



Si Blorok: Mother Figure as Performer of Islamic Education Values in Dongenge Pitik karo Bebek

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Abstract

A fairy tale is a media parents use to instill good values in children. In fairy tales, children can learn values embedded to strengthen their value education. One of the figures who often has a vital role in conveying values and becomes a role model is a mother figure. The mother figure in children's stories or fairy tales can inspire parents in the family or teachers at school by providing an example of good behavior to the children. This study focused on Islamic education values in the character of Si Blorok, portrayed as a mother figure. This study used a qualitative descriptive approach by analyzing the character of Si Blorok. The data source was a fairy tale entitled "*Dongenge Pitik karo Bebek*" written by Impian Nopitasarihe data is the character of Si Blorok as a mother figure presenting Islamic education values through sentences or dialogues in the fairy tale. Another character in *Dongenge Pitik karo Bebek* became supporting data in analyzing the Islamic education values performed by Si Blorok. The data were analyzed by applying Menderop's theories (2005), namely telling and showing methods to explore the character in the fairy tale. The results show that Si Blorok is regarded as a happy, loving and caring, loyal and patient, fair, active, and wise mother. Therefore, from an Islamic perspective, the figure mother, Si Blorok, has reflected as the first teacher to teach good values to children.

Keywords: *Dongenge Pitik karo Bebek*, fairy tale, mother figure, si Blorok

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A. Introduction

In a literary work, characters play a vital role as a carrier of moral values measured by the quality of the figure's character. According to Lickona, one model considered comprehensive for the development and education of children's character is literary works or cultural activities (Dewojati, 2018). Literary works indirectly belong to a comprehensive approach. Instilling moral values for children through literary works is considered effective in educating and inviting children to explore the values and moral content delivered in literary works. The moral education values in literary works can be used as media to build good character (Hidayati et al., 2018).

One of the literary works that contain value education is a fairy tale. Fairy tales are a media that parents can use to provide good examples of behavior and speech in implementing children's value education. Moreover, through fairy tales, value education can be more interesting and easily conveyed to children. Fairy tales are considered to play an influential role in children's education because they reveal primitive ideas that are very close to the way children think (Andalas & Sugiarti, 2021). In Early Childhood Education (PAUD), fairy tales are a reliable source to advise children in telling messages and stories that carry wisdom as a lesson.

Moral education has a critical role in determining a person's morals and character (Dillah, 2019). In Islam, this moral education will guide the relationship between people, others, and their God (Allah). Conversely, educators have a significant role in children's moral education, at home and school (Dillah, 2019). In implementing value education for children, as educators, both Muslim parents and teachers, should implement Islamic value education as a form of worship to God. Furthermore, in Islamic education, instilling value education is one of the essential things to serve as a provision for the foundation of children's character in interacting with God or other people.

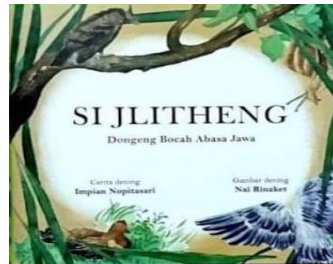
In a relationship with Allah, children must be approached with Al Quran and hadith as a source or guide in knowing Allah. In interacting with other people, educators should position the Prophet Muhammad as a role model because of the perfection of his characters. Both relationships are stated in the Quran Surah An-Nisa verse 36.

“Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.” (An-Nisa:36)

Based on the verse, it can be declared clearly that Allah commands humans to worship only Allah and practice the command according to the guidance of the Prophet Muhammad. Then, in that verse, Allah S.W.T. also regulates human relations. This relationship with fellow human beings is closely related to value education. Maintaining values should be an obligation for each individual.

In the fairy tale, one of the characters who have a vital role in teaching values and being a role model in literary works is a figure of mother. Moreover, the mother figure has a significant role in maintaining the core family (Sihombing, 2012). A mother as a parent also becomes a moral educator to her children (Ritonga, 2022; Setiawan & Efendi, 2021; Srihilmawati, 2022; Sunarni, 2018). She acts as a teacher in the family environment and teaches various things to the children. One of the fairy tales narrating an ideal and wise description of a mother character is “Dongenge Pitik karo Bebek” (DPkB). It is one of the fairy tale collections in the children's fairy tale

book *Si Jliteng* by Impian Nopitasari. It is written in the Javanese language. The use of the Javanese language is also intended for parents to always introduce and teach Javanese to their children. There are four fairy tales contained in *Si Jliteng*, namely "Dongenge Pitik karo Bebek", "Kodhok lan Snail", "Ndara Anyar", and "Si Jliteng".



Picture 1. Cover Book of *Si Jliteng*

DPkB can be called a fable since it tells and describes human characters through animal characters. Choosing animals to depict human characters is one of the alternatives for teaching value education to children because it can make children more interested. If they are interested, it becomes easier for children to understand the content of messages and meanings, especially values in the story. Understanding the value in the story can build the character of its readers, especially children who become readers of children's stories or fairy tales (Lestari et al., 2018). In DPkB, this human character is represented by a chicken *Si Blorok* as a mother who can be regarded as a role model for her children.

The importance of the mother figure in the fairy tale is to form a lesson to be used as a reference for parents who want to continue learning to be wise parents. Since being a mother is not an easy task, every mother should always learn in any way to become an ideal mother for her children. The role of the mother, who is also the first teacher, should have sufficient knowledge and skills to educate children optimally. Hence, this study focused on the character of *si Blorok* representing a mother figure. The character is explored further to describe the Islamic value education of the mother figure in DPkB.

Islamic religious values are usually contained in Islamic-themed stories such as "The Dry Skull Tale" (Dahri, 2022). However, the novelty of this research provides new insights that non-Islamic-themed fairy tales might also show some Islamic values for the readers. Furthermore, this research can contribute to becoming a reference for other researchers in discovering character analysis in literary works and give examples of values to be practiced in life.

B. Literature Review

A mother figure is a person taking on an obligation to children's lives. One of the responsibilities is to educate values to her children. Moral education are values that include the affective domain including feelings, attitudes, emotion, will, belief, and awareness (Winarno, 2000). Moral education also seeks to develop person's behavior pattern according to the will of society (Zuriah, 2008). Furthermore, a mother figure has a significant role in building and educating good character in her children.

In life, a person should have good faith and morals. Both can be formed through value education. It is a process of internalizing or implanting positive values to develop good character (Mertika et al., 2018). Khamid, in his research entitled "*Nilai-Nilai Pendidikan Akhlak Perspektif Imam Nawawi Al-Bantani dalam Kitab Nashaih Al-*

'Ibad', highlighted the thoughts of the salaf scholar Imam Nawawi Al-Bantani regarding the values of moral education and their relevance to today's youth (Khamid, 2019). The value of moral education in the Book of Nashaih Al-'Ibad by Imam Nawawi Al-Bantani is considered an education need today. From studying the book, it is hoped that a person with a noble character, virtuous character, and strong faith will be realized. The value of moral education is also discussed in the Al-Akhlaqi Lil Banin book by Umar bin Ahmad Baraja. Nasution and Ritonga, in his research entitled "*Nilai-Nilai Pendidikan Akhlak Menurut Umar bin Ahmad Baraja Dalam Kitab Al-Akhlaqi Lil Banin*", explained that the values of moral education contained in the Book of Al-Akhlaqi Lil Banin include religious, polite, generous, humble, tolerant, discipline, and responsible (Nasution & Ritonga, 2020).

As a way of life for Muslims, the Qur'an teaches values to be applied by Muslims in everyday life. Waluyo, in an article entitled "*Nilai-Nilai Pendidikan Akhlak dalam Alquran*", examines the values in Surah Al-Baqarah (2) verses 67-73. The study found that the values in Surah Al-Baqarah (2) verse 67-73 consist of values in asking questions, values to parents, patience value of the educator, honesty value of the educator, and obedience value of the learner (Waluyo, 2018).

The value of character education is one of the interesting topics for a study. Bahroni, in his research entitled "*Analisis Nilai-Nilai Pendidikan Akhlak dalam Kitab Taisirul Khallaq Karya Syaikh Khafidh Hasan Al-Mas'udi*", explores the relevance between the ideas of Shaykh Khafidh Hasan Al-Mas'udi and the values of contemporary moral education. What is interesting about this research is that Shaykh Khafidh Hasan Al-Mas'udi's ideas with contemporary moral education are expected to produce a generation of Muslims who have good and noble personalities. Therefore, the concept of the development of educational science and social life of contemporary moral education can be seen in educational institutions because it does not only include cognitive aspects, but also spiritual and affective aspects (Bahroni, 2018).

Not only are the values of moral education found in the thoughts of the scholars in the books, but also in literary works, such as short stories, novels, children's stories, and fairy tales. Research exploring the value of moral education in a literary work has also attracted much interest from researchers. Novel *Ayat-Ayat Cinta* by Habiburrahman El Shirazy received attention from Muhyidin regarding the values of moral education in it. The value of moral education found in the novel *Ayat-Ayat Cinta* is reflected in gratitude to the Creator (Muhyidin, 2020). Moral education values also come from religious education. Hence, religious education plays a vital role in everyday life since religious education implies educating the soul of children to improve understanding and awareness and can change to a positive attitude (Saniff, 2021).

The character "mother" in children's stories or fairy tales often attracts attention, especially for researchers. This is because the character is described with perfect characteristics, such as being kind, patient, compassionate, and friendly. In addition, exploring the parents' role, especially mothers, is interesting since there are many things to admire from a mother (Citra & Wulan, 2022). As in the research entitled "*Representasi Nilai-Nilai Karakter pada Tokoh Ibu dalam Cerita Rakyat Timun Mas*", it is stated that the mother figure presented in its character, Mbok Rondo, is described as an honest, hardworking, creative, disciplined, independent, peace-loving, responsible, and religious mother (Lestari et al., 2018). She is portrayed as an ideal mother who can be a role model for parents in educating their children. Besides,

some researchers also find a good mother figure in several literary works in their studies (Al Manaseer & Radhi, 2022; Chiranorawanit & Sripicharn, 2020; Fadhliyah et al., 2021; Guillem & Barnes, 2018; Jabeen, 2019). The mother figure is also described as a source of blessing for the children in literary works (Sigalingging & Saragih, 2022).

However, this ideal mother figure does not seem to be found in Cici Nurfauziah Has and Harris Effendi Thahar's research entitled "*Perbandingan Dekonstruksi Tokoh Ibu Dongeng Batu Menangis dan Si Tanggung*". By applying Derrida's deconstruction theory, Has and Thahar stated that the presence of the mother character is no longer seen as a good figure (Has & Thahar, 2021). In the view of binary opposition, the mother character in both fairy tales is described as a suffering person. In parallelism, there is a blurring of the minor characters in both stories. Then, the form of hierarchical restoration in the two fairy tales illustrated that the mother character is no longer portrayed as a good character (Has & Thahar, 2021).

On the other hand, research entitled "*Arketipe Peran ibu dalam Cerita Rakyat Nusantara dan Kontribusinya dalam Terapi Lintas Budaya*" by Andalas and Sugiarti raises the role of a mother from a different perspective. This research explores the archetype of the mother's role in Nusantara folklore, its significance as a cultural mentality of society, and the extent of its contribution to cross-cultural therapy (Andalas & Sugiarti, 2021). The research exploring 288 Indonesian folk tales found that the archetype of the mother's role was formed into three characters: a good mother, a bad mother, and a transformed mother. The mother figure turns out to be not only a protagonist or kind-hearted figure, but also a frightening or antagonistic figure. Then, in binary opposition, the mother figure can also transform according to the context of the accompanying situation. The protagonist's mother becomes an antagonist caused of the child's disobedience or the presence of a third party. The descriptions of the three archetypes of the mother's role show the role of the mother in everyday life and can be utilized in the field of therapy (Andalas & Sugiarti, 2021).

The mother figure is also discussed in Apriyani's research entitled "*Citra Ibu dalam Kumpulan Cerpen Surga di Tangan Ibu: Kajian Feminisme*". This study describes a women's image as mothers portrayed by children's authors in a collection of short stories entitled "*Surga di Tangan Ibu*". The research shows that the authors have a mother's image, who is super patient, a housewife, a hard worker, a stepmother, and a figure willing to sacrifice for the sake of her children (Apriyani & Hayati, 2021). In line with the research, Asriningsih's study entitled "*Perjuangan Tokoh Perempuan Dalam Cerita Pendek 'Air' karya Djenar Maesa Ayu*" also highlights women who are willing to work hard and persistently fight for their children (Asriningsih & Turahmat, 2019).

This research presents different perspectives about values contained in the fairy tales. The Islamic values were usually collected from Islamic-themed stories or fairy tales; this study discovered Islamic values from non-Islamic-themed fable especially delivered in the Javanese language. Hence, it becomes the research novelty to show that Islamic moral values can be displayed even in non-Islamic-themed stories. This research has similarities with previous studies discussing the issue of moral values. Moral values are important, especially in the formation of character for children. Morals here relate to behavior and speech in life. The good and bad of a person's morals can be seen in how they behave and speak. Then, the difference between this research and previous research is the exploration of moral values from sources not derived from religious books, and the story is delivered in the Javanese

language. This is a unique attraction because the Javanese culture in the DPkB fairy tale book also has moral values that align with Islamic education.

C. Method

This study used a descriptive qualitative approach by analyzing the character of Si Blorok in DPkB. This qualitative approach can make it easier to explore the values depicted in the character Si Blorok in DPkB. It is in line with Abrams' opinion stating that characters can be interpreted as people shown in a narrative story or drama. The reader is shown to have certain moral qualities and tendencies as expressed in speech and what is done in deed (Nurgiyantoro, 1995). In addition, exploring values in Si Blorok was also carried out by including the story content in DPkB. The data source in this study was a fairy tale entitled "Dongenge Pitik karo Bebek" contained in the collection of Si Jliteng's fairy tales written by Impian Nopitasari. This book, a collection of Si Jliteng's fairy tales, was published in 2020. The figure of Si Blorok is used as the primary data for analysis. Meanwhile, other figures in DPkB support analyzing the values in the character Si Blorok. Then, by looking at the signs from the sentence and paragraph quotes, the values emerging from the character Si Blorok can be explored further.

Besides, this research used Minderop's theory, explaining some methods to analyze the character in the story. The methods are telling, showing, point of view, stream of consciousness, and figurative language (Minderop, 2005, 2016). However, the research implies the direct method (telling) and the indirect method (showing) in exploring the character of Blorok. The direct method (telling) is a method used to describe the characterization by explaining in simple language in the story. At the same time, the indirect method (showing) is a method providing space for characters to express their characteristics through dialogue, conversation, or action. Both methods were selected since the author used them as his character's storytelling style. Here is a chart of the research method.

D. Findings and Discussion

There are pretty influential roles in the growth and development of children's character, which can be classified into two value elements: personal and educational values (Nurgiyantoro, 2013). However, these two elements in the process of children's character development do not apply separately. Personal and educational values synergize and become one in the child. Personal values in children are closely related to emotional, intellectual, and imagination development, and the growth of social, ethical, and religious feelings. Meanwhile, the value of education is related to exploration and discovery, language development, planting multicultural insights, and inculcating reading habits (Nurgiyantoro, 2013).

Children's literature is introduced to instill moral education values, for example, story books. DPkB is one of the children literary works that can present various example characters from si Blorok to be applied by parents, especially for mothers in educating children. In this discussion, Si Blorok's character and characterization in DPkB are analyzed to take the content of values through an Islamic perspective. As a result, in DPkB, Si Blorok is regarded as a happy, caring, loyal, patient, fair, active, and wise mother. In a way, from an Islamic perspective, Si Blorok is depicted as a mother who can be the first teacher to teach good morals to her children. This result is also in line with some previous studies finding an ideal and good mother in performing moral values to the children in several literary works (Al Manaseer & Radhi, 2022;

Chiranorawanit & Sripicharn, 2020; Fadhliah et al., 2021; Guillem & Barnes, 2018; Jabeen, 2019; Lestari et al., 2018). Furthermore, literary works are an educating media to share and perform good moral values to be practiced in life.

1. Si Blorok as a Happy Mother

The image of a happy mother is reflected in character Si Blorok in DPkB. Being a mother is an uneasy job, so if she does not have a sense of joy, it will affect her parenting. In Islam, happy people can manage patience, have a noble heart, and have naturally content. This happy attitude can also be seen in the meaning of Surah Yunus verse 58.

“Tell them (O Prophet!): 'Let them rejoice in Allah's grace and mercy through which this (Book) has come to you. It is better than all the riches that they accumulate.’”

Si Blorok's character is described as a reflection of a happy mother. It is one of the reflections of being a good mother. It can be seen in the statement as follows.

“Dina iki dadi dina sing paling nyenengake kanggo si Blorok amarga endhoge siji mbaka siji netes” (Nopitasari, 2020).

(Today is the happiest day for Blorok because one of her eggs will hatch)

The narration above states that Si Blorok is portrayed as a happy mother since one of her eggs will hatch. Si Blorok's character is a hen that has just laid an egg. There are six eggs in total, but only five have hatched. When she knew that one egg would hatch, Si Blorok is excited and couldn't wait for an egg to hatch. In everyday life, the mother figure is not always happy. The dynamics of being a mother make moods change at any time. However, the joy of a mother's heart, in addition to influencing parenting patterns, also has a positive psychological impact on the family, especially the children. In this research, the happy mother figure is the main attraction compared to previous research; the figure of a happy mother is less described. The findings in this study describe the happy mother who makes something valuable because the mother's joy is critical in life.

2. Si Blorok as a Loving and Caring Mother

Another value that can be learned from the character of Si Blorok is the figure of a loving and caring mother. So many lessons can be implemented from Prophet's utterances and behavior as a life guide. The Hadith of Bukhari and Muslim is also one of the hadiths mentioning that people must love and care for others (Khamid, 2019). Moreover, many educational values can be obtained through daily activities (Apriyani & Hayati, 2021). Generally, mothers are described as loving, diligent, hardworking, great, self-sacrificing, and patient.

A loving and caring mother is indeed needed by children during the growth and development period. This makes the children calm when they are with their mother. The following is a fragment of the narrative showing Si Blorok as a reflection of a loving and caring mother.

“Si Blorok setya ngenteni netese sinambi ngekep kuthuk-kuthuke, ya anak-anake, liyane” (Nopitasari, 2020).

(Si Blorok faithfully waits for them to hatch while holding their children, yes, the other children)

In the quote above, Blorok shows love and affection for the *kuthuk-kuthuk* or her children. This attitude is demonstrated through the phrase *ngekep kuthuk-kuthuke* 'holding her children'. The incident depicts the figure of a mother who loves her children. Holding children is a form of expression of a mother's love and affection for her child. By cuddling, children feel comfortable and calm when they are near their mother. Love and compassion are also found in other text quotes. Here is the narrative.

"Kanthi rasa asih si Blorok ngambungi anake siji-siji" (Nopitasari, 2020).

(With love, Blorok kisses her children one by one)

The phrase *ngambungi anake siji-siji* in the quote above shows the image of a mother who loves her children. The figure of a loving and affectionate mother is generally expressed through kisses and hugs. Children certainly feel happy, enveloped in love and affection from their mother. A mother who often shows love and affection for her child can make her child get enough love. They will not seek the attention of others for affection. A sense of love and affection also appears in the following narrative in DPkB.

"Ayo, mrenea cah bagus anake simbok, aja ning kono wae, mundhak kanyepen" (Nopitasari, 2020).

(Come on, come here, handsome son, my son, don't just stay there, you'll catch a cold)

The quote above also shows the image of a loving and caring mother. The context of the quote above is that Si Blorok cannot bear to see one of her children, who has a different physical condition than the other siblings. The child then feels inferior. However, Si Blorok lovingly still loves her "different" child. Si Blorok is undoubtedly a mother image who loves her children unconditionally. Mothers who love their children will not lose their love and affection even though their condition is imperfect.

Si Blorok's affection as a reflection of a loving mother is also evident in the following narration.

"Kena ngapa ta anake simbok sing bagus iki kok aclum wae? pitakone Blorok kebak rasa tresna" (Nopitasari, 2020).

(Why is my handsome son sad? Asked Si Blorok's in full of love)

The excerpt from the narration above is in the form of Si Blorok's question about her different-looking child who looks sad because the other siblings don't allow him to join in playing together. When asked, Si Blorok uses dictions that show her affection for children, such as *anake simbok sing bagus* (my handsome son). A loving and caring mother figure usually uses specific greetings to express her love. If it's a boy, typically use greeting options, such as handsome or good boy. If it's a girl, you can usually use greeting options such as beautiful, sweet, or good girl. The choice of greeting makes children happy and can increase children's self-confidence. Similar to the discussion in previous research, mainly in a children's story or fairy tale, the mother figure is described as a loving and compassionate figure. Likewise, the findings in this study show that mothers are synonymous with figures who always love and care for their children. Hence, these characters are almost always attached to the mother figure.

3. Si Blorok as a Loyal and Patient Mother

Patience is one of the characters Muslims should possess. It is an attitude holding back emotions that encourage someone to make mistakes and evils considered wrong by Islamic teachings. It can also be interpreted that mankind can survive by remaining obedient in worship and conducting everything Allah command (Mutaqin, 2022). This patient behavior in the Quran is illustrated in the story of the Prophet Yusuf as. Surah Yusuf verse 90 shows a patient personality (Ariqoh et al., 2022). In daily life, every human being is faced with problems and obstacles. Therefore, as a human with strong faith, they will be patient in facing these obstacles.

Another description of the mother figure from the character Si Blorok in DPkB is loyal and patience. This can be seen in the following narrative.

“Si Blorok setya ngenteni netese sinambi ngekep kuthuk-kuthuke, ya anak-anake, liyane” (Nopitasari, 2020).

(Si Blorok faithfully waits for them to hatch while holding their children, yes, the other children)

From the narrative above, Si Blorok becomes a character portrayed as a loyal and patient mother. Patience is one of the main characteristics of piety people. Some scholars even say that patience is half of faith. Patience is inextricably linked with faith: like head and body. Without patience, there is no faith because without a head, nobody can live (Harimulyo et al., 2021).

Caring for and educating children is not easy, so a loyal and patient character is one of the keys a mother should have. With loyal and patience, the process of raising and educating children is not a burden, but it can be seen as a practice that contains the value of worship. Hence, a mother can go through the process of parenting better. In previous research, patience is the ideal character of a mother figure; while in this study, patience is also a "mainstay" character that can be seen in the character of Si Blorok as a mother figure. As with being loving and compassionate, patience is also often attached to being a good character from a mother figure.

4. Si Blorok as a Fair Mother

Another value that can be learned from the character Si Blorok in DPkB is fairness. This attitude must be owned by a mother, especially if a mother has more than one child. The following is a narrative excerpt that shows fairness as a mother.

“Si Blorok kang ora mbedakake kabeh anake nrima marang kahanane si aeng kasebut” (Nopitasari, 2020).

(Si Blorok, who doesn't discriminate, all of her children accept the different circumstances)

The quote above describes the character of a mother who is fair in treating children. One of Blorok's children has a different physical condition from the other because this different-looking child is not a chick but a duckling. Even so, Blorok does not discriminate between the chick and the duckling.

When a mother has more than one child, it is necessary to have a fair attitude so that none of the children feel that they are being discriminated against. Parents must do self-introspection relating to their attitudes, whether they are fair or not

(Tambak, 2019). Parents are required not to play favor intentionally or unintentionally as it will impact their behavior towards their children. The unfair attitude of parents toward their children has a terrible impact, and the consequences will be felt by the parents themselves and will even endanger one of their children who are loved more than the others (Tambak, 2019).

The attitude of fairness here indeed adjusts to the conditions of each child, such as age, physical condition, mental factors, and level of education. In determining daily allowance, for example, for a child who is still five years old, of course, the amount of allowance is not the same as a child who is 12 years old. Determining these differences is a form of fairness for a mother. It would be unfair if the amount of pocket money for a 5-year-old child is the same as for a 12-year-old child. It can trigger jealousy in older children. Therefore, it is essential that a mother has a fair attitude in educating her children. If a mother only has one child, a fair attitude must also be applied to the child. This is a form of teaching so that children in everyday life can solve problems without inequality. Besides, being a parent, especially a mother, treating children fairly is an uneasy thing to do. The findings in this study describing a fair mother figure are interesting compared to the previous research. In DPkB, the character of Si Blorok is a mother hen who has many children and indeed makes her the fair mother to all her children.

5. Si Blorok as an Active Mother

Furthermore, the value of the mother figure described in Si Blorok is an active mother. In carrying out daily activities, humans need to use the time to seek blessings in a good way, as exemplified by the Prophet providing time for Allah to worship (Harimulyo et al., 2021). The figure of Si Blorok shows a mother figure spending her time with her children. The following is a narrative statement describing Si Blorok as an active mother figure.

“Awan iki si Blorok ngajak saba anak-anake, saba rada adoh saka kandhang” (Nopitasari, 2020).

(This afternoon, Si Blorok took her children out and came out a bit far from the cage)

Based on the statement above, Si Blorok is an example of an active mother figure. Being a mother is always supposed to be active in various ways. Active mothers can always take the initiative in parenting. Active mothers are also exemplifying for their children to be active individuals. The quote above tells of Blorok inviting her children to go out and play some distance from their nest. The goal is for children to learn new places and practice courage. In everyday life, a mother must invite her child always to be active. Active children can usually come up with new ideas. When playing outside, for example, children who are always active can explore new things that can be used as unique experiences for them. Therefore, a mother must always be active so children are active. The findings in this study, the depiction of Si Blorok as a mother figure who actively stimulates her children's motor skills, is a special attraction compared to previous studies, which did not specifically show the activeness of a mother to stimulate child development.

6. *Si Blorok as a Wise Mother*

Islam, as a universal religion, including all aspects of human life, has a value system that regulates good things called Islamic morality (Ichwanuddin, 2021). The reflection of a wise mother figure is also found in the character of *si Blorok* in DPkB. The following is a fragment of the narrative that describes the figure of a wise mother.

“Wis ora usah mbok lebokke ati, pancen panemu iku beda-beda, sing penting awake dhewe kabeh kudu nglakoni bab sing becik, ati becik iku luwih wigati tinimbang rupa” (Nopitasari, 2020).

(You don't need to take it seriously anymore, indeed circumstances are different, the important thing is that we all have to live a good life, inner beauty is more important than physical beauty)

The quote above is in context when *Si Ala*, an ugly duckling who got lost in the chicken family, feels sad. He cannot play together with his other siblings because his siblings say that *si Ala* is ugly, big, and terrible. Hearing *Si Ala*'s complaints, *Si Blorok* appeases *Si Ala* with these wise words. This shows the value of the mother figure who acts wisely when her child is facing problems. *Blorok* advises *Si Ala* not to get discouraged because his physical appearance differs. *Si Blorok* then emphasized that inner beauty is more important than physical beauty. Moreover, the most important thing is that, as human being we must always do good things. The values of a wise mother figure are also contained in the following quote.

“Lho, kok si Ala bisa nglangi? ujure salah siji kuthuk. Kabeh padha nggatekake si Ala kang ciblon sajak penak anggone dolanan banyu. Kabeh padha gumun. Sanajan isih gumun, nanging Blorok gage aweh wejangan marang anake kabeh”.

“Dina iki bisa disekseni, sedulurmu kabeh kang mbok celuk si Ala kuwi bar wae nindakake kabecikan kayadene satriya. Saiki kabeh padha matur nuwun, aja mbedak-mbedakake maneh. Dheweke kuwi sedulurmu dhewe,” kandhanane si Blorok marang anak-anake (Nopitasari, 2020).

(Well, how come Ala can swim? Asked one of the chicks.

Everyone noticed that Ala, who was playing in the water, looked very comfortable playing in the water. Everyone is amazed.

Although still surprised, *Blorok* immediately advised all of his children. Today you can see your brother, whom you call Ala, has just done well like a knight. Now everyone should be grateful, don't discriminate anymore. He is your brother, said *Si Blorok* to his children)

The context of the quote above is that one of the chicks fell into the pond and almost drowned him. However, he can be rescued by Ala. The other chicks were surprised to see that Ala could swim in the water without difficulty. Then, it made *Si Blorok*, their mother, ask the other children to apologize to Ala because they had

looked down on Ala all this time. Hence, Si Blorok tells the other children that Ala, who had been looked down upon, had just done well like a hero.

Wisdom must be instilled in a woman as a mother, especially for her utterances in delivering the words. Al-Maraghi cites a history of Umar bin Khattab regarding the prohibition of prejudice against fellow Muslims as follows: Don't ever think of a word that comes out from your faithful brother except as a good thing, because you get a good place for those words (Ichwanuddin, 2021).

The statement above concerns delivering the words that should follow the context. Mothers who are not wise can also pass on unwise characters to their children. Mothers who behave arbitrarily can also harm children in many ways. In solving a problem, a wise attitude is needed so that the problem can be adequately solved. In the narration above, if Si Blorok also looks down on Ala, the other chicks will not learn that not everyone is the same in this world. A person's physical appearance is different, and as a wise person, she will not discriminate against one another, especially to the point of demeaning.

The wise character of a mother seems to have become a part of the mother's character. Similar to the previous research, a wise mother is also reflected in the character of Si Blorok. The character of a wise mother is indeed needed in the upbringing of children, especially in this DPkB, Si Blorok's character has many children, so that apart from being fair, she must also be able to be wise in dealing with various situations.

Stories or fairy tales have been considered powerful in delivering lessons or values to children. In Islamic education, stories are often used as media to build children's religious characters and manners (Saugi, 2020). The findings in this study are evidence that non-Islamic-themed stories could also contain Islamic values. These findings might have the implication that non-Islamic-themed stories could also be used in the context of Islamic education.

E. Conclusion

In conclusion, fairy tales are appropriate for providing good examples of behavior and speech for children. This study focused on the character of Si Blorok as a mother performing character education values to the readers. The character of Si Blorok reflects happy, loving, compassionate, loyal, patient, active, and also wise mother. This character tells a positive image reflected through the treatment of the character, Si Blorok, in an excellent way to the children. As the children's first teacher, the mother must imply moral values to build a good character and attitude toward the children. Moreover, the mother should be the first teacher for her children especially in performing moral values so they can be led to good and positive morals. These values can be learned and applied by the mother and children through fairy tales. These traits are good characters that parents can apply in today's parenting model. These findings might have the implication that non-Islamic-themed stories could also be used in the context of Islamic education. In addition, this research can become a reference for other researchers in finding character analysis in literary works and providing examples of moral values to practice in life.

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