**Values of Character Education**

**on Children's Poetry by Turiyo Ragilputra**

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**ABSTRACT**

The purpose of this study is to describe the values of character education in Indonesian children's poetry by Turiyo Ragilputra. The objects of this research are Indonesian children's poems by Turiyo Ragilputra in *Surat dari Samudra*, Agus Budi Wahyudi, et al, Central Java Language Center, 2018. This research is conducted in a qualitative descriptive method. The data are collected by doing literature study. Data analysis is carried out using hermeneutic rules. The results shows that the values ​​of character education contained in Turiyo Ragilputra's poems are religious, peace-loving, social care, environmental care, and friendship.

***Keywords:*** *the value of character education, children's poetry*

1. **INTRODUCTION**

Poetry as a literary work is written not only to entertain but also to educate. In his book entitled *Kajian Sastra Anak* (2014: 4-5), Winarni quotes Santosa’s opinion (2004) that there are two functions of children's literature, namely educating and entertaining. Children's literature serves to educate as it presents a lot of information about something, for example providing knowledge, training skills, and presenting examples of moral lessons. Children's literature is to entertain because it is deliberately written to entertain, for example entertaining because of the beauty of the language, the attractiveness of the paintings so that it fascinates the readers. Therefore, a collection of poems entitled *Surat dari Samudra* (2018) was written to provide character education materials for elementary school (SD) children. If the collection of children's poems is written as a means of character education, the question is, “Are there character education values ​​in it?

According to Ratna Megawangi (2004: 95) as quoted by Kesuma, et al (2012: 5) character education is an effort to provide education for students so that they can make the right decisions, for example, always behave / do positive actions so that they can be useful for the communities in their respective neighborhoods. The positive attitude or behavior referred to by the Ministry of National Education (2010) consists of religious attitudes, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievements, friendly/communicative, love peace , likes to read, cares about the environment, cares about social, and is responsible.

Another understanding of character education is put forward by Suyanto (in Asmani, 2013: 31) that character education is character education plus. The point is that in character education there are aspects of knowledge (cognitive), feelings, and action which according to Thomas Lickona (2012) are three important aspects in character education. The inculcation of character education values ​​according to M. Noor (2011: 37) is very effective when carried out with the media of literary works, especially children's literature or children's poetry. It happens because the internalization process takes place naturally and is far from dictating or patronizing.

Wibowo (2013:11) explains that the term ‘character’ is from Greek word meaning ‘to mark’. It marks someone’s behavior. Literally according to Hornby and Parnwell (1972: 49) character means mental or moral quality, it can also mean moral strength. In the *Dictionary of Psychology* (Dali Gulo, 1982: 29) it is stated that character is personality from an ethical or moral point of view such as one's honesty.

* 1. ***Poetry and Character EducationValues***

Children's poetry is poetry written by paying attention to aspects of the child's mental development as potential readers. Perrine (1970: 515) states that poetry is "universal as language and almost as ancient". Sudjiman (1986) states that poetry is a variety of literature whose language is bound by aspects of sound, form, and meaning. What is meant by the sound aspect is rhyme, for example. Included in forms are treason and typography or engraving of shapes. Aspects of meaning in poetry are created by using figure of speech or language style.

Shahnon Ahmad (1978) suggests that the characteristics of a poetry contain the elements of emotion, imagination, thought, idea, tone, rhythm, sensory impression, word order, figurative words, density, and mixed feelings. Meanwhile, Nadeak (1985) suggests that the characteristics of children's poetry include (1) the content must be in accordance with the level of development of the child's soul, (2) it attracts children's attention, (3) it has the beauty of language because it contains rhythm, pressure, and games of sounds, (4) the choice of words is according to the level of development of the child's soul. According to Nurgiyantoro (1985) Indonesian children's poetry in general has religious themes, parents and teachers, and animals and the natural environment.

Studies on the values ​​of character education in Indonesian literary works have been carried out by a number of authors. The authors include Dewi et al (2010), Suryaman (2010), Gularso et al (2019), Hermawan and I Ketut Sudarsana (2017), Widayati and Farida Nugrahani (2019), Jalio Yudin et al (2021), and Devilito et al (2017). Ni Luh Lina Agustina Dewi et al's research (2010) was conducted on an Indonesian novel with the title "Analysis of Character Educational Values ​​of Dahlan's Novel Shoes by Khrisna Pabichava and Its Relevance to Teaching Character Education in Schools in Indonesia". Based on her research, it was concluded that the values ​​of religious character education, tolerance, discipline, hard work, creativity, respect for achievement, friendly/ communicative, fond of reading, caring for the environment, social care, honesty, independence, curiosity, and responsibility are contained in the novel *Sepatu Dahlan* by Khrisna Pabichava.

Suryaman (2010) in his article entitled "Character Education through Literary Education", argues that: (1) literature is the best media for mental and intellectual enlightenment learning to use, (2) various literary activities that can be used for character education are those that related to listening, speaking, reading, and writing, (3) the most effective literary activities for learning the values ​​of character education are those related to reading and writing skills, and (4) to support the learning of character education values ​​in schools literary works in accordance with the level of mental development of students is needed.

Gularso et al's research (2019) entitles "Kawruh Pamomong: Children Education Based on Local Wisdom in Yogyakarta". The article was later published in the Journal of Cakrawala Pendidikan Volume 38, Number 2, June 2019. The results showed that the counselor’s knowledge 'correct and clean' in teaching within the family sphere was the responsibility of the father and mother. Meanwhile, the counselor’s knowledge 'beautiful' is primarily to be taught by father.

Herawan and I Ketut Sudarsana's research (2017) was conducted with the title "The Relevance of Character Education Values ​​in Geguritan Suddhamala to Improve the Quality of Education in Indonesia". The results of their research that the character education values ​​contained in Suddhamala *geguritan* are religious, tolerance, honest, peace-loving, disciplined, hard work, curiosity, respect for achievement, responsibility, creative, independent, friendly/communicative, social care, environmental care, and love for the homeland.

According to Widayati and Farida Nugrahani (2019), the value of patriotism character education is found in films that are transformed from literary works. They stated this in their article entitled "The Character Education on Film of Literature Literary Transformation Result and Its Implementation in Learning at School". Article published in “Proceeding of the International Conference on Literature: “Literature as a Source of Wisdom”, July 2019.

The value of character education related to giving, such as going appreciation, foregiveness, knowledge, and goods said by Jalio Yudin et al (2021) is found in the novel *Guru Aini* by Andrea Hirata. He stated this in his article entitled "The Value of Kidness and Responsibility Character Education in Teacher-Student Relationships in the Novel of Guru Aini by Andrea Hirata".

Meanwhile, Rio Devilito, et al (2017) in their article "Character Education Through Depiction of Life in the Novel Entitled" suggests that the value of character education contained in novel *Entitled* is suitable to be taught to students through the characters’ of the main characters.

From a number of articles on the results of research on the values of character education that have been carried out by a number of experts, it is known that research on character education in poetry, especially Indonesian children's poetry by Turiyo Ragilputra has never been done by other researchers. Therefore, the authors conducted this study with the aim of describing the values of character education in Indonesian children's poetry by Turiyo Ragilputra in *Surat dari Samudra* (2018), a compilation of poetry by the best writers from Central Java. The poems in *Surat dari Samudra* are designated as supporting materials for elementary Indonesian language and literature subject so as to motivate writers to observe the values of character education, especially in Turiyo Ragilputra’s poems.

1. **METHODOLOGY**

This research was conducted using descriptive analytic and hermeneutic methods. Analytical and hermeneutic descriptive methods are carried out by describing the facts followed by hermeneutical analysis and interpretation. The object of the research is the children's poems by Turiyo Ragilputra which are published in the collection of children's poems *Surat dari Samudra* (2018). Data were collected by doing literature study, namely by reviewing library materials such as books, seminar papers, and articles published in journals. The data analysis was carried out using heuristic and hermeneutic rules. Heuristic rules are used to interpret poetry denotatively; while hermeneutic rules are used to analyze poetry with connotative meanings considering that poetry is an imaginative work.

1. **RESULTS**

The results show that the values ​​of character education contained in Indonesian children's poems by Turiyo Ragilputra in the collection of children's poems *Surat dari Samudra* (2018) concerns with the value of character education of religious, peace-loving, social care, care for the environment, and friendship.

***3.1. Religious***

The value of character education of religious is found in the poems entitled “Bunga untuk Tuhan”, “Lihatlah Lambaian Tanganku, Tuhan”, “Di Bawah Payung”, “Mulut Kuda”, and “Adikku”. In the poem entitled “Bunga untuk Tuhan”, the value of religious can be seen in the second verse as shown in the following piece of work.

**Bunga untuk Tuhan**

….

Kunikmati hidup dengan ceria

Penuh syukur atas karunia

Tuhan Yang Maha Pemurah

Maha Pengasih dan bijaksana

atas rahmat yang dilimpahkan

ilmu, kasih sayang bunda,

rasa tenteram, dan kesehatan

….

(Wahyudi, dkk. 2018: 283).

The value of character education of religious can be seen in obedient behavior in carrying out religious teachings, tolerance for the implementation of worship of other religions, and living in peace with adherents of other religions. Obedient behavior in carrying out religious teachings that show religious values is to always be grateful for God’s gifts because they are blessed with knowledge, mother's love, a sense of peace, and health, as shown in the passage of the poem above.

The value of character education of religious is also found in the poem entitled “Beribadah kepada Tuhan”. In the poem, the value of character education of religious can be seen in the first stanza which consists of five lines. Here they are.

**Beribadah kepada Tuhan**

Beribadah kepada Tuhan

ibarat petani menanam bibit tanaman

semua yang ditanam benih pilihan

agar suatu saat nanti

memetik hasil buah kebaikan

….

(Wahyudi, dkk. 2018: 284).

In Islamic education sources, it is stated that the jinn and humans are not created except for worship. What is meant by worship here is to carry out all God’s commands and leave God’s inhibitions. In the poem entitled “Beribadah kepada Tuhan”, the task of human in life is like a farmer grows seeds. The seeds that are planted are the best choice of seeds, namely planting goodness (seeds of choice) so that the farmer obtains good results / happiness of life in the future.

The value of character education of religious, in the poem entitled “Lihatlah Lambaian Tanganku, Tuhan” is found in the fourth stanza. It shows as follows.

**Lihatlah Lambaian Tanganku, Tuhan**

….

Biarkan kami yang berwarna-wami

melangkah bersama dalam perbedaan

menghias indah kehidupan ini

melestarikan warna pelangi dalam kebersamaan

(Wahyudi, dkk. 2018: 285).

The quote above describes the obedient attitude and behavior in carrying out the religious teachings adopted by God’s creations. God gives every human being the freedom to be good, because everything is like growing plants, there will be a reward equitable with the action.

The first stanza of the poem entitled “Di Bawah Payung” states that life is a long and winding journey but people must pass it because everything is their natural tendency. What is meant by the journey here is the inner journey of human being towards the Creator, the God Almighty. In Islamic poetry, the journey is often described as a trip up a mountain, riding on a horse, a trip on the sea, or riding a bird to the sky. In the poem entitled “Di Bawah Payung”, the journey is described in the first verse as follows.

**Di Bawah Payung**

Hidup adalah sebuah perjalanan

panjang, berkiku, dan banyak tantangan

tetapi harus dilalui

karena hidup adalah fitrah

sebelum akhirnya Kembali

menghadap Tuhan Ilahi Rabi

….

(Wahyudi, dkk. 2018: 286).

In the poem entitled “Mulut Kuda”, the value of character education of religious can be seen in the second verse. It explains that the mouth is a gift from God. God asks people to use their mouths for good things, namely to pray, make remembrance, convey goodness and increase piety. The following is a quote from the second stanza.

**Mulut Kuda**

Mulut adalah anugerah Tuhan

Tak dijual di warung, pasar, kios,

Atau toko swalayan

Tuhan memberikan secara cuma-cuma

Dari kita Tuhan tak menuntut satu apa

Tuhan hanya memerintahkan

Menggunakan mulut untuk berdoa

Berzikir dan bicara utama

Tentang kebaikan dan kesalahan

(Wahyudi, dkk. 2018: 287).

Meanwhile, in the poem entitled “Adikku”, character education of religious appears in the forth verse, which conveys the teachings of sincerity. The following quote shows that.

**Adikku**

Adikku, janganlah

Janganlah, Adikku

Biarlah ibu tenang di sana

Menjadi tamu terhormat Tuhan Yang Kuasa

Duduk berdampingan dengan orang-orang tercinta

Para nabi

Para wali

Serta orang-orang terpilih yang hidup

Di alam sunyi

(Wahyudi, dkk. 2018: 292).

The quote says that every living thing will surely die. Therefore, family members who are still alive should let the dead go, not continue to bemoan and regret the death of those closest to them. Children should let their dead parents go. A parent also has to let go if his child has to return to God.

***3.2. Loving-peace***

In addition to the value of character education of religious, the Indonesian children's poems by Turiyo Ragilputra also contain the value of peace-loving. The value of peace-loving is found in the poem entitled “Surat untuk Bu Guru”. The poem consists of four stanzas and the value of character education of peace-loving can be seen in the fourth verse as follows.

**Surat untuk Bu Guru**

….

Bu guru

kami lebih senang jika bu guru

menyapa kami dengan bahasa hati nurani

dengan sapaan menyentuh hati

“Selamat pagi, anak-anak”

Yang akan kami jawab

“Selamat pagi, Bu Guru”

Daripada hai halo, halo hai

tegur sapa yang merusak kelembutan hati

tegur sapa bergaya koboi

(Wahyudi, dkk. 2018: 288).

Peace-loving is an attitude, action, and expression that cause other people or partners feel safe in his presence. In the poem above it is described that students do not like when the teacher greets them by saying hi or hello to them (students). The students claims that they prefer the teacher saying "Good morning" and they will reply "Good morning, Ma'am/Sir". The greeting is considered more soothing and reflects the softness of the speaker's heart than other greetings, such as 'hi/hello'.

***3.3. Social Care***

The value of character education of social care in Turiyo Ragilputra's poems is found in the poem entitled "Ki Dalang". It is found, among others, in the second verse, as can be read in the following quote.

**Ki Dalang**

….

Ki dalang

Kau hibur penonton dengan cerita jenaka

Kau wejang pemirsa dengan pesan-pesan utama

Tentang segala ulah manusia

Pergulatan antara kebajikan dan durhaka

Agar dipelajari dan diselami

Demi lestari dan damainya jagat raya ini

(Wahyudi, dkk. 2018: 298).

Attitudes and actions that always care/pay attention to the community or other people who need help are called social care characters. The provision of assistance/help is not always in the form of material and material possessions, it can also be in the form of advices to do good or amuse people. As can be seen in the quote above, Ki Dalang provides entertainment as well as advices/suggestions to the audience of the puppet performances. The advice is conveyed indirectly through the puppets that show that human deeds are diverse and complex, some are bad/evil, some are good and noble. The audience must be able to evaluate those actions. In dealing with disputes/feuds between good and bad, people should always prioritize virtue for the realization of a safe and peaceful life.

***3.4. Care for the environment***

Environmental care character education in Turiyo's poems is found in the poem entitled “Bengawan Solo”. In the poem which consists of four stanzas, the value of character education for caring for the environment can be seen, among others, in the fourth verse which consists of nine lines. The following quote shows that.

**Bengawan Solo**

….

Bengawan Solo

Menatap wajahmu penuh luka

Jiwaku tercabik

Jiwaku mengerang

Jiwaku tercekik

Jiwaku meradang!

Bengawan Solo, kaulah saksi

Tentang keprihatinan yang terabaikan

Tentang kelestarian yang dikorbankan

(Wahyudi, dkk. 2018: 294).

In the quote, the poet's sense of environmental concern can be seen in the repetition of the word "my soul" up to four times in the third, fourth, fifth, and sixth lines. Why did the poet’s soul feel torn, groaned, suffocated, and inflamed? Because he noticed the fact that the sustainability of the Bengawan Solo is neglected. We know that caring for the environment is an attitude and action that always strives to prevent damage to the natural environment and develop various efforts to repair the damage of nature. The poet is deeply concerned about the condition because people around Bengawan Solo are considered to be lacking of efforts in preserving the surrounding environment of the river flow so that the poet sees red. For the sake of a safe, serene, peaceful and prosperous life, people must care about the environment.

***3.5. Friendly/Communicative***

The value of character education of friendly/communicative in Turiyo's poems is found in the poem entitled "Jamuran". In the poem, the value of character education of friendly/communicative can be seen in the third verse as follows.

**Jamuran**

….

Dalam permainan, dalam kehidupan

yang kalah jangan disisihkan

yang menang jangan sewenang-wenang

sebab kalah dan menang

adalah pasangan yang serasi

pasangan kekal abadi

….

(Wahyudi, dkk. 2018: 290).

In the quote it is written that //In the game, in life/the loser should not be excluded/the winner should not be arbitrary/because losing and winning/are a perfect match/…//. This shows the value of friendly character education, because the purpose of the game is to establish friendly relations, not to cause hostility. Friendly character is an act that shows a sense of pleasure in talking, socializing, and cooperating with other people. Therefore, those who lose in the game should not be set aside, those who win must not be arrogant. Wins and loses always happen in the game so it should be enjoyed with pleasure and the players must maintain harmonious relations between each other, friendly and communicative.

1. **DISCUSSION**

It has been stated earlier that the character education values ​​found in Indonesian children's poems by Turiyo Ragilputra are religious, peace-loving, social care, environmental care, and friendly. The value of religious character education is found in six poetry titles, namely “Bunga untuk Tuhan”, “Beribadah kepada Tuhan”, “Lihatlah Lambaian Tanganku, Tuhan”, “Di Bawah Payung”, “Mulut Kuda”, dan “Adikku”. In the collection of poems *Surat dari Samudra*, Turiyo Ragilputra wrote 10 titles of poems and six of them depict the value of religious character education. This is understood because the value of character education of religious is the most important character education among other character education values. It appears that the value of religious character education is always placed first in mentioning the existence of character education values. Therefore, it is not surprising that the value of character education of religious is also found in every analysis of character education values ​​in literary works.

The results of Ni Luh Lina Agustina Dewi's research on the novel *Sepatu Dahlan* by Khrisma Pabichava, for example, shows that the novel contains the value of character education of religious. Likewise, the results of research by Kadek Dedy Herawati and I Ketut Sudarsono on Suddhamala's *geguritan*. In addition, the results of Khidmatul Mamluah's research on Indonesian novels with the main character Dahlan Iskan also found the value of character education of religious. Although it is often a finding in any research on the value of character education in literary works, findings regarding the value of character education of religious in children's poetry by Turiyo Ragilputra is something new because research on religious character education in Indonesian children's poetry has never been done by other researchers.

Peace-loving is an attitude, expression, and action that make the readers or listeners feel happy and comfortable. In a children's poem by Turiyo Ragilputra, the character of peace-loving is found in the poem “Surat untuk Bu Guru”. Peace-loving was not found in Khidmatul Ableah's research and neither was found in Agustina Dewi's. The value of character education of peace-loving was found by Dedy Herawan and I Ketut Sudarsana in their research on Suddhamala's *geguritan*. It means that the value of character education of peace-loving is found in poems but not in novels. Paying attention to Nurgiyantoro's statement in his book *Children's Literature* which states that the theme of children's poetry includes religion, parents and teachers, and animals and the natural environment, the finding that in Turiyo Ragilputra’s children poetry there is a value of character education of peace-loving can be considered as a new finding in Indonesian children's poetry literature. Likewise, the findings regarding the description of social care in Indonesian children's poetry by Turiyo Ragilputra – conveyed through the speech of ki dalang when playing *wayang* characters – are also new findings.

In addition to the values ​​of character education of religious, peace-loving, and social care, in the poems of Turiyo Ragilputra also found the value of environmental concern. Concern for the environment in Turiyo Ragilputra's poem is especially found in the poem entitled "Bengawan Solo" which indirectly invites people to pay attention to the environment sustainability so that life becomes safe, serene, peaceful, prosperous, without disturbances that threaten the safety of human life.

1. **CLOSING**

Based on the results of the analysis, it can be concluded that the poems of Turiyo Ragilputra contained in *Surat dari Samudra:* *Antologi Puisi Anak* by Wahyudi, et al. contains the values ​​of character education, namely: (1) the value of religious character education, peace-loving, social care, environmental care, and friendly, (2) the findings of the values ​​of peace-loving and social-caring character education in children's poetry by Turiyo Ragilputra can be considered as new findings.

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