

Shaping Good Character for Children Based on Local Wisdom Using Applications of Digital Fairy Tale

Yeni Probawati

Wijaya Putra University, Indonesia, Language and Literature Faculty

Abstract

Fairy tale, which is rich of moral value, (pronounced as local wisdom), here began to compete with cartoons, robot movies, comics and a variety of games on line is able to amaze the children to sit for hours without ignoring the others. Sacredness and romance of fairy tales as a primary source of valuable value that will be able to build the character of children to be pious, independent, courtesy and respect for others, as if it is faded along with the advances in technology and communications. Along with the digital era, where children begin to be familiar with gadgets and other electronic devices, people should also improve the refreshment of fairy tales with various modifications in characterization, structure and discussion as well as the visual appearance of the fairy tale itself. The transition from conventional to digitizing fairy tale could be an alternative solution that fairy tale will not be left behind by children because of his naiveness. As character building is becoming growing issue nowadays, digital fairy tales can be a good model to shape children character. Noble character from fairy tales can be seen on the side of moral values. Moral values depicted from the story as individual, social, and religious morals. Fairy tales containing the good values must be preserved in order not to be lost.

Keywords: Character Building, Local Wisdom, Fairy Tale

INTRODUCTION

Character building has been current issue of education. The Law no. 20 Year 2003 on Indonesia's National Education System states that national education aims to develop students' abilities and shape them to become persons with strong faith to God who have noble characters, and are healthy, knowledgeable, competent, creative, independent and democratic. This clearly explains that character education are very important to establish in all levels of education institutions. They must start to incorporate character education into its instructional practices.

Character education describes curriculum developed to teach children about essential traits needed to build good character. It is a deliberate effort to develop noble character and cultivate core virtues that are worthy for the individual and society as a whole. It requires careful, calculated planning for success (Prestwich, 2004; Tyra, 2012). It deals with teaching students to develop the ability to decide how to behave in an appropriate manner in various social situations with the purpose of developing individuals who are capable of understanding moral values and who choose to do the right thing. Hoge (2002) defined character education as any overt or conscious attempt to effect the development of desirable individual traits or qualities. Although a number of definitions and interpretations of character education are found in the literature, the content of programs typically align with the core principles and values of generosity, kindness, honesty, tolerance, trust, integrity, loyalty, fairness, freedom, equality, and respect of and for diversity (Bohlin, Farmer, & Ryan, 2001; Brooks, 2001). Experts in the field of character development recommend implementing a character education curriculum in the elementary and middle school years which includes the aforementioned traits to help students become responsible, respectful, contributing members of our democratic society.

One way to bring character education into a crowded curriculum is to make it part of the literacy program by embedding character lessons in reading and language arts instruction through the vehicle of high quality children's literature. This tactic, when coupled with social studies content allows the teacher to cover multiple parts of the curriculum: social studies literacy, and character education. Literature is a powerful teaching tool. The characters children and young people meet in the pages of a book can have a profound influence on them, almost as strong of an impact as that of real people they know and meet.

As character education concepts are taught within the context of literature, students realize traits such as respect, honesty, courage, and kindness are real and interesting aspects of the world around them. Writers of trade books have much flexibility in their writing styles and can bring to the pages of their books richness of background, originality of style, and creativity (Gunning, 2012). Literature integration is an effective way to teach children about positive character traits, but Libresco and Balantic (2013) caution only if it is done by keeping character development at the center of curriculum and instruction.

Good literature with character development themes has the power to develop, shape, and reinforce dispositions essential for instilling in students important core ethical values. Creating character themed lessons that combine high quality appropriate children's literature with effective literacy instruction can be a daunting task. Teachers therefore are faced with the dilemma of finding books that will do double duty in teaching both character and literacy concepts.

Tale, as one of literary forms, is simple fiction not only for entertainment but also for giving lessons, as

every story is a means of entertainment and at the same time it helps towards a solution of a particular problem (Thompson, 1977: 428). This implies that tale can be tool to build character since it carries message or moral value through its story.

Indonesia is rich of local culture value (local wisdom). One of it is Indonesian fairy tale. The tale is typically regarded as simple form of narrative, plot and theme as well in good or bad value that depicts from the story. Since characterization are black and white, it is easy to read and understand the storyline. Sacredness and romance of fairy tales as a primary source of valuable value that will be able to build the character of children to be pious, independent, courtesy and respect for others. Along with the digital era, where children begin to be familiar with gadgets and other electronic devices, people should also improve the refreshment of fairy tales with various modifications in characterization, structure and discussion as well as the visual appearance of the fairy tale itself. The transition from conventional to digitizing fairy tale could be an alternative solution that fairy tale will not be left behind by children because of their naiveness.

METHOD

This research uses descriptive quantitative method. Since the study aims to collect the data and develop model of character building for children based on local wisdom using applications of digital fairy tale. Developing character building model uses Research and Development approach. Since education and development research is a kind of research to solve a practical problem in education. As Borg and Gall (1989 : 772) state that education research and development is a process to develop and validate education products.

The research objectives are (1) to develop character building model for children based on local wisdom using applications of digital fairy tale and (2) to describe the effectiveness of the model of character building for children based on local wisdom using applications of digital fairy tale.

Data were collected using survey and observation. Survey is used to obtain the effectiveness of the model of character building, while observation and checklist are to collect data from the process of developing character models for the children. The objects of research are the principal, teachers, staff / school staff, parents and students at SDN Babat Jerawat 1 Pakal Surabaya.. The qualitative data analysis technique is used to describe the effectiveness of applications of digital fairy tale to build good character for the children.

FINDINGS AND DISCUSSION

The findings of the study are concerned with the two things : the development of character building model for children based on local wisdom using applications of digital fairy tale and the effectiveness of applications of digital fairy tale to build noble character for the children.

Shaping good character for children based on local wisdom using applications of digital fairy tale

The findings of the observation and checklist show that applications of digital fairy tales (Bawang Merah dan Bawang Putih, Lutung Kasarung, and Malin Kundang) teach children about honesty, kindness, loyalty, patience, generosity, obedience, fairness, and respect others. The objects of the study have been observed and given list of character building model that can be carried out through the digital fairy tales. They must give a check for each item of character indicators.

Bawang Merah dan Bawang Putih is regarded as the first local fairy tale that can be model of character building for children. Lutung Kasarung and Malin Kundang are the second and third tales that are used to teach them noble character. Since they are not so familiar with the storyline, so the researcher tells the story first to the children. Then the writer goes to other objects of the study. Most of them know about the story of Bawang Merah dan Bawang Putih. She gives checklist to them and they complete the checklist.

Based on the analysis, the results show that most of the respondents assume that digital fairy tales can be a good model of character building for children. The tales can be lesson material to apply in the classroom because they believe that children like their gadget, and they can learn something from it. The principal, the teachers, school staff and the parents can be a good model of character building for the children. They can get positive character from the tales and apply in their daily life.

The next results explain three moral values that are described in the tales. Those three moral values can be good model of character building namely: individual, social and religious moral values. Individual moral value is moral value deals with human relationship with him/her self or how a person treats him/herself . Thus individual moral values are carried out from the tales: obedience, bravery, patience, honesty, wise, respect, hard worker, trust, kindness, humble and responsible. Social moral value is moral value deals with human relationship with others in social life. They are working together, helping others, willing to sacrifice, caring and loving, living in harmony, giving advices, having empathy, and praying each other. The fairy tales also can give religious moral value. Religious moral value is due to human relationship with God. Salam (1997: 15) states that human morals with God namely: obedient, sincere, having strong faith, believing in God, be grateful and positive thought.

The effectiveness of applications of digital fairy tale to build noble character for the children.

The idea of students assessing themselves based upon a certain criteria has been around for sometime, and even

the focus of a few studies. According to McMillan and Hearn (2008) self-assessment not only means students' checking their own works and scoring themselves, but also involves comparing their works with a predetermined criteria. Mistar (2011) found in his research that self-assessment is a relatively reliable means for measuring students' language skills.

Beneficial as it may seem, self-scoring is not free of problem. Lee (2008) contends that in self-assessment, a common problem is what is called a bias factor, in which students tend to be subjective in their assessment. They tend to rate down what actually constitutes a good work, and rate up what actually constitutes a poor work.

Students' self-confidence in rating is also an issue. Andrade and Du (2007) found from their research that although students generally favored self-assessment after some training, they felt there was likely to be a marked difference between their ratings and their teachers's ratings.

Based on the self-assessment, the results indicate the changes in the students' scoring across the pre-test and the post-test. In the pre-test, their scores were practically average among the students. But in the post-test, their self-assessment tends to deviate increasingly greater from the previous one. It implies that digital fairy tales are effective tools to build good characters for children.

The foregoing discussion implies that without sufficient efforts to imbue students with noble characters, self-assessment runs the risk being corrupted by cheating. That is the reason behind a deliberate effort to integrate such good values into daily lessons, which also involves all academic staff to be a good model for children character building.

CONCLUSION AND SUGGESTION

As character building is becoming growing issue nowadays, digital fairy tales can be a good model to shape children character. Character education gains importance in the education domain. Many teachers seek various ways to build their students' character through daily teaching and learning process. In an attempt to shape noble character into daily lesson, a survey was done. As a result, character building in fairy tales can be seen on the side of moral values of the story. Moral values depicted from the story as individual, social, and religious morals. Moral values of the storyline can be used as effective models and guidance of humans in their life. Honesty, obedience, self-sacrificing, harmony, cooperation, helpfulness, trust in God, surrender, seek forgiveness are morals that related to good attitudes and noble character that should be possessed by the children. The noble characters drawn from the tales needed to be taught to the children. It is important to teach children to understand the ethics of human behavior in everyday life. Fairy tales containing the noble values must be preserved in order not to be lost. Tales is one of these traditions or local wisdom need to be communicated from generation to the next generation so that the story still exists in the community. Tales is one of the local culture that needs to be kept together.

ACKNOWLEDGEMENT

The writer delivered her thanks to the principal, teachers, school staff, parents and students at SDN Babat Jerawat 1 Pakal Surabaya who participated in this study. The researcher also expressed her gratitude to Universitas Wijaya Putra Surabaya for supporting this research.

REFERENCES

- Andrade, H., and Du Y. (2007). Student responses to criterion-referenced self-assessment. *Assessment & Evaluation in Higher Education*, 32 (2), 159-181
- Bohlin, K.D., Farmer, & Ryan, K. (2001). *Building character in schools resource guide*. San Francisco, CA: Jossey-Bass.
- Borg, W. R., & Gall, M. D. (1989). *Educational Research : Introduction* (Fifth ed). New York: Longman
- Gunning, T. (2012). *Building literacy in secondary content area classrooms*. Boston: Pearson.
- Hoge, J. (2002). Character education, citizenship education, and the social studies. *Social Studies*, 93(3), 103-108.
- Lee, H. (2008). *Students' perceptions of peer and self-assessment in a higher education online collaborative learning environment* (Doctoral dissertation, University of Texas, Austin, Texas, United States). Retrieved from ProQuest LLC
- Libresco, A.S. & Balantic, J. (2013). Our conversation with you about effectively integrating literature and social studies. *Social Studies and the Young Learner*, 26 (1), 1-18.
- McMillan, J.H., & Hearn, J. (2008). Student self-assessment : the key to stronger student motivation and higher achievement. *Education Horizons*, 87(1), 40-49.
- Mistar, J. (2011) A study of the validity and reliability of self-assessment. *TEFLIN Journal*, 22 (1), 47-58
- Prestwich, D.L. (2004). Character education in America's schools. *School Community Journal*, 14(1), 139- 150.
- Thompson, Stith. (1977). *The Folktale*. Berkeley: University of California Press.
- Tyra, C. (2012). Bringing books to life: Teaching character education through children's literature. *Rising Tide*,