related to teaching materials during discussions, respect and respect opinions shown by paying attention when other students have opinions.

Based on the explanation of democratic values above, it can be concluded that the fable entitled *The Fair and Wise Bear* trains students to respect and evaluate the rights and obligations of everyone equally. This is an indicator of the achievement of a democratic character. Characters in fairy tales have tried to maintain a democratic attitude. This democratic value is relevant to the value contained in Presidential Regulation No. 87 of 2017 which is included in the democratic realm.

j. Value of Religious Character

The value of religious characters in the story of the deer who always remembers God shows that humans who have a high level of worship also affect their social world. The religious character is depicted as a deer who asks God for help to bring down rain and give a little grass because his body is thin due to hunger.

Presidential Regulation of the Republic of Indonesia Number 87 of 2017 values religion as a proper attitude and behavior in carrying out the teachings of the religion he adheres to, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.

Furthermore, Syamsul Kurniawan (2016:127-128) states that a person is called religious when he feels the need and tries to get closer to God (as his creator), and obediently carries out the teachings of his religion. Religious values can be taught to students in schools on the habit of religious behavior. Religious activities will bring students at school into the habit of religious behavior.

Based on Syamsul Kurniawan's statement (2016:127-128) that religious activities that bring students in schools to habituation of religious behavior (Kemendiknas 2010:25) mention indicators of the implementation of religious characters that are accustomed to students as follows:

- 1) Pray before and after doing work
- 2) Celebrating big days
- 3) Have facilities that are used for worship
- 4) Charity
- 5) Spread kindness
- 6) Protect your words and actions
- 7) Greet with greetings
- 8) Don't steal friends' belongings

The statement of the implementation of religious character is supported by Daryanto & Suryatri (2013:134) stating that the school's indicators of religious character are celebrating religious holidays, worshiping, and providing opportunities for all students to carry out worship. Religious class indicators are praying before and after

lessons and providing opportunities for worship. This religious character value is relevant to several values contained in Presidential Regulation No. 87 of 2017 namely religious and tolerant. Because it is related to the relationship of faith and accepting all that has been outlined by the Almighty.

CONCLUSION

Based on research conducted by researchers on the Analysis of Character Education Values in the Fable of the Mouse Deer and his best friends, it can be concluded as follows:

1. Sources of data and references used by researchers in the form of fairy tale textbooks, thematic books, and journal articles. The researcher found the results in the fairy tale book Fable Kancil and his best friend in the form of 10 character values namely the values of Independent, Creative, Tolerance, Friendly, Environmental Care, Social Care, Hard Work, Peace-loving, Democratic, and Religious character values.
2. The character values contained in children's story books of the type of Fable Kancil and his Best Friends are relevant to the Regulation of the Minister of Education and Culture Number 24 of 2016 concerning core competencies of lessons in the 2013 curriculum including:
 - a. Core competence-1 (K-1) for the core competence of religious attitudes
 - b. Core competence-2 (K-2) for the core competence of social attitudes

The character values contained in the children's storybook are of the type of Fable Kancil and his best friend, which amount to 10 character values, namely: values of independent, creative, tolerant, friendly, environmental care, social care, hard work, peace-loving, democratic, and religious character values relevant to the Presidential Regulation of the Republic of Indonesia Number 87 of 2017 the value of character education is formulated into 18 of them: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the

homeland, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, social care, and responsibility.

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