

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

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Abstract. The surge in juvenile delinquency cases proves that character education plays an important role in shaping an individual's personality. Character education values also contribute to an individual's understanding and creation of happiness. This research aims to (1) present the values of character education in the short story "Al-Saeed Hasan"; (2) describe the concept of happiness in the short story "Al-Saeed Hasan" by Kamil Kailani. The method used in this research was descriptive qualitative. The primary data source in this research was a short story titled "Al-Saeed Hasan" by Kamil Kailani. Meanwhile, the secondary data sources were references from articles, journals, and other relevant literature to the discussion in this research. The data collection technique used the read-and-note method. Furthermore, the data were analyzed using the analysis model from Milles and Huberman by conducting data reduction, data presentation, and concluding. This research found (1) 21 instances of character education values, with 6 religious values, 2 honesty, 2 curiosity, 2 friendliness/communicativeness, 3 love of peace, and 6 responsibility. (2) The concept of happiness was found in 5 instances, with 2 involving knowledge of God and nature, and 3 involving moral actions and affection. Based on the research results above, it can be concluded that children's literature is not only used for entertainment but also as an educational tool, such as instilling the values of character education and the concept of happiness for children. Moreover, children's literature can also influence character formation and psychological development in children.

Keywords: *The Value Of Character Education, The Concept Of Happiness, Children's Literature*

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INTRODUCTION

The surge in juvenile delinquency cases related to moral degradation indicates a shift in ethical values in life. This phenomenon is widely reported in the media, including cases of violence, theft, pornography, bullying, and more (Andriyani, 2021; Arsyad et al., 2021). Therefore, character education values are crucial to instill and habituate from an early age to form a quality generation (Andriyani, 2021; Arsyad et al., 2021; Sari et al., 2023). Character exists in the mind. It is spoken and enacted in life, eventually becoming a habit (Sabardila et al., 2021). Character education is not just a tool to distinguish between good and bad (Murniasih et al., 2021), but also a value ingrained within a person (Pamungkas et al., 2023; Suwardani, 2020). Therefore, character education is essential to teach from an early age to have a positive effect on a child's emotional, spiritual, and intellectual development (Oktasari & Kasanova, 2023).

Based on the data presented by the Ministry of National Education, character education values are divided into 18 categories: religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, nationalistic, patriotic, appreciative of achievements, friendly/communicative, peace-loving, fond of reading, socially caring, environmentally caring, and responsible (Rumahorbo et al., 2021). To successfully implement character education in children, support from parents and the environment is necessary.

Implementing good character education cannot be achieved instantly. Parents need to create a happy family and environment. Thus, children can properly and correctly apply character education. According to Al-Kindi, the concept of happiness is based on knowledge about God and the universe to understand the purpose of life, good moral actions such as honesty and justice, and compassion, which is depicted through giving attention, helping, and maintaining social relationships with others (Perwati, 2023).

If parents do not provide adequate attention or fail to create a happy concept within the family, it will affect the character formation of the child. This is evidenced by the high rates of criminal acts committed by children. The Indonesian Child Protection Commission (KPAI) recorded that from 2011 to the end of 2018, 11,116 children were involved in criminal cases. The increase in criminal cases involving children cannot be separated from the role of parents, as some offenders are children from broken homes (Yusuf, 2019). Therefore, creating a happy environment in the family is crucial for successfully instilling character education in children.

Childhood is a very sensitive and vulnerable period, as children are highly receptive to various influences and lessons from their surroundings (Anafiah et al., 2022). Thus, children need guidance in their behavior (Rachman & Wahyuniarti, 2021; Rosid, 2021; Umah, 2022). During this period, children easily absorb both negative and positive elements, which will undoubtedly affect their intellectual and moral development as they grow older (Novitasari, 2024; Sari et al., 2022; Viora et al., 2022).

One of the ways to instill positive values in children is through various readings that can shape their morals and intellect. More specifically, these readings

are children's literature (Viora et al., 2022). Children's literature has the potential to shape and encourage changes in human character and morality (Habsari, 2023; Hasjim et al., 2023; Putri, 2021; Rumahorbo et al., 2021). It is important to cultivate the habit of reading children's literature from an early age. This is because children's literature provides what children need, including entertainment and education (Sari et al., 2022), enriching their understanding of life, experiences, and avoiding tendencies towards generalization, homogeneity, and stereotypes (Orgad et al., 2021; Rutter, 2006; Yangsen, 2023).

Children's literature is a type of literary work created specifically for children (Hasjim et al., 2023; Sajarwa et al., 2022). It serves as a source of information, an agent of socialization, and a depiction of the imaginative world of children (Fisch, 2014; Mourão, 2015; Nikolajeva & Scott, 2013; Orgad et al., 2021; Sipe, 1998; Tilley, 2013). Children's literature is required to differ from adult literature in terms of content and language style to be enjoyable, acceptable, and understandable for children (Umah, 2022; Viora et al., 2022). It contributes significantly to both personal values and educational values (Anafiah et al., 2022; Hanifah & Lestiyanawati, 2023; Yuliana et al., 2024). The forms of children's literature are diverse, including poetry, short stories, fairy tales, novels, fables, and others. Therefore, selecting readings must be carried carefully to ensure that children do not absorb inappropriate values from these readings (Rumahorbo et al., 2021).

One of children's literature containing character education values is the story "Al-Saeed Hasan," written by Kamil Kailani. Kailani, an Egyptian national, is also known as a pioneer of children's literature. Besides containing character education values, the story also illustrates the concept of a happy life, which is often misunderstood today as something that can only be achieved through status and wealth. The characters in the story are a poor family who live happily without much wealth or status. This family is always grateful for what they have. This indicates that one of the character education values contained in the story is religiousness, which has a correlation with the creation of happiness.

Regarding research on children's literature and character education values, several studies have discussed these topics, as follows: (1) *Menakar Nilai Pendidikan Karakter Acara Televisi Anak Pada Usia 6-8 Tahun* (Sabardila et al., 2021); (2) *Struktur Kepribadian Tokoh Lilian dalam Novel Pink Cupcake Karya Ramya Hayasrestha Sukardi (Sastra Anak dalam Perspektif Psikoanalisis Sigmund Freud)* (Rachman & Wahyuniarti, 2021); (3) *Eksplorasi Nilai-Nilai Multikultural dalam Sastra Anak Sumbawa Sebagai Revitalisasi Pendidikan Nilai dan Karakter* (Yangsen, 2023); (4) *Internalisasi Nilai Pelestarian Alam dan Pendidikan Karakter Melalui Representasi Kejahatan Lingkungan dalam Sastra Anak Karya Okky Madasari* (Habsari, 2023); (5) *Kajian Nilai Pendidikan Karakter dalam Novel Tapak Jejak Karya Fiersa Besari* (Murniasih et al., 2021).

The similarities between this study and previous research lie in their mutual focus on character education values and the use of children's literature as the material object of study, as seen in the research by (Habsari, 2023; Yangsen, 2023). However, the differences from previous studies include the use of different material objects. Previous studies have used television programs (Sabardila et al., 2021), and also novels (Murniasih et al., 2021) to analyze character education values. Another

difference is found in the study by (Rachman & Wahyuniarti, 2021), which used children's literature to examine the personality structure of characters.

Based on the similarities and differences with previous research, the position of this research is to contribute to the research on children's literature, specifically in the study of Arabic children's literature. The novelty offered by this study is the correlation between character education values and the concept of happiness, which has not been explored in previous studies. Therefore, the objectives of this research are: (1) to present the character education values in the short story "Al-Saeed Hasan"; (2) to describe the concept of happiness in the short story "Al-Saeed Hasan" by Kamil Kailani.

Through this research, children's literature authors will gain a better understanding of how to create quality children's literature. The characteristics of children's literature differ from that of adult literature in terms of both language and content. This research also contributes by adding recommendations for quality and valuable children's literature. This is because what children read can influence character formation and psychological development, making it essential to be selective in choosing appropriate reading materials. Additionally, the literature studied in this research can also be read by non-native children learning Arabic, as the language used is simple and easy to understand.

RESEARCH METHOD

Research Design

This research is a type of descriptive qualitative research. It was considered descriptive qualitative because the data in this research was a depiction of a social phenomenon and not in the form of numbers. In this research, the researcher aims to provide a depiction of the values of character education and the concept of happiness presented through dialogue and narration in the short story "Al-Saeed Hasan" by Kamil Kailani.

Research Data

The data sources in this research were divided into two categories. The primary data source was a short story titled "Al-Saeed Hasan" by Kamil Kailani, published by Yayasan Hindawi in 2011, consisting of 18 pages. Meanwhile, the secondary data sources included references from articles, journals, and relevant literature related to the discussion in this research.

Data Collection

The data collection technique used in this research was the reading and note-taking technique. This technique is used to observe the findings of the data that will be analyzed, followed by recording or collecting the data. In this research, the steps taken were: (1) translating the short story "Al-Saeed Hasan" into Indonesian to make it easier to understand; (2) reading the short story "Al-Saeed Hasan" carefully and repeatedly to fully grasp the content of the story; (3) sorting the narrative and dialogue that demonstrate character education values and the concept of

happiness in the short story; (4) identifying data following the research objectives; and (5) analyzing and classifying the data in line with the research objectives.

Data Analysis

The data analysis technique used in this research was the Milles and Huberman data analysis model, which was divided into three stages: data reduction, data presentation, and conclusion drawing (Milles & Huberman, 1992; Zawawi et al., 2024). Data reduction was carried out by sorting and grouping the narrative and dialogue that demonstrate character education values and the concept of happiness in the short story "Al-Saeed Hasan." Data presentation was conducted by displaying the identified, analyzed, and classified narrative and dialogue to obtain information for the conclusion. Finally, conclusions were drawn from the research findings that align with the research objectives.

RESULT AND DISCUSSION

Values of Character Education in the Short Story "Al-Saeed Hasan" by Kamil Kailani

Religious

Religiousness is an attitude and behavior that demonstrates an individual's adherence to religious commandments and avoidance of its prohibitions, embodying tolerance, mutual respect, and honor, allowing people of different religions to coexist in harmony and peace (Hutagalung et al., 2022; Kemendiknas, 2010; Murniasih et al., 2021). Religious values in the story "Al-Saeed Hasan" are found in the characters of the father and mother in the "Al-Saeed Hasan" family, who serve as role models for their children. This is evident from the following excerpts.

Data (1)

لَبِثَ رَبُّ الْأُسْرَةَ وَزَوْجُهُ الْمَرِيضَانِ صَابِرِينَ، لَمْ يَفْقِدَا الْيَقَّةَ بِاللَّهِ وَالْإِيمَانَ بِهِ، وَلَمْ يَبْئَسَا مِنْ رَحْمَتِهِ، وَلَمْ تَعْرِفِ الشُّكُورَى إِلَى قَلْبَيْهِمَا سَبِيلًا (كيلاني, 2011).

The head of the family and his sick wife remain patient, never losing their trust in Allah and their faith in Him, never despairing of His mercy, and keeping their inner struggles hidden.

Data (2)

كَفَكَفَتْ دَمْعَتَيْهَا فِي الْحَالِ، وَالتَّفَتَتْ قَائِلَةً: «هَلُمُّوا أَيُّهَا الْأَطْفَالُ الصَّابِرُونَ، هَلُمُّوا نَبْتِهَلْ إِلَى اللَّهِ دَاعِينَ أَنْ يَكْشِفَ عَنَّا هَذَا الْبَلَاءَ، وَيُفْرِجَ هَذِهِ الضَّائِقَةَ؛ فَإِنَّهُ لَا يَرُدُّ دَعْوَةَ الدَّاعِي إِذَا دَعَاهُ» (كيلاني, 2011)

He quickly wiped away his tears, turned around, and said, "Come, O patient children, come and pray to Allah, pray that He removes this suffering from us and eases this hardship. He does not reject the prayers of those who supplicate to Him."

Data (3)

لَكِنَّ هَؤُلَاءِ الْفُقَرَاءَ الْأَخْيَارَ أَبَوْا إِلَّا أَنْ يَسْتَقْبِلُوا الْعَيْدَ بِالسَّهْرِ، وَيَقْطَعُوا لَيْلَهُ بِالْحَدِيثِ وَالسَّمْرِ (كيلاني, 2011).

However, these poor and good-hearted people refused anything but to welcome Eid al-Fitr by staying up all night, spending the evening in conversation and drinking.

Data (4)

وَلَمَّا رَجَعَ أَبُوهُمْ إِلَى بَيْتِهِ قَالَ لَهُمْ: «أَعَادَ اللَّهُ عَلَيْكُمُ الْعِيدَ بِالْخَيْرِ وَالْبَرَكَاتِ.» فَرَدُّوا عَلَيْهِ تَحِيَّتهُ شَاكِرِينَ، مُبْتَهَجِينَ بِعَوْدَتِهِ فَرِحِينَ (كيلاني, 2011).

When their father went home, he said to them, "May Allah grant you a blessed and prosperous Eid al-Fitr." They replied to his greeting with thanks, joyful at his return.

Data (5)

«إِذَا كَانَتْ تَنْفُسُكُمْ مُتَعِ الْعِيدِ وَحَلُّوْهُ، فَلَا يَزَالُ أَمَامَكُمْ مَجَالٌ لِلْبَهْجَةِ وَالسُّرُورِ بِحَيَاةِ وَالِدَيْكُمْ، وَمَا مِنَ اللَّهِ بِهِ عَلَيْكُمْ مِنْ صِحَّةٍ وَعَافِيَةٍ وَهُدُوءٍ بِالِ» (كيلاني, 2011)

"If you don't have the delights and sweetness of Eid al-Fitr, you still have space for joy and happiness with the lives of your parents, with the health, prosperity, and peace that Allah has bestowed upon you."

Data (6)

فَلَنُحَمِّدَ اللَّهَ عَلَى مَا يَسَّرَ لَنَا مِنْ أَسْبَابِ النِّعَمَةِ وَالسُّرُورِ. نَحْنُ — عَلَى فِقْرِنَا — قَدْ أَصْبَحَ لَدَيْنَا اللَّيْلَةُ مِنْ وَسَائِلِ الدِّفْءِ مِثْلُ مَا عِنْدَ أَمِيرِ الْبَلَدِ فِي قَصْرِهِ (كيلاني, 2011)

Let us praise Allah for His mercy and blessings. Despite our poverty, tonight we have the warmth and comfort similar to what the leaders of nations have in their palaces.

Data 1 depicts the patience and faith of the family of "Al-Saeed Hasan". They were poor farmers and woodcutters, known as the poorest family in their area. Both the husband and wife have been ill for two months, rendering them unable to work. Despite facing adversity and extreme poverty, the family remains patient and faithful to Allah SWT. Data 2 and 4 illustrate one form of worship and human dependence on their Lord through prayer. They never lose hope in their circumstances. While they strive, they continue to pray to Allah for a good livelihood. Data 3 shows the joy of the "Al-Saeed Hasan" family upon the arrival of Eid al-Fitr. They celebrate the festival night as recommended by Prophet Muhammad (SAW), gathering together and enjoying the available food while expressing gratitude for Allah's blessings. As for Data 5 and 6, they describe the gratitude held by the family. Despite living in extreme poverty, there are still things to be grateful for such as their parents' lives, health, peace, and many more blessings.

The six data points illustrate the presence of religious character education values in the story of "Al-Saeed Hasan", namely patience, faith, prayer, and gratitude, which are forms of obedience to one's religious teachings. Religious values should be taught to children from an early age because they are fundamental to human life centered around belief in God. These values are also reflected in the

first principle of Pancasila, which emphasizes 'Belief in the One Supreme God,' indicating the importance of early religious obedience.

An individual who possesses religious values are likely to lead peaceful lives with others, whether of the same faith or different. This aligns with the definition of religious values as showing obedience to religious teachings, tolerance, mutual respect, and honor, enabling harmonious coexistence among people of different faiths (Kemendiknas, 2010). This research is in line the research conducted by (Pamungkas et al., 2023; Viora et al., 2022) which indicate that gratitude and prayer are among the essential religious values for humans. This is also found in the study by (Hutagalung et al., 2022), which describes the characters' obedience to God by following religious commands and avoiding prohibitions, with one form of their obedience being prayer. As stated in the research by (Arsyad et al., 2021) and (Sabardila et al., 2021), worship is something essential to be taught and cultivated in children from an early age.

Honest

Honesty refers to the quality of a person being trustworthy, both in speech and action (Andriyani, 2021; Sari et al., 2023). This is evident in the characters of the husband and wife in the "Al-Saeed Hasan" family, as shown in the following excerpt.

Data (1)

فَبَادَرَتْ الْأُمُّ قَائِلَةً: «لَا تَحْزَنِي — أَيُّهَا النَّحْلَةُ الطَّيِّبَةُ — وَلَا تَتَأَلَّمِي؛ فَمَا نُرِيدُ بِأَحَدٍ سُوءًا. كُنَّا نَجْهَلُ أَنْكُنَّ سَاكِنَاتٍ فِي هَذَا الْجُذْعِ. لَوْ عَرَفْنَا هَذَا مَا أَرْعَجْنَا وَاحِدَةً مِنْكُمْ» (كيلاني, 2011)

The mother immediately said, “Do not be sad, O good bees, and do not suffer. We do not wish to harm anyone. We did not know that you lived on this branch. If we had known, we would not have disturbed any of you.”

Data (2)

أَقْبَلَ عَلَيْهَا الْحَطَّابُ الشُّجَاعُ قَائِلًا: «هَدَيْتَنِي مِنْ رَوْعِكَ (سَكَّنِي مِنْ خَوْفِكَ)، أَيُّهَا الضَّفْدِيعُ الْكَرِيمُ. أَتَقْنِي أَنَّا لَمْ نُفَكِّرْ — لِحِطَّةً — فِي الْإِحْقَاقِ الْأَدَى بِكَ وَلَا بِغَيْرِكَ» (كيلاني, 2011)

The brave woodcutter approached them and said, “Fear not, generous frog. I am certain that we did not, even for a moment, intend to harm you or anyone else.”

The quote above demonstrates the honesty of the husband-and-wife characters. They honestly state what happened, where they did not intentionally harm the homes of the bees and frogs. Their intention to burn the oak tree trunk, which turned out to be home to various animals, was to warm themselves amidst the ongoing winter season. According to KBB (Indonesian Dictionary), honesty means straightforwardness, not lying, not cheating, sincerity, and sincerity (Arifin et al., 2023).

A child who possesses honesty will be more responsible in their behavior. Additionally, cultivating honesty in speech and action will make them a trustworthy individual. For instance, during exams, a child with honesty will not cheat or engage in other forms of dishonesty. This aligns with the understanding of honesty as

explained by the Ministry of National Education that honesty is the behavior of someone who is always trustworthy in speech, action, and work (Kemendiknas, 2010). The research by (Andriyani, 2021; Hutagalung et al., 2022; Murniasih et al., 2021; Sari et al., 2023; Viora et al., 2022) asserted that honesty is upright behavior aimed at avoiding wrongdoing by maintaining honesty in speech, action, and work, thus becoming someone trustworthy. In addition, (Cindy et al., 2021) in their research also stated that honesty is when a person does not speak or act deceitfully. Therefore, instilling the value of honesty in children is crucial, so that they grow into individuals who can be trusted in all aspects.

Curiosity

Curiosity can be understood as a feeling in the human heart that drives individuals to delve deeper and seek more details about something they are learning or know about (Arifin et al., 2023). This is done to increase knowledge or to satisfy their curiosity, as evidenced in the text below.

Data (1)

فَقَالَ أَوْلَادُهُ: «أَتَعْنِي شَجَرَةُ «الْكَسْتَنَا» الْجَائِفَةُ الَّتِي نُسَمِّيهَا: شَاهُ بَلُوطٍ؟» فَقَالَ لَهُمْ بِاسْمَاءٍ: «لَسْتُ أَعْنِي غَيْرَهَا» (كيلاني, 2011)

His children said, “Are you referring to the dry chestnut tree that we call an oak tree?” He replied to them with a smile, “I meant nothing else.”

Data (2)

وَمَا إِنَّ وَضَعُوا الْجِدْعَ حَتَّى قَالُوا لِأَبِيهِمْ: «يُحْيِلُ إِلَيْنَا أَنَّ فِي الْجِدْعِ شَيْئًا خَفِيًّا، لَا نَدْرِي حَقِيقَتَهُ. لَعْنٌ صَحَّ ظَنُّنَا لِيَكُونَنَّ هَذَا الْجِدْعُ مَسْحُورًا» (كيلاني, 2011)

After they placed the trunk, they said to their father: “It seems to us that there is something hidden inside this trunk, the truth of which we do not know. If our suspicion is correct, then this trunk is enchanted.”

Both of these instances demonstrate the presence of the character education value of curiosity in the story of “Al-Saeed Hasan”. Data 1 shows the curiosity of the children in “Al-Saeed Hasan's” family. They inquire and confirm about the tree referred to by their father. Data 2 indicates curiosity from the children about something hidden inside the tree. They suspect that something is concealed within the trunk of the tree and express their suspicion to their father.

An individual who possesses curiosity within themselves tends not to be easily satisfied with what they already know which motivates them to continuously ask questions and seek answers. This trait can be beneficial for individuals to broaden their knowledge and understanding. A child with curiosity tends to become someone active and productive in gaining new insights, knowledge, and experiences.

This aligns with the statement from the Ministry of National Education that curiosity is the attitude or behavior of someone who makes efforts to understand more broadly and deeply about what they learn, see, and hear (Kemendiknas, 2010). The findings of this research is also in line with research by (Hutagalung et al., 2022;

Sabardila et al., 2021; Yuliana et al., 2024) that defines curiosity as the action of seeking, investigating, and acquiring information about natural or social phenomena. In addition, curiosity can help someone draw accurate conclusions because of the detailed information they have (Arifin et al., 2023).

Friendly/Communicative

Friendly/communicative is a characteristic of an individual demonstrated by their ease in socializing, making friends, communicating, and cooperating as a social being (Arifin et al., 2023; Hutagalung et al., 2022; Sari et al., 2023). The friendly/communicative character in the story "Al-Saeed Hasan" is evident in the following excerpt.

Data (1)

وَمَا زَالَتْ حَوَادِثُهَا تَتَمَثَّلُ فِي خَاطِرِي، وَصَوْتُ جَدَّتِي الْعَذْبُ الْحُنُونُ يَرِنُ فِي أُذُنِي! كُنْتُ فِي الْعَاشِرَةِ مِنْ عُمْرِي حِينَئِذٍ أَيْ:
فِي مِثْلِ سِنَّكَ، يَا «نَجِيبُ» (كيلاي، 2011)

“It was still ringing in my mind, and my grandmother's sweet and loving voice was echoing in my ears! I was ten years old at that time, which means: your age, Najib.”

Data (2)

فَقَالَ أَوْلَادُهُ: «أَتَعْنِي شَجَرَةُ «الْكِسْتَنَا» الْجَائِفَةُ الَّتِي نُسَمِّيهَا: شَاهُ بَلُوطٍ؟» فَقَالَ لَهُمْ بِاسْمَاءٍ: «لَسْتُ أَعْنِي غَيْرَهَا» (كيلاي، 2011)

Children said, “Do you mean the dried chestnut tree that we call an oak tree?” He said to them with a smile, “I didn't mean anything else.”

Data 1 shows the friendly and communicative attitude of the grandmother when recalling the story of “Al-Saeed Hasan” to her grandchildren. Data 2 is the friendly and communicative attitude shown by the father when talking to his children. Both data indicate hospitality as a characteristic of friendliness and good communication between an older person and younger individuals.

Someone with a friendly or communicative character tends to be liked by conversation partners even if they don't know each other. This character trait eases someone to adapt and be accepted in a social environment because they are perceived as cooperative and able to communicate well with others. Therefore, instilling a friendly/communicative character in children is very important so that they can adapt to new situations and interact with new people.

The data above aligns with the statement from the Ministry of National Education about the character education values that individuals should possess, one of which is being friendly or communicative. Being friendly or communicative is the behavior of someone who shows pleasure in speaking, making friends, and collaborating with others (Kemendiknas, 2010). This research is in line with the study conducted by (Hutagalung et al., 2022; Murniasih et al., 2021; Viora et al., 2022) stating that individuals should have a friendly or communicative character to facilitate social interaction and create collaborative cooperation. Furthermore, the results of this research are also in line with the research by (Arifin et al., 2023), which

reveals that the characteristics of a friendly/communicative personality include being a good listener, easily adapting to any situation, respecting differences, and communicating well and politely.

Love of Peace

Love for peace is expressed through words or actions demonstrated by a person, making those around them feel safe, peaceful, and comfortable in their presence (Andriyani, 2021; Hutagalung et al., 2022; Sari et al., 2023). The depiction of the peaceful-loving character in the story 'Al-Saeed Hasan' is found in the quote below.

Data (1)

فَبَادَرَتْ الْأُمُّ قَائِلَةً: «لَا تَحْزَنِي — أَيَّتُهَا النَّحْلَةُ الطَّيِّبَةُ — وَلَا تَتَأَلَّمِي؛ فَمَا نُزِيدُ بِأَحَدٍ سُوءًا... هَاكُنْ بَيْنَنَا. أَقِمْنَ فِيهِ عَلَى الرَّحْبِ وَالسَّعَةِ آمِنَاتٍ مُطْمَئِنَّاتٍ، وَاخْتَرْنَ فِيهِ مَكَانًا حَارًّا مُوَافِقًا لِرَاحَتِكُنَّ. أُعْجِبْتُ أَمِيرَةَ النَّحْلِ بِأَدَبِهَا فَقَالَتْ: «شُكْرًا لَكَ، أَيَّتُهَا الْمَرْأَةُ الطَّيِّبَةُ. أَنْتُمْ — عَلَى مَا أَرَى — أَهْلٌ لِلتَّكْرِيمِ» (كيلاني, 2011)

The mother took the initiative to say, “Do not be sad, kind bee, and do not suffer; ... This is our home. Stay there in a comfortable environment, and choose a warm place that suits your comfort.” ... The bee princess admired her politeness and said, “Thank you, kind woman. You, I understand, deserve respect.”

Data (2)

لَكِنَّ سُوءَ حَظِّي فَادَكُمَا إِلَيَّ؛ فَأَبَيْتُمَا إِلَّا أَنْ تُزْعِجَانِي، وَتُعْرِضَانِي لِلْهَلَاكِ بَيْنَ الْعَوَاصِفِ وَتَحْتَ الثَّلُوجِ. «هَذَا قَالَتْ زَوْجَةُ الْحَطَّابِ: «كَلَّا. لَنْ تَمُوتَ، أَيُّهَا الطَّائِرُ الطَّرِيفُ. سَتَجِدُ فِي قُرْبِ مَوْقِدِنَا دِفْعَكَ وَمَأْوَاكَ، حَيْثُ يَعْطُرُكَ حُبُّنَا». فَرِحَ الطَّائِرُ الْأَزْرَقُ وَقَالَ: «شُكْرًا لَكَ، مَا أَكْرَمَكَ!» (كيلاني, 2011)

“But my misfortune brings you to me; you will only disturb me, and destroy me until death in storms and under the snow.” Here the woodcutter's wife said, “No. You won't die, dear bird. Near our fireplace, you will find warmth and shelter, where you are surrounded by our love.” The bluebird rejoiced and said, “Thank you, how honorable you are!”

Data (3)

«تَبًّا لَكُمْ مِنْ فُسَاةٍ! كَيْفَ تَجْرُؤُونَ عَلَى تَخْرِيبِ بَيْتِي وَإِحْرَاقِ مَسْكِنِي، بَعْدَ أَنْ عَشْتُ فِيهِ مِائَتَيْ عَامٍ كَامِلَةً، لَمْ أُسِءْ خِلَافَهَا إِلَى أَحَدٍ؟» أَقْبَلَ عَلَيْهَا الْحَطَّابُ الشُّجَاعُ قَائِلًا: «هَدَيْتِي مِنْ رَوْعِكَ (سَكَنِي مِنْ حَوْفِكَ)، أَيَّتُهَا الضَّفْدَعُ الْكَرِيمَةُ. أَتَقْنِي أَنَّ لَمْ نُفَكِّرْ — لِحُظَّةً — فِي الْإِلْحَاقِ الْأَدَى بِكَ وَلَا بَعْبْرِكَ. لَنْ نَبْقِيَ بَعْبْرَ سَكْنِ. هَاكَ جُحْرًا عَمِيقًا تَحْتَ الْمَوْقِدِ. اخْتَذِيهِ — إِنْ شِئْتِ — سَكْنَا هَادِنًا لَكَ... فَرِحَتِ الضَّفْدَعُ وَقَالَتْ: «يَا لَكَ مِنْ كَرِيمٍ! شُكْرًا لَكَ. أَنْتِ دَلِيلٌ عَلَيَّ أَنَّ فِي الْعَالَمِ أَحْيَارًا شُرَفَاءَ. إِنِّي لَيْسَعُدُنِي أَنْ أَكُونَ ضَيْفَكَ» (كيلاني, 2011)

“You're cruel! How dare you destroy my home and burn it down, after I have lived there peacefully for two hundred full years, where I never harmed anyone?” The brave woodcutter approached and said, “Calm down, kind frog. I am certain we never intended -even for a moment- to harm you or anyone else. You will not be left homeless. There's a deep hole under the stove. Take it -if you wish- as a quiet home

for yourself.” The frog was delighted and said, “How generous of you! Thank you. You are proof that there are good and honorable people in the world. I am glad to be your guest.”

Data 1 to 3 illustrate the character education value of peace-loving exhibited by the woodcutter and his wife in the story of “*Al-Saeed Hasan*”. It is narrated that the family burned a tree trunk to warm themselves on the night of Eid al-Fitr during winter. Unintentionally, they burned the homes of various animals such as bees, birds, and frogs living inside the trunk. These three animals became angry with the family. However, their anger did not provoke the poor family. Instead, they chose peace by offering them shelter so that the issue did not escalate into hostility. This gesture pleased the animals whose homes were accidentally destroyed by the woodcutter's family.

The character of loving peace is a trait that everyone should possess and should be instilled from an early age. Someone who possesses a love of peace character will naturally choose to avoid conflict and hostility. This enables them to go about their daily activities calmly and peacefully. Therefore, this peaceful-loving character can be used to anticipate even the smallest potential acts of violence and crime (Arifin et al., 2023).

According to the Ministry of National Education, loving peace character is defined as an attitude, speech, or action that makes people around them feel safe, happy, and comfortable (Kemendiknas, 2010). This research is in line with studies conducted by (Hutagalung et al., 2022; Murniasih et al., 2021; Sabardila et al., 2021; Sari et al., 2023) indicating that the character of loving peace is demonstrated through a fondness for tranquility, a sense of security, and efforts to avoid conflict, thereby promoting beneficial outcomes. Individuals will feel safe, calm, and comfortable in their presence. Furthermore, in the research by (Arifin et al., 2023), it was also stated that this peaceful-loving character can enhance the intellectual, moral, and psychological development of a child. Therefore, a child needs to have a peaceful-loving character so they grow up to be a beloved figure and a role model for those around them.

Responsibility

Responsibility is a person's behavior in fulfilling duties and obligations, whether related to oneself or others (Andriyani, 2021; Arifin et al., 2023; Hutagalung et al., 2022). The character of responsibility in the story “*Al-Saeed Hasan*” is evident in the text below.

Data (1)

جَلَسَ الْحَفْدَةُ مُلْتَفِّينَ حَوْلَ جَدَّتِهِمُ الْعَجُوزِ، يَسْأَلُونَهَا — عَلَى عَادَتِهِمْ — أَنْ تُحَدِّثَهُمْ بِعَجِيبَةٍ مِنْ أَقَاصِيصِهَا الْمُبَدَّعَةِ الَّتِي أَلْفُوا سَمَاعَهَا مِنْهَا. فَاسْرَعَتْ إِلَى تَلْبِيَةِ رَجَائِهِمْ، وَأَقْبَلَتْ عَلَيْهِمْ، تَرْوِي لَهُمُ الْقِصَّةَ التَّالِيَةَ (كيباني, 2011)

The grandchildren sit around their old grandmother, asking her, as is their custom, to speak to them in awe with the creative stories they know from hearing her. She eagerly responds to their requests, approaching them and telling them the following story.

Data (2)

لَمْ تَمَّا لِكَ امْرَأَةُ الْحَطَّابِ — فِي لَيْلَةِ الْعِيدِ — أَنْ تَدْرِفَ مِنْ عَيْنَيْهَا دَمْعَتَيْنِ، بَعْدَ أَنْ أَطَالَتْ تَفَكُّرَهَا فِيمَا وَصَلَتْ إِلَيْهِ حَالُهَا وَحَالَ أَوْلَادِهَا مِنَ الْعَوَزِ وَالْفَاقَةِ. لَكِنَّهَا سُرْعَانَ مَا نَدِمَتْ عَلَى اسْتِسْلَامِهَا لِلضَّعْفِ، وَحَشِيبَتْ أَنْ يَفْطَنَ إِلَيْهَا أَطْفَالُهَا الصِّغَارُ، فَتَكُونُ لَهُمْ مَثَلًا سَيِّئًا (كيلاي، 2011)

On the night of Eid al-Fitr, the lumberjack woman couldn't help but shed tears, thinking about her situation and her impoverished and needy children. However, she quickly regretted succumbing to weakness, fearing that her young children might notice it and see it as a bad example.

Data (3)

وَقَدْ بَقِيَتْ أَكْثَرَ مِنْ أَرْبَعِ سَنَوَاتٍ دُونَ أَنْ تُفَكِّرَ فِي الْإِنْتِفَاعِ بِهَا. ثُمَّ ذَكَرْتُهَا الْيَوْمَ؛ فَفَقَطَعْتُ جِدْعَهَا لِأَهْبِيَّ لَكُمْ الدَّفْءَ (كيلاي، 2011)

It lasted for more than four years without us thinking to make use of it. Then I mentioned it today; so I cut its stem to prepare warmth for you.

Data (4)

فَبَادَرَتْ الْأُمُّ قَائِلَةً: «لَا تَحْزَنِي — أَيُّهَا النَّحْلَةُ الطَّيِّبَةُ — وَلَا تَتَأَلَّمِي؛ فَمَا تُرِيدُ بِأَحَدٍ سَوْءًا. هَاكُنْ بَيْنَنَا. أَقْمَنْ فِيهِ عَلَى الرَّحْبِ وَالسَّعَةِ أَمَانَاتٍ مُطْمَئِنَاتٍ، وَاخْتَرَنْ فِيهِ مَكَانًا حَارًّا مُوَافِقًا لِإِرْحَاتِكُنَّ» (كيلاي، 2011)

The mother took the initiative to say, “Don't be sad, kind bee, and don't suffer; ... This is our home. Stay there in a comfortable environment, and choose a warm place that suits your comfort.”

Data (5)

هُنَا قَالَتْ زَوْجَةُ الْحَطَّابِ: «كَأَلَا. لَنْ تَمُوتَ، أَيُّهَا الطَّائِرُ الطَّرِيفُ. سَتَجِدُ فِي قُرْبِ مَوْقِدِنَا دِفْئَكَ وَمَأْوَاكَ، حَيْثُ يَغْمُرُكَ حُبُّنَا» (كيلاي، 2011)

Here, the lumberjack's wife says, “No, you will not die, cute bird. Near our fireplace, you will find warmth and shelter, where you will be surrounded by our love.”

Data (6)

«تَبًّا لَكُمْ مِنْ فُسَاةٍ! كَيْفَ تَجْرُؤُونَ عَلَى تَخْرِيْبِ بَيْتِي وَإِخْرَاقِ مَسْكِنِي، بَعْدَ أَنْ عِشْتُ فِيهِ مَائَتِي عَامٍ كَامِلَةً، لَمْ أُسِءْ خِلَافَهَا إِلَى أَحَدٍ؟» أَقْبَلَ عَلَيْهَا الْحَطَّابُ الشُّجَاعُ قَائِلًا: «هَدَيْتِي مِنْ رَوْعِكَ (سَكْنِي مِنْ حَوْفِكَ)، أَيُّهَا الضَّفْدَعُ الْكَرِيمَةُ. أَتَقْنِي أَنَّنَا لَمْ نُفَكِّرْ — لِحَظَةً — فِي الْإِحَاقِ الْأَدَى بِكَ وَلَا بِعَيْزِكَ. لَنْ تَبْقَى بِعَيْزِ سَكْنِي. هَاكَ جُحْرًا عَمِيقًا تَحْتَ الْمَوْقِدِ. ائْتَحِدِيهِ — إِنْ شِئْتِ — سَكْنًا هَادِنًا لَكَ» (كيلاي، 2011)

A brave woodcutter approached the frog and said, “Fear not, generous frog. I am certain that we have not even considered harming you or anyone else for a moment. You will not be left homeless. There is a deep hole under the stove. Take it -if you wish- as a quiet residence for yourself.”

Data 1 to 3 illustrates the sense of family responsibility represented here by the characters of grandmother, mother, and father to their grandchildren and

children. Data 1 shows the grandmother's responsibility to her granddaughter by educating her through the stories she often tells. Data 2 depicts the mother's responsibility to set a good example for her children. She does not want her children to see her tears and weaknesses in facing their family's hardships. She wants to teach them that there is always divine help in every situation.

Data 3 shows the father's responsibility to provide comfort for his family in the cold season by using an old tree for firewood to warm their bodies. Meanwhile, data 4 to 6, besides containing the value of peaceful love, also demonstrate the responsibility of the father and mother characters because they burned a trunk of oak tree which turned out to be the habitat of various animals such as bees, birds, and frogs. They take responsibility for the damage to the animal's habitat by allowing them to live with them in their home.

Every individual has rights and responsibilities. Thus, they must demonstrate a sense of responsibility to fulfill both. Taking responsibility for these rights and duties is not only directed towards oneself but also towards the rights and duties concerning others. With a sense of responsibility, harmonious relationships are created. It allows a person more trusted, respected, and valued. Therefore, it is important to instill a sense of responsibility in everyone, including children (Sabardila et al., 2021), so they do not place the burden of responsibility on others (Arifin et al., 2023).

In line with the Ministry of National Education statement that responsibility is an individual's behavior in fulfilling their tasks and obligations to oneself, society, the environment, the state, and also to God (Kemendiknas, 2010). This research is in line with the study by (Cindy et al., 2021; Hutagalung et al., 2022; Sabardila et al., 2021) stating that responsibility is a key character trait that every person, including children, must possess as a form of manifestation in carrying out their tasks, duties, or actions. This is in line with the study by (Arifin et al., 2023), which stated that responsibility is a simple concept but difficult to implement; therefore, this character must be habituated from an early age, starting with small things.

The Concept of Happiness in the Short Story "Al-Saeed Hasan" by Kamil Kailani from the Perspective of Al-Kindi

Knowledge About God and Nature

Knowledge about God and nature is one way to achieve happiness. Humans must continually enhance this knowledge to understand their life's purpose (Perwati, 2023). An example of knowledge about God and nature can be seen in the quote below.

Data (1)

«إِذَا كَانَتْ تَنْفُصُكُمْ مَنَّعُ الْعِيدِ وَحَلَّوْاؤُهُ، فَلَا يَزَالُ أَمَامَكُمْ مَجَالٌ لِلْبَهْجَةِ وَالسُّرُورِ بِحَيَاةِ وَالِدَيْكُمْ، وَمَا مَنَّ اللَّهُ بِهِ عَلَيْكُمْ مِنْ صِحَّةٍ وَعَافِيَةٍ وَهُدُوءٍ بِالٍ» (كَيْلَانِي، 2011)

“If you do not have the pleasures and sweets of Eid al-Fitr, you still have room for joy and happiness in your life through your parents, with the health, well-being, and tranquility that Allah has granted you.”

Data (2)

مَشَوْا فِي طَرِيقِهِمْ إِلَى كُؤُوسِهِمْ، وَقَدْ اِمْتَلَأَتْ نُفُوسُهُمْ فَرَحًا وَإِبْنَاءً، وَثِقَةً وَأَطْمِئْنَانًا، بِمَا نَعَمُوا بِهِ مِنْ مَنَاظِرِ فَايِنَةٍ، تَحْتَ السَّمَاءِ: تِلْكَ الْقُبَّةِ الرَّزْقَاءِ، الَّتِي انْتَشَرَتْ فِيهَا التُّجُومُ الْبَدِيعَةُ (كيلاني, 2011)

They walked towards their hut, their souls filled with joy, peace, confidence, and certainty, with the beautiful scenery they enjoyed under the sky: a blue dome where beautiful stars were scattered.

The quote above illustrates a definition of happiness that stems from a person's knowledge of God and the universe. The concept of happiness depicted in the data shows how one can achieve happiness by being grateful for God's blessings and contemplating the universe. It means that happiness is not only attainable by those who possess wealth and status. However, people who lack both can also experience happiness as long as they have knowledge of God and the universe, as there are still many blessings to be grateful for, making them feel content.

Knowledge of God and the universe can be categorized as a religious character value that is important for a person to have. This indicates a correlation between the concept of happiness and the value of character education. An individual with a religious character has the potential to lead a happy life even without much wealth and status. With religious values instilled in a child, they will become a happy person and steer away from criminal actions or wrongdoing in pursuit of temporary happiness.

The results of this research align with the concept of happiness promoted by Al-Kindi, who posited that happiness can be achieved through knowledge. Humans must develop their knowledge, especially about God and the universe, to help them understand their purpose in life. Besides Al-Kindi, Al-Farabi also argued that true happiness does not only come from worldly pleasures but can also be attained through spiritual perfection (Perwati, 2023). Based on the research of (Zulkarnaen & Geofani, 2023) which used Thomas Aquinas's perspective, it stated that happiness does not solely come from physical pleasure but is also related to spiritual dimensions and the relationship with God.

Moral Actions and Compassion

Moral actions and affection are forms of a person's concern and sensitivity towards their surrounding environment. This becomes one of the means to achieve happiness by offering help to others and showing care for others (Perwati, 2023), as seen in the following quote.

Data (1)

لَقَدْ صَدَقَ «السَّعِيدُ حَسَنٌ» حِينَ كَانَ يَقُولُ لِنَفْسِهِ دَائِمًا: «إِذَا عَجَزَ الْإِنْسَانُ عَنِ أَنْ يَكُونَ أَعْنَى النَّاسِ، فَلَنْ يَعْجِزَ عَنْ أَنْ يَكُونَ أَشْرَفَ النَّاسِ. لَنْ يُكَلِّفَهُ ذَلِكَ أَكْثَرَ مِنْ أَنْ يَتَحَلَّى بِالشَّجَاعَةِ وَالصِّدْقِ وَكَرَمِ النَّفْسِ» (كيلاني, 2011)

“Al-Saeed Hasan” was right when he always said to himself: “If a person cannot be the richest, then he will not be able to be the most honorable. There is no loss for him apart from being brave, honest, and generous.”

Data (2)

كَمَا تَرَوْنَ أَنَّهُ قَادِرٌ — مَهْمَا يَبْلُغُ بِهِ الْفَقْرُ — عَلَى أَنْ يُقَدِّمَ الْمَعْرُوفَ لِمَنْ هُوَ أَوْعَفُّ مِنْهُ قُوَّةً وَأَتَعَسُّ حَالًا. إِذَا أَرَدْتُمْ السَّعَادَةَ الْحَقَّ، فَلَا تَتَرَدَّدُوا فِي إِسْعَادِ مَنْ تَسْتَطِيعُونَ إِسْعَادَهُ. لَنْ يَكْمُلَ الْإِنْسَانُ إِلَّا إِذَا جَمَعَ بَيْنَ حُسْنِ النِّيَّةِ وَحُسْنِ الْعَمَلِ (كيلاي، 2011)

As you can see, no matter how poor he is, he is able to do good to those who are weaker than him. If you want true happiness, do not hesitate to bring happiness to anyone you can. A person will not be perfect unless he combines good intentions and good deeds.

Data (3)

هَكَذَا تَرَوْنَ — أَيُّهَا التُّجَّارُ — أَنَّ فِي قُدْرَةِ أَفْقَرِ إِنْسَانٍ أَنْ يُحْسِنَ إِلَى مَنْ هُوَ أَوْعَفُّ مِنْهُ وَأَشَدُّ فَقْرًا، وَأَنَّ فِعْلَ الْخَيْرِ لَنْ يَضِيْعَ أَبَدًا، وَأَنَّ السَّعِيدَ الْحَقَّ لَيْسَ هُوَ الْعَنِي الْكَثِيرَ الْمَالِ (كيلاي، 2011)

Thus, you see, O noble people, that the poorest person can do good to those who are weaker and poorer, that doing good will never be in vain, and that true happiness is not about being wealthy with much money.

Data 1 to 3 show that happiness can be achieved through moral actions and compassion performed by someone. In the story of “*Al-Saeed Hasan*”, it is explained that he belongs to the poorest family in his area. However, this family always does good to others, sharing what they have. This becomes the means for “*Al-Saeed Hasan's*” family to achieve happiness. The quote emphasizes that no matter how poor a person is, they are capable of doing good to those who are weaker, and despite lacking wealth, they can still live happily.

A person who performs moral actions and shows compassion can be said to possess the character education value of social care. This further indicates that the value of a person's character education can influence their happiness. By caring for others and offering help according to one's abilities, a person will experience happiness from the assistance they provide to others.

The results of this research is in line with Al-Kindi's concept of happiness, which states that happiness can be achieved by showing love and care to others. A person must pay attention to social relationships, one of which is by helping others. Al-Farabi also mentioned that happiness can be attained by understanding the correct principles of morality and ethics (Perwati, 2023). This is also in line with the research by (Al-Ghazali & Islami, 2021) which supports Al-Farabi's view that all good deeds or activities, such as helping others and being honest, are ways to achieve happiness. Furthermore, research conducted by (Jati, 2023) stated that one way to achieve happiness according to Suryomentaram is through mutual help. Therefore, moral actions and affection, as forms of social concern values, should be instilled in children from an early age.

The values of character education and the concept of happiness in the story “*Al-Saeed Hasan*” are crucial components that need to be instilled in children from an early age. In line with John Locke's assertion that children are like a blank slate (Nurrahman et al., 2022), we must fill their minds with positive things. One way to achieve this is by selecting literary readings that are appropriate in content and

language for children, as this impacts their character formation and psychological development.

The values of character education and the concept of happiness in the story "*Al-Saeed Hasan*" are closely correlated. They complement and relate to each other. The character traits exhibited by the "*Al-Saeed Hasan*" family result from their understanding of the essence of happiness. Conversely, happiness arises from the character education values inherent in them. Furthermore, the "*Al-Saeed Hasan*" family also implements these values in their daily lives.

CONCLUSION

According to the research findings above, it can be concluded that children's literature is not only used for entertainment but also as an educational tool, such as instilling character education values and concepts of happiness in children. Moreover, children's literature can also influence character formation and psychological development in children. In the short story "*Al-Saeed Hasan*" by Kamil Kailani, (1) 21 instances of character education values were found. It consists of 6 religious values, 2 honesty, 2 curiosity, 2 friendliness/communication, 3 love of peace, and 6 responsibilities. (2) Meanwhile, 5 instances of the definition of the concept of happiness were found, including 2 knowledge about God and nature, and 3 moral actions and compassion.

The environment also greatly affects the formation of character education values, which can lead a person towards true happiness. Instilling the values of character education and understanding the concept of true happiness allows a person to live a calm and peaceful life. This indicates that a happy environment and a person with good character education are inseparable.

This research has limitations, as it only focuses on the character education values promoted by the Ministry of Education and their correlation with the concept of happiness from Al-Kindi's perspective contained in the story "*Al-Saeed Hasan*". Therefore, this research requires further study using other perspectives. Additionally, many elements can still be explored from the story "*Al-Saeed Hasan*", such as the economic conditions affecting the achievement of happiness, social actions, character psychology, and so on.

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