

**Moral value in *Osakat Anak Asmat* story written by Ani Sekarningsih: An analysis  
of teaching material****Jelita Purnamasari** ✉

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Materials

The purpose of this study was to study the moral values and character education in the story *Osakat Anak Asmat* by Ani Sekarningsih which was used as teaching material. The method is descriptive qualitative with an approach of content analysis. The data are written words from a subject that has been observed. The subject of this study is the story. Data analysis contains the value of character education that is contained in the story. The results showed that: (1) nine characters values were issued by the Ministry of National Education and Culture, namely independence, discipline, social care, curiosity, friendly/communicative, religious, hard work, creativity, and rewarding achievement; (2) four moral characters can be emulated, namely obedience to parents, sharing or giving, patience, and wise; and (3) three behaviors are not exemplary, namely irresponsible, discouraging friends and jealousy.

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Education must have good purposes for human life. The purposes are expected to be achieved by the people and become better individuals. Idris et al. (2012) stated that main purpose of education is to educate individuals within society, to prepare and qualify them for work in economy as well as to integrate people into society and teach them values and morals of society. Hence, no matter how good and much knowledge is possessed, if it is not allowed with the positive attitude of the learners, then it will not be worthy.

In correspondence to the situation, there are some cases which are stated by Cahyo (2017) that bullying, open fight, sexual harassment, murder, free sex, and teacher abuse occur in the world of education. Since the urgency of moral and ethical

crisis of young generations, every school needs to involve character education in their learning process.

Character education is education or learning to train learners' attitudes to become better personalities (Pala, 2011). Character is a way of thinking and behaving that characterizes each individual to live and work together, both within the scope of the family, community, nation and country (Suyanto, 2012). It is a characteristic possessed by an object or individual and is a "machine" that drives how a person acts, behaves, says, and responds to something (Kertajaya, 2010).

Indonesia's government has concerned about the situation which is written in National Long-Term Development Plan from 2005 until 2025. (*Undang-Undang Republik Indonesia Nomor 17 Tahun 2007*) The policy has been established to solve the problems. The policy is called Penguatan

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Pendidikan Karakter or Strengthening Character Education (Permendikbud, 2018). It is stated that the responsibility of the education unit is to strengthen the character of the learners through harmonization of heart, taste, thought, and exercise which involve and cooperate with the educational units, families, and communities as part of *Gerakan Nasional Revolusi Mental* (GNRM) or National Movement of Mental Revolution. According to the Ministry of Education and Culture (2017), the dimensions of character processing is as follows:

- The heart which is related to feelings, attitudes, and beliefs.
- Thinking is related to the reasoning process to seek and use knowledge critically, creatively, and innovatively.
- Sport is related to the process of perception, readiness, imitation, manipulation, and the creation of new activities accompanied by sportsmanship.
- The practice of feeling and intention is related to the will and creativity reflected in caring imaging and novelty creation.

Therefore, the education orientation is not just about transferring the knowledge but also transferring the value. The learners are not only good in science but, they can be good character.

Concerning character education, literary works can be media of it. Literary works have a significant role in delivering the values of moral education, ethics, and character. The stories are constructive and containing many positive messages. (Agung, 2019; Ariyanti et. al, 2018). Children's story is a literary work. Children's story is story that illustrate the twists of a child's life with an environment that can be understood by children (Heriansyah, 2019; Santoso, et al, 2017). Children's story is written specifically for children. It can be portrayed in the lives of the children's characters in the discussion of their lives with the environment that affects them. In a child's story, a picture of feelings and a refutation of a child is talked about in the storyline.

Children's stories are usually presented with simple and communicative that contain moral values for children. According to Puryanto (in

Fitriana, 2013) stated that children's stories are stories that contain the theme of educating, straight-line and not convoluted, using existing arrangements around the world of children, characters and characterizations that used good role models, the language style is easy to find but able developing children's language, the right person's perspective, and focus are still within the reach of the child.

So, children's stories are reading books that are deliberately written for children to read. The contents of this book must be following the interests and worlds of children, according to the level of emotional development and intelligence of children, so they can satisfy them.

Departing from the description above, the interesting story to be part of this learning is *Osakat Anak Asmat* (henceforth OAA) written by Ani Sekarningsih that is written in 2002. This story takes place in the Asmat region, Papua. This story is presented in simple language and has many moral values messages. Moral messages are meanings that can be obtained in a story, usually in the form of clues that refer to what behaviors a child can imitate and what behaviors should not be imitated. However, the researcher investigates the message of the story to know what character value is contained in this story.

## METHODS

This study is qualitative descriptive. The data are written words from a subject that has been observed. The subject of this study is the story of *Osakat Anak Asmat* (OAA), while the object of study is the values of character education contained in the story.

The data provided is original data that is not changed. This study is conducted the content analysis. Content analysis is one of the several qualitative methods available for analyzing data and interpreting its meaning (Schreier, 2012). In this study, the researcher collected the data from a set of texts obtained in the story. The data sources in this study consist of two types, namely primary data and secondary data.

Primary data, the main source of this study is the OAA story. While the secondary data, which is a variety of literature that is relevant to the object of study such as transcripts, books, articles, and internet blogs.

Techniques of data analysis were carried out by analyzing sentences or phrases containing the values of character education from the characters in the story. This was done through several stages: read as a whole, to get a picture of the storyline and datas that contain the values of character education; underline the parts of the story and datas that contain the value of character education; identify datas from the story of which contains the value of character education; analyze data from citations containing values in the discourse; and observe the benefits of character education values in the story as a medium for character education.

## RESULTS

In the story, several character values can be an example of learning for learners. There are nine values of character education in the story which are independence, discipline, social care, curiosity, friendly or communicative, religious, hard work, creative and rewarding achievement. The following data will present nine values of character education. They are two points which are positive value and negative value.

### Positive Values

The positive value is related to a character that should be possessed by the learners which are in the story tells about:

#### *Independent Character Value*

Independent character is an attitude or behavior of someone who does not easily depend on others in doing things (Listyarti, 2012, p. 6). The following data showed that independent character which is contained in the story:

"Endew, look at the fish I tied to the head of Uncle Bicem's boat. I have caught seven fish and twelve *karaka*. Those were in *noken*, shrimp in a taro leaf wrapper, for Rosa and Gema. That's all, it is enough for your breakfast ", Wamak Cowut's tone was firm. (OAA, page 1)

The data above shows that the main character in the story, Osakat, has independent character values. Osakat has an independent character because every morning before leaving for school, he had to find his breakfast by catching fish in the river with his five friends named Puap, Kaelktuske, Wafoco, Owey, Bicem.

Another data of independent character whose is possessed by Osakat when he has been able to find money by selling his work in the form of carvings:

"In the last few months, his accuracy in carving has progressed a lot. Some of them, he can already sell. He gave the money to his mother. Wawak Cowut then sewed a new shirt for Rosa, Osakat's sister, which made Osakat proud. He is a real man. A dignified Asmat man." (OAA, page 14)

the data show that he is an independent child. Because he has been able to make money and he gives them to his mother.

#### *Disciplinary Character Value*

Discipline is an action that shows orderly and compliant behavior towards various existing rules and regulations (Listyarti, 2012, p. 6). The following data will explain what disciplinary characters are contained in the story. They clarify the character value of being disciplined:

"No more excuses, now wash your body quickly and you still have to go to school in that uniform. I will stop by to see you later at school before teaching." (OAA, page 3)

the data above shows that Osakat's parents, namely Wamak Cowut (mother) has taught discipline to Osakat. When Osakat did not go to school because his clothes were wet because of rain, but she would not allow it. He must go to school even though his clothes are wet. This attitude of Osakat's mother proves that in the Osakat family there has been a strong discipline.

#### *Value of Social Care Character*

Social care is an attitude or action that someone always wants to assist others and people in need (Listyarti, 2012, p. 7). According to Nucci & Narvaes (2008), people whose a high social sensitivity to give priority to the interests of other people, as shown by the harmonious social relations in every universal value or rule will

certainly drive people to maintain good relations with others.

In this story, Osakat has social care character values. The character's value is explained when he cannot bear to see the condition of Banew (Wafaco's younger brother) who is sick. He also wants to bring Banew to the health center, so that he can quickly become better. The following data explain the social care character whose is possessed by him:

"We recommend that we take Banew to the Community Health Center". Osakat stressed. "I told you, my parents don't have money". Said his friend. "I bear" promised Osakat and looked closely at his friend's eyes. (OAA, page 17)

the data shows that the nature of social care has been owned by Osakat. At that time, he saw Banew, the younger brother of his friend who was sick and he could not bear to see him. He forced Wafaco to take his younger brother to the *Puskesmas* (local government clinic), Osakat promised to pay for his friend's brother's treatment because Wafaco's parents had no money for Banew's treatment.

Another data that explains social care value is when Osakat wanted to help the teacher, Kindom, to look for sago palm leaves to repair the roof of his house. The following datas explain Osakat's social care character when helping the teacher, Kindom, as follows:

"One morning, since the events of the previous twelve days before teaching, Kindom teacher has gotten a pile of fresh leaves of straw that are piled under the stairs of the house. Osakat appeared with Bicem from the side of the house.

"What's wrong Osaka?"

"Do you still need to add, sir?"

"What is that ?"

"Aaa? Who are you with? "(OAA, page 23)

the data above shows that Osakat has a social care character value. When the teacher, Kindom needed the help of second-grade children to repair the damaged roof, only Osakat would help him by asking Bicem his friend to find sago palm leaves and repair the broken roof.

### ***Curious Character Value***

Curiosity is an attitude and action that always seeks to find out more deeply and

extensively from something that is learned, seen and heard (Listyarti, 2012). In the story, the values of curiosity is explained in the story. In that story told that Osakat was seeing a motorized boat leaning on a dock near the sub-district and at that moment his curiosity was choked on him. It feels like Osakat wants to see the boat closer. The following data that explains the value of the character of curiosity in Osakat:

"During class hours, Osakat is nervous. The desire to find out is tickled. His attention cannot be fully focused. His memory is always to the boat. How he wishes to see the boat up close. The boat was oval shaped like a cassowary egg. the edges are bubbled like they are sticking to, like a balloon belonging to the sub-district head's daughter when glued together. However, this balloon is large. What is the boat made of?" (OAA, Page 27)

the data above shows that Osakat has considerable curiosity. When Osakat was about to go to school but on the way he saw a motorized boat that was leaning on the dock. Osakat's curiosity was intrigued. He really wanted to see the boat. Osakat was restless during class hours. His memory is always in that mysterious boat that makes his curiosity flare up.

In anothe line of the story, Once again, Osakat's curiosity flared up, he wanted to know about the foreign ship. The following data that explains the value of the character of curiosity in Osakat:

"Osakat curled himself in a bundle of tapin, a type of mat made from a connection of strands of pandan leaves that were sewn into a bun with rattan. "How are you now looking for reasons to get on that foreign ship?" He asked himself. The question he brought to sleep. (OAA, Page 30).

the data explains that how desperate Osakat was to get on that foreign ship and find out what was in it. His great curiosity made Osakat incessantly thinking about the foreign ship. What is in the ship and how is it? He keep looking for reasons to be able to get on that ship.

The following data once again explains that Oasakat has considerable curiosity. "He wanted to know more about the ship, which felt almost as large as its village." (OAA, Page 32). The data explains that Osakat really wants to know more

about the ship. When he was allowed to get on the ship and look at the warship, he immediately passed from his friends and looked for another tunnel to explore and find out the whole warship in order to eliminate his curiosity.

"Want to be checked, sis? he asked the realm. "Is this Puskesmas?" Osakat asked back. "It's called a clinic, sis. To deal with emergencies ". "To help ship soldiers who were injured in the war?" "Are you a doctor?" Asked Osakat better. "This ship has a doctor. However, now the ship is carrying 9 doctors who are providing simultaneous health services in remote and remote hamlets. " (OAA, Page 33)

when Osakat is exploring the warship and at that time someone approaches him. Someone is a warship command named Mr. Firman. Osakat's great curiosity made Mr. Firman an easy target for Osakat's questions in order to dispel his curiosity about the warship.

#### ***Value of Friendly or Communicative Character***

Friendly or communicative is an act that shows a sense of pleasure in talking, socializing and working together with others. (Listyarti, 2012). Value of Friendly or Communicative Characters in Osakat's Self is when Osakat met with Mr. Gunter. Osakat was not shy about approaching mister Gunter and offering him the carvings he was selling. With bargaining with communication that made mister Gunter also like Osakat and finally they were friends. The following data that explains the value of friendly and communicative character in Osakat:

"Guntur immediately liked Osakat and made a friendship. In his judgment, Osakat was an intelligent child who could be his interpreter during his visit to the Asmat." (OAA, Page 41)

the data above shows that Osakat has good friendly and communicative character values. The character is explained when Osakat can quickly become friends with strangers he just met like mister Gunter.

#### ***Value of Religious Character***

Religious is an obedient attitude and behavior in carrying out the teachings of the religious that is followed. Religious is the process of binding back or can be said with tradition, a system that regulates the order of faith (belief) in

God Almighty (Listyarti, 2012). Based on the statements of the *Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementerian Pendidikan Nasional* (2010), religious is the attitude and obedient behavior in implementing religious teachings adopted, tolerant of other religious practices, and living in harmony with other faiths.

Religious Character Values found in Osakat himself. The character value is explained when Osakat prays to God, so that he can make him to be a person who is smarter than his parents' education. The following data explains:

"May God the Creator of the Universe make me to be a smart person beyond my parents' education." (OAA, Page 4)

the data above shows that Osakat has a religious character, because in every step of his way to school, he always prays to God:

"Thank God. The Creator! You have listened to all my prayers and wishes ". (OAA, Page 66)

#### ***Hard Work Character Value***

Hard work is a behavior that shows a serious effort in overcoming various learning barriers and tasks, and completing them well (Listyarti, 2012: 6). In the story of "Osakat Anak Asmat" by Ani Sekarningsih, the values of hard work is explained below:

"This time Osakat studied harder. His chance to enliven the race. It's time to compete with senior sculptors. So far, only the diocese usually carries out a carving competition every Christmas and New Year. During that time, Osakat had never been intrigued. However, since Aloy sold his work at a high price to the stranger, the carving competition sparked his passion this time. (OAA, Page 59)"

the value of the hard work Character found in Osakat. The data shows that when Osakat joined the carving competition, at that time, Osakat worked harder in learning to explore his ability to carve.

"As for the overall champion won by ..." the committee chairman gave his view to the guests. "Osakat. Agats Middle School Learners! "(OAA, Page 59)

by reading the above data, it is clear that Osakat has the value of working hard. The supporting character made Osakat finally win the overall

champion in the carving competition. Osakat's struggle with hard work and earnest learning has paid off.

### ***Creative Character Values***

Creative is thinking and doing something to produce a new way or result from something already owned (Listyarti, 2012). In the story of "Osakat Anak Asmat" by Ani Sekarningsih explain what creative values are contained in it.

The creative value is explained when Osakat prefers to sit alone making a single statue in the direction of the headwaters of the river and letting his hands carve the statues of warriors he made. The following data explains that Osakat has the value of creative character:

"In the hot, grilling air like today, there is no any Osakat's friends have appeared since he came home from school. He then chose to sit alone making a single statue under the protection of the shadow of the bitanggur tree in the direction of the headwaters of the river. A statue of a man with a shield in his left hand. His right hand held a spear and a bird perched on the shoulder of the soldier's statue. Osakat stroked the statue. In the last few months, his accuracy in carving has progressed a lot. (OAA, Page 14)"

the data above shows that Osakat has a creative character value on him. Another data was:

"Osakat continued to deepen the javelin pattern on his shield with a seven-inch nail he chose. After that start turning to the head of the statue and follow small circles in the field of hair. He distances the distance of the statue to test the view. He felt that the teeth of the half-expanded bird's wings were not natural. Later he will perfect it, after carving the head of the statue." (OAA, Page 15)

in the previous data, it was explained that Osakat has creativity in carving. The following data explain the value of the creative character found in Osakat by thinking to get the idea of carving, so that the carving of the bag is different from other carvers:

"For some time walking to Brazza, Osakat studied the main lines drawing the anatomy of people's bodies, animals and spatial perspectives. The lesson strengthened the carving technique as he poured it into the development of ideas and carving work. The engraver is getting more and more exciting

after his work, because the basic pattern slices are always unique, without leaving the basic elements of the symbols of tradition." (OAA, Page 57)

the data above shows that Osakat has a creative way of thinking. Anatomy drawing of human and animal bodies, he made the development of ideas in carving techniques. Osakat's work eventually became a fugitive from the engraver. The data also explains that Osakat has quite high creativity. With his creativity he was able to make carvings with his own style.

### ***Appreciate Achievement Value***

Appreciating achievement is the attitude and action that drives him to produce something that is useful for the community, acknowledge and respect the success of others (Listyarti, 2012). The following character, old man Fisuku, a prominent carver, always pays attention to the development of the statue that Osakat has made. Of course, with good entries that can be accepted by Osakat. Here is a data explaining that old man Fisuku appreciates the achievements made by Osakat:

"Try to repair it. You rub a few pieces. " Fisuku then carved a few examples of small trenches. "Other, does it feel right?" (OAA, Page 14)

"On another occasion they passed each other again on the road to the Bengcu's kiosk. Fisuku admonished him warmly. "You should not sell cheap. It's time for you to take part in the diocese statue competition. Who knows, you will be the champion and become a collection of choices that enrich the diocesan museum. Your name is also parallel to Wowpits (leading engraver)." (OAA, Page 14)

the data shows that old man Fisuku has a character value that respects Osakat's achievements. Every development of Osakat carvings that have been completed, he gives appreciation to Osakat so that his engraving experiences better development. And he gave his appreciation with directions and constructive teachings so that Osakat was more accurate in his engraving.

### ***Character obedience to parents***

Character obedience to parents is an attitude or action that reflects obedience to the rules given to parents, in order to guide their children to be

better. In the story there is the value of being obedient towards parents which was taught by Osakat's mother. The following data that explains the value of obedient characters to parents.

"Rosa hands over a large grilled crab for breakfast. Osakat quickly took from his brother's hand and broke a piece of his leg and devoured its contents greedily. "What did you forget to say to your sister?" Said his mother. Osakat's eyes glared at his little sister. "Thank you," he said curtly." (OAA, Page 4)

the data explains that in his family Osakat has taught the value of obedience to parents. When Osakat was about to take the grilled crab from his sister's hand without saying thanks to his sister, his mother immediately lectured Osakat.

If we pay attention closer then the data can also show the ethical character values (courtesy) taught by Osakat's mother to Osakat. The following data explains the value of being obedient towards parents.

#### ***Share or Give Character Value***

Sharing or giving is an attitude or action that sincerely gives something to others. The goal is to please the person we have given. In the story "Osakat Anak Asmat" there is the value of the character sharing or giving. It was explained when Bicem shared sago yams and caterpillars to Osakat.

"Bicem suddenly came to sit near Osakat with a number of cassava, carrying a sago leaf woven container filled with sago caterpillars. Bicem smiled crispy. His eyes flash and look happy and satisfied.. "We share, brother-in-law". "Let it be for you. I certainly got it too. I definitely got it from Ndiwi and my grandfather. Just bring it. I'm glad to see you this time getting more rations. (OAA, Page 14)

the data above shows that Bicem has the character of sharing or giving that can be emulated by learners. It was explained that Bicem sincerely gave a number of yams and sago caterpillars to Osakat, he was glad to see Osakat getting more rations.

#### ***Patient Character Value***

Patience is an attitude or action that refrains from anger that can be held with calmness. In the story "Osakat Anak Asmat" there is the value of

patient character in Osakat's mother. The character is explained when Osakat's mother always has a calm voice even when facing learners who are stubborn and making noise. The following data clarify the patient character of Osakat's mother:

"Her mother is overtime. Even when he stood in front of the class facing learners who were stubborn and making noise, his voice was calm." (OAA, Page 17)

the above data shows that Osakat's mother has patience in dealing with stubborn learners. When her learners being noisy, Osakat's mother always has a calm voice to face her learners. All of that shows that Osakat's mother has patient character values.

#### **Negative Value**

Besides the positive value, there are also the character value that is not worth imitating by learners and should be aware by the teacher such as:

#### ***Being irresponsible***

This irresponsible behavior was carried out by Osakat when he was told to look after his youngest brother, Osakat felt that caring work was more suitable for women. He finally got in touch with Gema, who took care of his youngest sister, and instead he left his responsibility. The following data that explains the behavior is not worth emulating.

"Look, kid" Easily start, "You've often left responsibility. That is not good or righteous deed!"

"But parenting is suitable for women, Ndiwi. Today's sister is too much crybaby. " "There are no rules like that, the basis of our lives work together. If now you are unable to care for, look after your own sister, how will you grow up? How do you lead your many custom work groups? All need to exercise from a small environment. Caring also means watching, ie observing your sister's safety, home security, and the interests of people in the family. At some point, the exercise can foster a sense of responsibility towards the security of our villages and forests ". (OAA, Page 43)

the above data shows that Osakat's behavior cannot be imitated while shirking responsibility. The value of responsibility is important, as

explained in the data above that a leader must be shaped by the character of responsibility so that the group he leads can run well.

***Breaking Friend's Spirit***

Breaking a friend's enthusiasm is an act that is not worth emulating and imitating by learners. Such behavior is carried out by Osakat's friends. When Osakat was passionate about wanting to take part in the carving competition, his friends actually broke Osakat's spirit. The following data explains that the behavior of Osakat's friends can not be imitated:

"You will still want to try your luck, Osakat!", Wafaco asked two days ago. "Reportedly, the sculptors from Biwar Laut, Yapem, Owus, Amanamkai, Sawaer and Yansiu, did not want to be left behind. Everything will go down here," said Puap with envy. "Before you hand it over to the committee, someone sent you a fui-fui so that your statue was not chosen," Owey burned. "What's the point of you competing against older people who are more adept?" After all, they were never defeated", Bicem patted his shoulder. Osakat is affected and makes him upset. His passionate enthusiasm relaxed. However, he did not want to lose the opportunity. (OAA, Page 60)

the data above shows that the nature of his Osakat's friends is not worth emulating. As good friends, we should support the achievements of our friends in order to be better, instead of discouraging friends who want to progress.

***Being Envy***

There are behaviors that are not exemplary, namely the nature of jealousy, the nature of jealousy in the story is found in old people who also participated in the carving competition but they lost in the competition. The following data explains that jealousy is not worth emulating:

"Who said that?" Sergah said, who carries the championship number every year and this time he only holds the championship of hope. "A child wants to defeat an old character?" Puih! Can not. This is wrong. The committee does not really judge ". The red pants chimed more fiercely (OAA, Page 63)

the data above shows that the old people who participated in the carving competition were jealous and did not deserve to be imitated. They should be proud because there are still young people who have an artistic spirit like Osakat.

**DISCUSSION**

The story can be taught to the learners because it is involved the character education material. The character values contained in the story are independent character values, discipline character values, social care character values, curiosity character values, friendly or communicative character values, religious character values, hard work character values, creative character values, appreciate other's achievements, being obedient to parents, sharing or giving.

Some of these characters consist of the dimension of character education which is mention in the law of Ministry of Education and Culture (Permendikbud, 2018). The dimension which stated above which are the heart, thinking, sport, and the practice of feeling and intention contained in the story.

There are some benefits of the values of character education in the story which can be taken by the teacher in teaching. Independent character values, hard work character values, and creative character values are categorized as the practice of feeling and intention which is related to the will and creativity reflecting in carrying imaging and novelty creation. The benefits of the independent character values contained in this story that can be maturer and strong to do something by themselves. Besides, The benefits of the hard work character value contained in this story that can teach learners to be more active in doing things. The benefits of the value of creative characters in the story that can teach learners in doing something innovatively, they will think creatively to get new ways or something new.

Next, discipline character values, social care character values, religious character values, and being obedient to parents are categorized as the heart dimension which is related to feelings,

attitudes and belief. Furthermore, these character values have some benefits to be taught to the learners. The benefits of the discipline character value contained in this story that can teach learners will be more obedient to the rules that are applied to them. They are afraid of breaking them because they will take the consequence. The benefits of the value of the social attention character contained in this story that can help teachers to make learners be more sensitive to the people around them. The benefits of religious character values contained in this story that can teach learners to have more faith in God Almighty. It is clear that if learners have a religious attitude, they will be better at doing everything and in accordance with the religious they profess. The benefits of being obedient for parents contained in this story that can be taught by teachers that learners can be more obedient towards their parents and have better discussion with their parents. The benefits of the patient character value in the story that learners calmly discuss the problem. The benefits of challenging character values contained in this story that can teach learners about to think wisely.

Then, curiosity character values is categorized as thinking dimension which has benefits that can be taught by the teachers for learners ie learners will need to be more active in finding the curiosity that they want to ask, encouraging them to be able to ask something they do not know yet.

The friendly or communicative character values, appreciate other's achievements, and sharing or giving are categorized as Sport dimension which has some benefits. The benefits of friendly or communicative character values contained in in this story which can be agreed by the teacher to learners, that is, learners will be more active in the fight, shyness in what will be brought to be seen one more each other lying down Learners will be more active in conversation. The benefits of the character values of supporting the achievements contained in the story "Oasakat Anak Asmat" by Ani Sekarningsih that can teach learners appreciate other people's participants and encourage them to produce something useful as well. The benefits of the character values of sharing

or giving contained in this story that can help teachers to tell the learners to be more sensitive to other people.

From the analysis, it is considered by teachers that there are some folklores can be media for character education which can be combined with learning materials. Each educational unit obliged to sort out the media of learning as a part of development of character education of learners because the government implementing a national character development strategy through education. The policy has expected all education units to not only focus on academic education but also character education.

## CONCLUSION

There are nine value of characters which has been analyzed. There are four moral value which can be imitated by the learners such as being obedient towards parents, like sharing and giving others, being patient, and being wise. There are also four attitude which are avoided to be imitated by the learners such as being irresponsible, breaking others' spirit and being envy.

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