

## CHAPTER I

### INTRODUCTION

#### A. Research Context

Education is something we often hear because every human needs education. Education is a learning process in getting knowledge. Some experts give their opinion about education. According to Samsul Rizal, he concluded that education is a conscious and planned effort by people who have certain requirements as educators.<sup>1</sup> Priatna also give his opinion that education is an effort to develop the quality of the human self in all aspects.<sup>2</sup> Other, according to Jeane H. Ballantine Education is the influence exercised by adult generations on those that are not yet ready for social life.<sup>3</sup> From the three statements above about education, it can be concluded that education is a learning process to get

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<sup>1</sup>SamsulNizar, *PengantarDasar-dasarPendidikan Islam* (Jakarta : Gaya Media Pratama, 2001), p. 92

<sup>2</sup>Priatna T, *ReaktualisasiParadigmaPendidikan Islam, ikhtiarMewujudkanPendidikanBernilaiIlahiahdanInsaniyah di Indonesia*, ( Bandung: PustakaBaniQuraaisy, 2004), 27.

<sup>3</sup>Mortimer H. Ballantine, *School and Society,, A Reader in Education and Sociology*, (Caifornia: Mayfield Publishing ompany, 1985)

knowledge and develop human qualities in conscious and planned efforts.

According to SoegardaPoerbawakatja, education is a conscious effort carried out

by families, communities and the government through guidance, learning and training activities that take place at school and outside of school.<sup>4</sup> This conscious effort can be done in classroom and outside learning, where there are educators who can assess the level of success of their students on learning outcomes.

According to Bertens, moral is alteration, reasoning, feeling and behaviour of standards about right and wrong. So that, moral can also be said as habit.<sup>5</sup> Its mean, morals are used to show human habit and behaviour in everyday life. Moral is a measure of good or bad someone in life. This is supported by a statement from Kurnia, he stated that morality is a measure of good or bad a person both as an individual and as a citizen.<sup>6</sup> Its mean that morals are a measure of human behavior in life.

Moral education is awareness to help students through knowledge, skills, attitudes, and values that contribute to individual satisfaction and social life.<sup>7</sup> So moral education is an effort to help students provide knowledge in life. Moral education is not only capable of producing good behavior, but moral education can be said to be successful if it is able to produce good behavior in life. Moral education is not only capable of producing good behavior, but moral education can be said to be successful if it is able to produce good behavior in life. This concurs with Kirschenbaum's statement that moral education is said to be

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<sup>4</sup>SoegardaPoerbawakatja, *Ensiklopedia Pendidikan*(Jakarta: GunungAgung, 1981), 257.

<sup>5</sup>Bertens, *Etika*, ( Jakarta : Gramedia, 2004).

<sup>6</sup>Kurnia, *PengembangankemampuanNilai-nilai Agama dan Moral dan di TK* (Bandung: PPPPTK dan PLB, 2015).

<sup>7</sup>H. Kirschenbaum, *100 Ways to Enhance Values and Morality in School and youth Setting*(Boston: Allyn and Bacon, 1995), 41.

successful if students are able to produce transmitted values and moral behavior, both verbally and behavior.<sup>8</sup> Moral education is very important for modern society today. With education, humans can understand the importance of these moral values in every human behavior. Moral education includes teachings and experiences from learning to become moral people with yourself, morals towards fellow humans and nature and morals towards God.

The lack of moral education in Indonesia affects the progress of the country, one of which is due to the tendency of modern society to begin to separate their religious life from their daily activities.<sup>9</sup> Many juvenile delinquencies is caused by a lack of good moral education. Moral cultivation needs to be instilled since childhood because children find it easier to absorb what is taught. Then they will imitate what they saw and what they heard. Embedding moral education can be done in various ways, one of the ways that will be discussed in this study is the cultivation of moral education through fairy tales. Because in fairy tales there is moral education that can be taken and can be applied in life. . According to Huck, Helper, and Hickman fairy tale is all forms or narrative, written or oral, which have come to be handed down through the years.<sup>10</sup> So the fairy tale is in the form of a written narrative that has existed from year to year. Fairy tales that can attract readers, especially children, will be easier to understand the moral education in the stories. Fairy tales have a good influence

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<sup>8</sup>Ibid.

<sup>9</sup>CheppyHericaHyono, *Dimensi-dimensi Pendidikan moral* (Semarang: IKIP Semarang Press, 1995), 1.

<sup>10</sup>Huck, Helper, and Hickman, *Children Literature in The Elementary School* (USA: Holt, Rinehart and Winston Inc, 1987).

in life. In this case the researcher emphasizes in the fairy tale of Si Kancil because the fairy tale of Si Kancil is very famous and already very well-known and many people already know about this fairy tale. And then, the fairy tale of Si Kancil yang Cerdas include in to literature. This research choose Endyas Wigu8na book because the language easy to understand for general public especially for students This researcher choose Imam Al-Ghazali as perspective in this research because Imam Al-Ghazali is specific to the education and near in religion. Imam Al-Ghazali have many moral theory, Imam Alghazali's moral theory is specific and relevant as a basic on moral in the fairy tale of Si kancil Yang Cerdas. and Imam Al-Ghazali books is simple and easy to understand as a writ in Ihya' Ulumuddin book. So, Imam Al-Ghazali is suitable to be perspective in this research. The reason of this research is because no researcher has conducted research on moral education contained in the fairy tale of Si Kancil Yang Cerdas perspective of Imam al-Ghazali. So researchers are interested to doing this research.

Previously, there were several researchers who conducted research on this research of Si Kancil fairy tale with various aspects. First, there are a researcher has research about *Moral Values in a Description Fairy Tale of Si Kancil yang Cerdik by Gibran Ar-Rasyid As a Fable Learning Content For VII Class SMP Students*. The second, *Analysis a Fairy Tale of Si Kancil by Tiralkranegara in Increasing Moral Values*. The last, *Affixations To Children's Fairy Tale Entitled Si Kancil by Mb. Rahimsyah AR*. In this research, researcher will research about

Analysis of Moral Education in The Fairy Tale of Si Kancil Yang Cerdas by EndyasWiguna Perspective of Imam al-Ghazali.

## **B. Research Focus**

Research focus is a condition based on the relationship of two factors or more resulting in a confusing situation or enable a question, attentively, and situational based on the real phenomenon and it needs to solve or effort to answer.<sup>11</sup> The fairy tale of Si Kancil yang Cerdas as the object of this research is because this fairy tale is one that is very liked by children and contains a lot of values in it. But researchers also focus on the problems that will be presented in this study for our convenience. The focus of this research is:

1. Is there any moral education contained in the fairy tale of Si Kancil yang Cerdas by EndyasWiguna?
2. What is the moral education contained in the fairy tale of Si kancil yang Cerdasby EndyasWiguna according to Imam Ghazali's perspective?

## **C. Research Objectives**

By determining the formulation of a problem, of course we have the aims and objectives to be achieved in this study, as follow:

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<sup>11</sup>*PedomanPenulisanKaryaIlmiahEdisiRevisi*, (Pamekasan: STAIN Press, 2015), P.29-30

1. To find out the moral education contained in the fairy tale of Si Kancil yang Cerdas karya Endyas Wiguna.
2. To find out what education is contained in the fairy tale of Si Kancil yang Cerdas by Endyas Wiguna according to Imam Ghazali's perspective.

#### **D. Significance of Study**

Research is expected to provide information to writers and people in the field of education related to moral education. By conducting this research, the researcher provides the following benefit for readers:

1. This research is expected to a teacher to give information and knowledge and teach it for students in creating moral education in the fairy tale of Si Kancil Yang Cerdas by Endyas Wiguna of Imam Al-Ghazali Perspective.
2. For students, provide knowledge and information to students about moral education used in the fairy tale of Si Kancil yang Cerdas by Endyas Wiguna from the perspective of Imam Ghazali. By knowing the moral education contained in the fairy tale of Si Kancil yang Cerdas, they will be able to take and apply good moral education in life.

## **E. Definition of Key Term**

The title of this research is "Analysis Of Moral Education in The Fairy Tale Of Si Kancil Yang Cerdas by EndyasWiguna Perspective of Imam Ghazali". Therefore, to avoid misunderstanding, here are some definitions of the terms described, namely:

1. Moral education is an effort to help humans in providing knowledge in life.
2. Fairy tale is a simple story whose the story do not really happened.
3. Si Kancil yang Cerdas is a fairy tale that is popular with the community, especially for children because of the character in the story.
4. Imam Ghazali's Perspective is a perspective that is created by Imam Al-Ghazali. In this research the perspective is about moral education.

## **F. Previous Study**

Previously, there were several researchers who conducted research on this Si Kancil fairy tale with various aspects. The first researcher was a research conducted by EstriNovitaRistaSukmaPutri at PGRI Semarang of University, entitled "*Moral Values in a Description Fairy Tale of Si Kancil yang Cerdik* by



*Gibran Ar-Rasyid As a Fable Learning Content For VII Class SMP Students*".<sup>12</sup>

The similarity between Estri Novita Rista Sukma Putri with this research is research about Moral in Si Kancil Yang Cerdas fairy tale. Then the differences is in Estri Novita Rista Sukma Putri the researcher has research about moral value and the book that that has taken is different also. In Estri Novita Rista Sukma Putri the fairy tale of Si Kancil Yang Cerdas is taken by Gibran Ar-Rasyis then in this research the book that has taken by Endyas Wiguna.

The second, is research conducted by Imam SetyoWibowo, Muhammad AriefBudiman and Mei FitaAsriUntari at PGRI Semarang university 2018. Entitled "*Analysis a Fairy Tale of Si Kancil by TiraIkranegara in Increasing Moral Values*".<sup>13</sup> So, the similarities in this research is research about fairy tale of Si Kancil Yang Cerdas. Then the differences with this research is if in Imam SetyoWibowo, Muhammad AriefBudiman and Mei FitaAsriUntari research about to increasing moral value. Then in this research, the researcher research about moral education. In Imam SetyoWibowo, Muhammad AriefBudiman and Mei FitaAsriUntari book that has been taken by Tira Ikranegara. Then in this research the book that has been taken by Endyas Wiguna.

And the last researcher conducted by Risna Bella Kurnialda in Nusantara PGRI Kediri of University 2018, entitled "*Affixations To Children's Fairy Tale*

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<sup>12</sup>EstriNovisariRistaSukmaPuteri, *Nilai Moral Dallah Dongeng Bergambar Si Kancil yang Cerdik Karya Gibran Ar-Rasyid Sebagai Muatan Pembelajaran Fabel Untuk Peserta Didik Kelas VII SMP* (Semarang: Universitas PGRI Semarang, 2018)

<sup>13</sup> Imam SetyoWibowo, Muhammad AriefBudiman and Mei FitaAsriUntari, *Analisis Buku Dongeng Si Kancil Karya Tira Ikra Negara dalam Peningkatan Nilai Moral* (Semarang: PGRI Semarang of University, 2018)

*Entitled Si Kancil by Mb. Rahimsyah AR*".<sup>14</sup> This research examines the affixation in the book collection of the tales of Si Kancil by MB. Rahimsyah. The affixations produced in this study were prefix, suffix, confix, infix and simulpfix. So, the similarities with this research is about Si Kancil Yang Cerdas Fairy Tale. Than, the differences with this research is in Risna Bella Kurnialda research about affixations to children's Si Kancil fairy tale. And the book that has been taken is difference also. In Risna Bella Kurnialda the book that has been taken by Mb. Rahimsyah AR. Than in this research the book that has been taken by Endyas Wiguna.

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<sup>14</sup>Risna Bella Kurnialda, *Afiksasi Pada Kumpulan Dongeng Anak Berjudul Si Kancil Karya Mb. Rahimsyah AR* (Kediri: Universitas Nusantara PGRI Kediri, 2018)