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Moral Values Analysis on Lampung Children Storybook

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Abstract

Moral values in student character building serve as a benchmark emphasized by the community. Moral education is implemented to shape moral behavior, particularly among primary school-aged children. This study aims to analyze moral values within children's stories published by Lampung Province Language Center. This study used descriptive qualitative method. The data sources consisted of children's stories containing moral values published by the center. Riffaterre's heuristic and hermeneutic analysis techniques were used to conduct a descriptive, in-depth analysis aimed at identifying moral values focused on interpersonal relationships. Six indicators were used to analyse these are helpful, affection, caring, responsibility, socialibility, and respectfull, with each value characterized by specific indicators. The results revealed 133 instances of moral values across the stories, with a strong prevalence of respectfully, affection, and socialibility; helpfull and caring appeared moderately, while responsibility was the least frequently found value. These findings suggest an effort to promote cross-cultural understanding as a means of minimizing social conflict. The depiction of multicultural primary school characters in the Lampung children storybooks underscores that moral values regarding interpersonal relationships can be effectively integrated through bilingual children's literature, thereby strengthening indigenous culture and promoting moral values by sosial realistics stories.

Keywords: *Moral Values; Children; Storybook*



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INTRODUCTION

Moral values constitute a key objective of school education (Murjani & Nurjaman, 2022). This aligns with Lickona's view that the goal of moral education extends beyond merely enabling students to receive moral instruction; fundamentally, it aims to shape student behavior and foster positive character specifically by cultivating moral insight, moral emotions, and moral character (Febrianti & Dewi, 2021). Students need to pay attention to these elements, as moral value education aims to revitalize moral values particularly in Indonesia in accordance with the principles of Pancasila.

Moral values became indicator of developing student character is a benchmark emphasized by society (Adriani et al., 2022). Moral education is implemented to foster moral behavior, particularly among elementary school-aged children; one method of achieving this is through children's stories (Ramlafatma et al., 2021). Children's stories serve as an engaging medium for conveying lessons that contain moral messages. These stories are classified as literary works because they embody moral values that can serve as models for daily life (Achsan, 2018). Through children's stories, students can acquire literary knowledge indirectly, integrating literacy activities into their lives. When listening to or reading these stories, students can directly relate the experiences depicted in the narrative to their own lives. Children's stories benefit student development by aiding in the formation of personality and morality, satisfying the need for imagination and fantasy, and stimulating verbal skills.

Character building through moral values can be achieved not only through formal instruction but also through children's stories. Elementary school students should be introduced to stories containing positive moral values, as these stories help shape good character (Harahap et al., 2022). Moral values in children's stories are a crucial topic because such stories foster both intelligence and character in students; through them, students observe and internalize the traits of the characters portrayed. Fostering a person's morals and character is a crucial aspect that requires early emphasis to ensure children grow into individuals with strong moral grounding and good character (Bantani et al., 2023). Various methods are employed to instill moral values in students, one of which is the use of children's stories. These stories incorporate conclusions or messages that help students grasp moral, social, and other values, thereby facilitating the internalization of these principles. Moral values conveyed through children's stories are considered more effective and meaningful than mere advice or lectures, as learning through storytelling naturally engages and nurtures the emotional dimension of a student's moral development (Jamaludin et al., 2023). Consequently, the use of children's stories aims to transform negative behaviors into positive ones.

Previous research on moral values has been conducted within clearly defined parameters. In their study on human values in Minangkabau children's stories, Gayatri et al. (2021) focused specifically on human values. Additionally, research by Rahmi et al. (2020) examined and identified moral values specifically humility present in children's storybooks. The values of humility identified across the twenty storybooks analyzed by the researchers included accepting one's own strengths and weaknesses, taking responsibility for one's actions, striving to be a good person, and having the courage to admit mistakes (Rahmi et al., 2020).

The scope of moral values here focuses on personal behavior and attitudes, necessitating an understanding of ideal conduct in human interaction. Consequently, this study explores moral values from a perspective distinct from previous research, centering specifically on interpersonal relationships. This conceptual approach aims to reveal forms of positive campaigning within social life, thereby serving as an affirmative reference (Banjarnahor et al., 2022). Children's storybooks published by Balai Bahasa Provinsi Lampung are considered to embody cross-cultural aspects, as their narrative concepts utilize intrinsic story elements—specifically the deliberate social differentiation of characters. This serves as the basis for the view that these books hold strong potential to act as exemplary media for promoting positive moral values.

Moral values can be categorized as the relationship between the individual and the self, the relationship between the individual and God, the relationship between individuals within a social context, and the relationship between the individual and the natural environment (Nurgiyantoro, 2024). This study focuses on moral values regarding interpersonal relationships, utilizing specific indicators: helpfulness, compassion, caring, responsibility, sociability, and mutual respect (Anggraini & Janattaka, 2020). The study prioritizes these interpersonal moral values because human life inherently requires the presence of others; although humans are individual beings, they are incapable of living in isolation (Mundiasari, 2022).

To clarify, the researcher adopts a sociological perspective by Wellek and Austin because sociology is the discipline that examines human relationships and interactions (Suhada, 2020) to explain a campaign regarding moral values prevailing in society. This perspective able to evaluating an understanding literature in relation to the society that forms its backdrop (Wahid et al., 2021; Nurgiyantoro, 2024). Furthermore, the societal pluralism found in Lampung needs to be portrayed through children's storybooks to foster a civilization that aligns with the values of Pancasila.

This study focuses on the moral value of interpersonal relationships within children's stories. Accordingly, the objective of the research is to analyze the moral values found in children's stories published by Balai Bahasa Provinsi Lampung. These stories were selected because they are bilingual featuring both Lampung and Indonesian and serve as suitable reading material for elementary school students.

METHODS

The research method employed to analyze the moral values found in the collection of children's stories published by Balai Bahasa Provinsi Lampung is the qualitative descriptive method. The qualitative descriptive approach involves analyzing data by describing or illustrating the information that has been gathered (Hariyono & Ncita, 2026). The data source for this research comprises children's stories published by the Balai Bahasa Provinsi Lampung in 2022, these are *Tapis Persahabatan*, *Aku Punya Impian*, *Petualangan di Rumah Cutbacut*, and *Punggung Ayah*. Focus of this research are narratives and dialogue in children's stories published by the Balai Bahasa Provinsi Lampung that contain moral values. The moral values examined focus on interpersonal relationships, specifically regarding the indicators of helpful, affection, caring, responsibility, sociability, and respectfully (Anggraini & Janattaka, 2020). This study use Riffaterre's heuristic and hermeneutic analysis techniques to analyze the data descriptively and in depth, aiming to identify moral values within the children's stories (Khasanah, 2021). The procedural steps undertaken in this study are as follows: (1) reading the story texts in their entirety; (2) marking and recording data relevant to the research specifically, the values; (3) formulating the moral values found in the children's stories; (4) analyzing the moral values present in the stories; (5) presenting the analysis results in written form; and (6) conducting a validation test with experts (Faozi & Oomariyah, 2020).

RESULTS AND DISCUSSION

This study examines the moral values found in four children's storybooks published by Balai Bahasa Provinsi Lampung in 2022, there are "Tapis Persahabatan" by Suwanda, "Aku Punya Impian" by Ayu Rizki Susilowati, "Petualangan di Rumah Cutbacut" by Qorry Hidayati, and "Punggung Ayah" by Eva Purwaningtyas. The selected stories focus on moral values regarding human relationships with others. The indicators associated with this category of moral values include helpfulness, affection, caring, responsibility, sociability, and mutual respect.

Table 1. Indicator and Distributing of Moral Values

Storybook Title	Indicator					
	Helpfull	Affection	Caring	Respons	Sociability	Respect
<i>Tapis Persahabatan</i>	4	8	4	3	8	6
<i>Aku Punya Impian</i>	4	5	6	4	9	5
<i>Petualangan di Rumah Cutbacut</i>	5	8	4	4	7	7
<i>Punggung Ayah</i>	4	6	5	3	8	6
Total				133		

The following is an explanation of the analysis results regarding the moral values found in the four children's stories contained within these four books published by Balai Bahasa Provinsi Lampung.

Helpfull

According to Putra et al. (2018), mutual assistance is essential for every individual, as no one can survive without the help of others. The following are the moral values regarding the willingness to help found in children's stories published by Balai Bahasa Provinsi Lampung.

"Kedengarannya seru. Coba, sini Kiyay bantu (Susilowati, 2022:30)!"

The excerpt describes how Kiyay Sinta intends to assist Arvin, Bagas, Citra, and Devika in creating a video about Indonesia's diversity for an upcoming competition. Kiyay Sinta suggests that they frame the video around the story of their own friendship. This narrative reflects a spirit of helpfulness toward others; as noted by Rahman (2013), helping one another is a natural human inclination, and individuals possess a fundamental need to both seek and offer assistance. Furthermore, helping behavior transcends boundaries of race, ethnicity, and religion (Putra & Rustika, 2015).

In another book stories, researcher found another moral values that described by book author.

Kami ini mendapat tugas dari kepala kampung untuk membantu Pak Asep membersihkan rumah ini (Suwanda, 2022:35)."

The excerpt describes how the village head assigned Pak Usman and his family the task of helping Pak Asep clean the official residence he was set to occupy. This reflects a spirit of mutual assistance among people, aligning with the view expressed by Putra et al. (2018) that such cooperation is essential for every individual, as no one can survive without the help of others—a concept central to the nature of humans as social beings. In this instance, Pak Usman and his family provided physical assistance to clean the residence for Pak Asep.

Affection

"Kan Ibu sudah masak, khusus buat Ici (Purwaningtyas, 2022:39)."

The dialogue above illustrates the affection shown by the mother, who cooked specifically for Ici.

Mendengar itu, Eri lalu berlari menuju sumber suara, lalu memeluk Ina erat sekali sembari mengucapkan terima kasih (Hidayati, 2022:48).

The dialogue describes Eri hugging her mother tightly and expressing gratitude for the second-place prize she received. This reflects affection towards others, aligning with the view held by Fajriniski et al., (2018) that instilling a sense of compassion for fellow human beings and nature is crucial for fostering a harmonious life. The story excerpt is said to reflect a child's affection for her mother, as the character Eri embraces Ina tightly and thanks her for the gift.

The two dialogues above illustrate affection—a moral value inherent in human relationships—aligning with Zuriyah's (2008:199) view that attitudes and behaviors demonstrating care, protection, and sacrifice for loved ones constitute expressions of affection (Wiguna & Alimin, 2018). Affection is a manifestation of the reciprocal process of developing love and affection between individuals and across generations, serving as the foundation for harmonious family relationships.

Caring

Caring represents a moral value governing the relationship between human beings. An attitude demonstrating a willingness to become involved in the issues, circumstances, or conditions affecting others constitutes an expression of caring. The following are the moral values of caring found in children book stories published by Balai Bahasa Provinsi Lampung.

"Karim! Kamukah itu? Jalannya hati-hati, nanti kamu terjatuh (Hidayati, 2022:27)."

The dialogue describe that Umi telling to Karim to walk carefully so he does not fall. This reflects the value of caring for others, aligning with the view expressed by Pramana et al., (2019) that social caring is a sense of concern prompting individuals to adopt attitudes and actions aimed at assisting others and the community in need. The story excerpt is said to reflect this value because the character Umi shows concern for Karim by advising him to walk carefully to avoid falling.

"Sudah jam berapa ini, Ki? Sana, tidur dulu. Besok bangun pagi, terus bersih-bersih rumah, setelah itu baru boleh pergi (Susilowati, 2022:41)."

The dialogue demonstrates the mother's concern for Kiki; she instructs Kiki to go to bed early so as not to oversleep the next day, as they plan to go to the cinema together. This attitude reflects her care for her child, Kiki, aligning with Darmiyati Zuchdi's (2011: 170) definition of "caring" as an attitude and action characterized by a constant desire to provide assistance to those in need (Tabi'in, 2017).

"Hei, kamu senang betul makan durian, ya. Sakit nanti perut kamu" ucap Fadli dengan nada tinggi saat memperhatikan Adi yang masih menikmati sisa-sisa durian di dalam plastik. Adi memandang ke arah Sari (Suwanda, 2022:41).

The dialogue illustrates Fadli's concern for Adi's health, specifically regarding the consumption of too much durian, which could cause a stomach ache. This reflects an attitude of care for others, aligning

with the view expressed by Sarumaha and Pasuhuk (2020) that caring is an essential trait—one that enables an individual to acknowledge, pay attention to, or heed things outside of themselves, such as the objects or living beings in their surroundings; this embodies the nature of human beings as social creatures who care for another.

Responsibility

Mulyaningtyas and Etikasari (2022) explain responsibility as an individual's attitude in carrying out their duties and obligations—along with all associated risks—extending to themselves, society, the environment (natural, social, and cultural), the state, and God. The following are the moral values of responsibility found in children's stories published by Balai Bahasa Provinsi Lampung.

Akhirnya, Empat Serangkai mengaku mereka bersalah. Mereka meminta maaf dan berjanji tidak akan berbuat ceroboh lagi (Hidayati, 2022:56).

The dialogue describe how the four mates admitted fault for their carelessness regarding how they saved money and promised not to repeat the mistake. This reflects the value of responsibility toward others, aligning with the view expressed by Budiman and Listyarini (2022) that teaching responsibility to children is crucial; the value of responsibility entails an individual's awareness of their duties and the understanding that their actions must accord with prevailing norms. The story excerpt is said to reflect this value because the characters admitted their carelessness and pledged not to repeat the behavior.

“Aku berjanji akan mengganti kain tapis Arum dengan kain tapis buatan tanganku sendiri, ucap Sari tulus (Suwanda, 2022:49).”

The dialogue describes how Sari takes responsibility for the loss of Arum's cloth. This reflects a sense of responsibility toward others, aligning with the view (Triyani et al., 2020) that responsibility entails an obligation to act and to bear the consequences of one's actions—whether regarding oneself, society, the state, or God Almighty. In this instance, it represents an individual taking accountability for their actions; Sari accepts responsibility for the loss by learning to weave a replacement cloth for Arum. This demonstrates responsibility toward another person, as Sari is making amends for the lost item.

Sociability

The moral values of sociability is found in children's stories published by Balai Bahasa provinsi Lampung.

Jika tidak ke kebun lada, Eri akan bermain bersama teman-teman barunya di kampung itu. Ada Riki, Ali, dan Nurza (Hidayati, 2022:44).

The dialog describes that Eri playing with new friends in the village. This reflects a sociable attitude toward others, aligning with the view expressed by Yulianto et al. (2020) that sociable individuals do not discriminate regarding whom they associate with and are able to mingle with diverse groups, even those vastly different from their own social circles. The story excerpt is said to reflect this sociability because the character Eri plays with new friends in the village despite having only just met them.

Respectfully

This is the moral values of mutual respect found in children's stories published by Balai Bahasa Provinsi Lampung

“Ini untuk Eri,” kata Datuk sambil menyerahkan uang itu, “Ini hasil kerja Eri memetik lada selama liburan. Datuk mengumpulkan lada yang Eri petik dan menjualnya. Ini hasil kerja Eri, ya, boleh dipakai untuk jajan atau membeli keperluan Eri (Hidayati, 2022:46).”

The dialogue describe that Datuk handed over the money earned from the pepper Eri picked during the holidays. This reflects an attitude of mutual respect among people; consistent with the view of Wiguna and Alimin (2018), respect can be defined as an attitude and behavior that demonstrates regard for and appreciation of others' efforts. The story excerpt is said to reflect this mutual respect because the character Datuk acknowledged the fruits of Eri's labor—picking pepper during the holidays—by giving him the proceeds from the pepper sales.

“Hmmm ... mantap (Purwaningtyas, 2022:59)!”

The dialogue shows that Father is praising Runi's cooking. This reflects an attitude of mutual appreciation, aligning with the view that offering praise—as an act of appreciation—can encourage individuals to further explore their potential, as such praise boosts the motivation to improve.

CONCLUSION

This study concludes that the four bilingual children's storybooks published by Balai Bahasa Provinsi Lampung: *Tapis Persahabatan*, *Aku Punya Impian*, *Petualangan di Rumah Cutbacut*, and *Punggung Ayah* effectively serve as narrative media for internalizing interpersonal moral values in primary education. The analysis identified 133 instances of moral values, with respect, affection, and sociability emerging as the most dominant traits, followed by helpfulness and caring, whereas responsibility was the least represented. These findings demonstrate that local multicultural literature holds strong potential for character building and cultural diplomacy, fostering social harmony in line with Pancasila principles. However, this study is limited by its primary focus on sociological content analysis without examining the linguistic, stylistic, or figurative structures that shape these values. Consequently, future research is recommended to explore the linguistic and semiotic dimensions of such texts, conduct empirical studies on the reception and behavioral impact of these stories among elementary students in classroom contexts, and carry out comparative analyses across different regional children's literature in Indonesia to broaden the scope of national character education.

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