



Ontology of Early Childhood Education in Fairy Tale Books Published by Naura: a Case Study at RA Rumah Kreatif Wadas Kelir

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Received: 22 February 2025

Reviewed: 31 July 2025

Accepted: 9 September 2025

Abstract

This study aims to evaluate the alignment of fairy tale books published by Naura with moral values and reasoning that are appropriate for early childhood and its relevance to child development at RA Rumah Kreatif Wadas Kelir. Ontology in this context is interpreted as a fundamental study of the nature of values, character, and the formation of children's personalities which are represented through the storyline, characters, and moral messages in fairy tales. This study also examines whether these stories meet the criteria for quality literature that supports moral development in accordance with the developmental characteristics of early childhood. This study uses a qualitative descriptive method with a content analysis approach, combined with a case study design at RA Rumah Kreatif Wadas Kelir. The research findings indicate that Naura's fairy tale books effectively convey moral values relevant to children's daily experiences, such as obedience and perseverance. These values align with the typical moral reasoning stage in early childhood, which, according to Kohlberg's theory, corresponds to the pre-conventional level. The narratives presented in these books have ontological implications for early childhood education, particularly in fostering and supporting the moral development of young learners. The stories in this book can be a fun character learning medium, making it easier for teachers to instill good values, and supporting the formation of children's self-identity based on story literacy, while also providing practical recommendations for educators in optimizing the use of story books as a character learning medium.

Keywords: early childhood education, fairy tales, ontology.

Introduction

Children are the next generation of the nation who must be physically and spiritually formed into figures who are in accordance with the ideals, prayers, and hopes of the family, religion, and nation. Especially, early childhood as a very special figure and is the basis for the progress of a nation in the future. When a nation wants to fuse various new ideas to change or improve the customs and habits of its society to build a new pattern of thinking in its nation, then use children as a means of dealing with it rather than adults (Montessori, 2018). This statement is because children are in a period of rapid development in understanding their environment. The essence of early childhood is that they are children who have uniqueness in each individual in each growth and development, be it in terms of intelligence, physical, social-emotional, and the way they communicate (Mutiah, 2018). In their process of growing and developing, children require support from nature, their surroundings, and adults to help them

achieve a well-rounded life. This is because, during early childhood, they have not yet reached full maturity. In every area of their development, children need guidance and encouragement to help them attain developmental milestones appropriate for their age (Setiyawati et al., 2021).

Education as part of the development process of all aspects of growth and development that must be obtained by early childhood. Because through education there is a continuous process, a long process, even a human life. Thus, from birth to before death, humans still have the opportunity and right to obtain education. When adults and the environment are faced with early childhood, of course, the handling and way of educating and treating them has differences with children other than early childhood. Thus, adults need to use various approaches in the form of methodologies in educating early childhood with the intention that the final result in developing them is in accordance with the initial goals that have been planned and desired.

Related to early childhood growth and development, in principle, adults and the environment need to understand what are the essences of early childhood growth and development, what are the characteristics of early childhood so that the business can be in accordance with the desired goals, how actually how to learn early childhood that is good and in accordance with their age. All aspects of growth and development are actually maximized by early childhood educators, both adults and teachers, in the form of cognitive, language, physical, motoric, religious and moral values, and art. From all aspects of early childhood growth and development, summarized in a frame in the form of physical and spiritual stimulation that adults and the environment must give to children, it is the embodiment of the ontological way of philosophy, namely in the form of science that has a principle and the main point of a teaching in terms of nature, also interpreted as the final philosophy and as a metaphysical science that can be well accepted by the intellect (Setiyawati et al., 2021).

Self-development given by adults to children is in the form of physical and spiritual development. In facing the harshness of the times in an era of sophistication like this, parents are increasingly inclined to form good attitudes and characters in their children. This is because the impact of advanced technology is increasingly shifting character values in children. If this is left unchecked, the nation's cultural values will become more and more fading and the longer there will be a loss of character in a nation.

Character represents one of the fundamental pillars in the development of the Indonesian nation. It is undeniable that character plays a crucial role in driving the nation's progress. This perspective aligns with the views of Thomas Lickona, who asserts that character education is essential for any nation, particularly due to the evident lack of moral values among children (Lickona, 1991). Lickona identifies three core components of character education: understanding what is good (knowing the good), having the desire and appreciation for what is good (desiring the good), and practicing what is good (Adnan et al., 2023).

An individual can be considered to possess character if they adhere to established moral standards (Zubaedi, 2012). Being morally and ethically grounded is a fundamental requirement, which both the government and educational institutions are continuously striving to instill in Indonesian youth through various initiatives. According to Bertens, values are defined as things that attract interest, are pursued, enjoyed, appreciated, and desired by people (Khoiruzzadi &

Prasetya, 2021). Meanwhile, morality refers to human behavior, attitudes, and actions that are guided by personal experience, interpretation, conscience, and advice (Suryani, 2007).

There are four key sectors that play a vital role in imparting moral education to children: the family, school, community, and government (Susanti, 2022). Sri Sultan Hamengkubuwono IX once pointed out that issues related to unethical behavior, lack of morality, and a general decline in manners are becoming increasingly prevalent in society (Morrison, 2012). Many people assume that schools are the primary agents responsible for instilling moral values in children. However, this assumption does not align with the actual reality of how children allocate their time. According to Trelease, children typically spend around 900 hours per year in school, compared to approximately 7,800 hours at home. These figures suggest that parents and family play a more dominant role in shaping a child's character both now and in the future (Trelease, 2017). From this data, the family or parents are the determining factor in how the child's nature is now and in the future.

The government also plays an important part in promoting character education for the nation's youth. Various initiatives have been implemented, including the National Literacy Movement, moral education based on Pancasila values, character-building programs within schools, and the ongoing revision of the national curriculum—from the goal-oriented curriculum of 1975–1984 to the most recent 2013 curriculum, which emphasizes the importance of character development (Ilyas, 2013). These efforts reflect the government's commitment to embedding character education at the heart of national education policies. Alongside this, parents, schools, and communities have devised numerous strategies to support character development in line with the national education goals. One such strategy includes modeling positive behavior through storytelling, encouraging children to listen to tales regularly, and creating environments that foster a love for reading (Adelina Br. Sembiring et al., 2023).

In recent years, one notable effort made by many parents to support character development in children is the use of fairy tale books. According to Priyono, fairy tales are fictional stories that may not be logically plausible, yet they contain valuable lessons and moral insights (Wulandari et al., 2020). Data from IKAPI (The Indonesian Publishers Association) shows that approximately 600 children's book titles, including fairy tales, have been successfully published. In fact, children's books have consistently ranked among the best-selling genres (IKAPI, 2020). This trend reflects a growing interest among parents in reading to their children, recognizing that each fairy tale carries a meaningful moral message. Beyond their imaginative and fantastical elements, fairy tales often mirror aspects of real life, portraying heroic characters and virtues that serve as moral examples for young readers (Kurniawan, 2016). Fairy tales are the *prima donna* of parents in character development, because fairy tales are not only building a good imagination in children so that they can cause fun, but fairy tales are also used as a medium of education without patronizing adults to children. Educating means that through the stories presented, children will be invited to reflect and think about good things to be used as guidelines in behaving and behaving such as the values of honesty, kindness, glory, obedience and others (Kurniawan, 2013).

Fairy tale is a children's literary work in which there is a space for free imagination for children who are listening to or reading a story in a fairy tale. The characters, setting, time, atmosphere, and plot presented in the fairy tale are able to bring the listener free to imagine without being limited by space and time for children or adults. Through fairy tales, children will slowly form ideas, imaginations, attitudes, and perceive all the information that children get through a series of stories, so educators have the opportunity to read fairy tales or tell stories to children to develop religious values, social values, cultural values, ethical values, and other moral values in order to invite children to realize behavior with character. Children as individuals are experiencing rapid development in their imagination, so that at the same time when presented with a fairy tale that participates in spoiling children's imagination, fairy tales become part of the world of imaginative children (Kurniawan, 2016).

From the existence of fairy tale books, they are able to stimulate various abilities in themselves such as language, cognitive, religious and moral values. Various complex events in a fairy tale are able to provide teaching value to children both from a religious, social, and natural perspective. Through fairy tales, children are also able to understand themselves and others (Adelina Br. Sembiring et al., 2023) and in addition to that, children also make considerations when they will take action (Lestari, 2022). All the good values presented in fairy tales are a chart of character values that must be possessed by everyone. How children get good nutrition and education for their growth and development, then children will grow up to be good adult human beings, and vice versa (Kurniawan, 2016). This needs to be thought about by educators, both parents and teachers, in providing good, balanced, and fulfilled nutrition.

There are many and diverse fairy tale books for children, not all of them can be understood by children. This is because the level of understanding of children is different from adults. How the process of children understand the educational message contained is not fully paid attention to by the authors. That way, parents are the ones who do the sorting stage of children's books. If Kohlberg mentions that this is related to the good and bad values that are created, then reasoning will be born in children called moral reasoning. Kohlberg explained that moral reasoning is a self-assessment, social judgment and also an assessment of the obligations that are tied to each individual in each of his actions (Kurniawan, 2016). Attention to the standard benchmark of good or bad a fairy tale is determined by 3 aspects, namely in the form of harmony with children's development, entertaining and pleasing, and there are educational values in children that can be understood by children as well (Kurniawan, 2013).

According to Kohlberg, children's moral reasoning develops through three levels, each comprising two distinct stages (Ibda, 2023). These stages are structured as follows: (1) the pre-moral or pre-conventional level, which includes stage 1 Obedience and Punishment Orientation (where behavior is guided by the desire to avoid punishment). Stage 2 Instrumental Relativist Orientation (where actions are based on personal benefit or mutual exchange). (2) Conventional Level, which includes stage 3 Good Interpersonal Relationships Orientation (where behavior aims to gain social approval) and stage 4 Law and Order Orientation (where maintaining social order and following laws become a priority). (3) Post-conventional or Autonomous Level, which includes stage 5 Social Contract and Individual Rights Orientation (where individuals recognize

that laws are based on social agreements and can be changed for the greater good) and stage 6 Universal Ethical Principles Orientation (where moral decisions are made based on internalized universal principles such as justice and human rights) (Budiningsih, 2005).

Various fairy tales have been written and published by well-known publishers in Indonesia, but the researcher is interested in one of the Naura publishers where the publisher presents various stories with events that are close to children. Children will be invited to understand various problem solving, cause and effect of an action through the characters of the story. In the Naura fairy tale book, there are also various essences of ontology in early childhood education that have been in accordance with the level of children's reasoning in the form of children's teachings on religious values, social values, and cultural values. This research is important because there has been no study that specifically analyzes Naura's fairy tale books from an ontological perspective and relates them to the moral development of early childhood at RA Rumah Kreatif Wadas Kelir. Fairy tales have great potential as a medium for internalizing values, but their use in early childhood education (PAUD) is often intuitive and lacks a clear value mapping. By combining content analysis and case studies, this research is expected to produce an ontological map of values and a storytelling pedagogical model that can improve the effectiveness of character learning, support the PAUD curriculum, and strengthen a culture of meaningful literacy at school and at home.

Literature Review

After reviewing several relevant sources, here are some journals that discuss the use of fairy tales in early childhood education (PAUD) from an ontological perspective. The first is Early Childhood Moral Education in the Perspective of Ontology, Epistemology, and Axiology: This article analyzes the concept of moral education in early childhood from three philosophical perspectives, including ontology. The author emphasizes the importance of instilling moral values through methods such as storytelling and role-playing, which are relevant to the use of fairy tales in learning (Titin Kusayang, 2022). The second is fairy tales as a medium for developing character in early childhood: This study explores the effectiveness of fairy tales as a tool for instilling character values in early childhood. Although not explicitly discussed from an ontological perspective, this study provides insight into the fundamental role of fairy tales in shaping the character of the child (Prastya et al., 2021). The fourth, Therapeutic Fairytales for Holistic Child Development: A Systematic Literature Review of Clinical, Educational, and Family-Based Practices, examines the holistic impact of fairy tales; the basis of pedagogical justification and ontological arguments of values in the text (Masri et al., 2024). In this study, fairy tales are used as a therapy medium. stories that can be used in clinical, educational, and family practice contexts to support the holistic development of children. And fifth Analysis of fairy tale books shows that the main characters of early childhood are loyal and honest. This study examines how the fairy tale method is an effective tool for instilling character in early childhood in a fun way (Karyani et al., 2021).

Although research specifically examining the ontology of early childhood education in the context of fairy tales is still limited, the sources above provide a strong basis for

understanding the role and nature of fairy tales in early childhood education from the perspective of philosophy and educational practice. Thus, there is a novelty to the current research that focuses on ontological studies that explicitly focus on children's characters through fairy tale books published by Naura and analyzes the effectiveness of these books for use in early childhood education institutions.

Methods

This study uses a qualitative descriptive method with a content analysis approach, combined with a case study design at RA Rumah Kreatif Wadas Kelir. This method was chosen to provide a deep and holistic understanding of the ontology of early childhood education values as represented in Naura's fairy tale books and how these values are perceived and applied in the educational context of RA Rumah Kreatif Wadas Kelir. Qualitative research is employed to explore and interpret the ontological dimensions of educational values—examining the nature, categories, and existence of moral and educational concepts within the literary works (Junani & Dkk, 2017). In this context, ontology refers to identifying and understanding the essential nature of early childhood education values embedded in the stories, as well as their relevance to children's development.

In this study, the data sources consisted of complementary primary and field data. Primary data were obtained from three storybooks published by Naura, selected purposively for their thematic representation of moral values and early childhood education. Meanwhile, field data were collected through observation, interviews, and documentation of learning and storytelling activities at the RA Rumah Kreatif Wadas Kelir, focusing on teacher and child involvement in listening to and interpreting the stories.

The data collection technique is carried out through careful reading (close reading) and in-depth note-taking of the text, where each story was read slowly and repeatedly to capture deeper meaning. In addition, researchers conducted participant observations during storytelling and related learning activities, and conducted semi-structured interviews with teachers to explore their understanding of the story content and its application in pedagogical practice.

The data analysis process was carried out through four main stages (Moleong, 2009). The first stage is identification, namely selecting parts of the story and field data that are relevant to the research problem and ontological theme. The second stage is classification, namely grouping findings based on the categories of values, moral reasoning, and ontological concepts of early childhood education. The third stage is description, which presents the results of the analysis in the form of narrative descriptions accompanied by direct quotations from the text and field notes. The fourth stage is interpretation, where the data is analyzed and discussed to reveal the ontological structure of educational values underlying the stories, and connecting them to early childhood learning practices at RA Rumah Kreatif Wadas Kelir.

This methodological approach allows the research to bridge the content of Naura's fairy tale text with the reality of educational practices in the field, thus providing a comprehensive ontological perspective on the values of early childhood education..

Result/Findings

In the data analysis section of Early Childhood Education Ontology in Fairy Tale Books published by Naura, it is seen from the moral values contained in the stories in the sample of books published by Naura. Nature. There is a suitability of the content of the moral message that will be conveyed to the problems that children often experience. Stories given as a form of advice by paying attention to reasoning in early childhood that are delivered without patronizing.

Description and Moral Values of story 1 "Hus-Hus"

Data:

The story features a character named Sero, a one-horned rhinoceros who experiences extreme heat. Her mother advises her to cool off by soaking in the mud. However, Sero refuses, fearing that the mud will make her dirty and smelly. She attempts several alternatives to cool down—first by fanning herself, which proves ineffective, then by hiding in the bushes, which also fails. Eventually, she sits under a tree and finally begins to feel some relief. But the peace is short-lived. A swarm of bees appears and attacks her, forcing Sero to run away in panic. In her confusion, she suddenly recalls her mother's earlier suggestion about the mud. After much hesitation and internal conflict, she finally decides to dive into the mud. In that moment, Sero comes to understand and accept that her mother's advice was right all along.

The value of obedience is manifested by the main character in the fairy tale in the form of a child's disobedience to his parents, namely the mother, where the character shows an attitude of disobedience until he gets the impact of his disobedience. In fairy tales, the value of a child's disobedience to his parents is conveyed, namely to his mother. So there is a pattern in the form of a phenomenon of child disobedience, namely at first the child does not obey the advice or rules, then the child will be affected by the consequences, and that way the child is aware of himself not to avoid disobedience. The fairy tale can give a moral message to early childhood that as a child it is mandatory to follow the rules, advice, and orders of parents who have educated and raised them. This is because every command or advice from people is the best thing that parents give to their children.

Description and Moral Values of story 2 "Sihir Otir"

Data:

The story centers around a young boy named Ken, who wishes to buy a powerful magic wand he sees in a shop. Unfortunately, he doesn't have enough money to purchase the wand he desires. Instead, he can only afford a simpler wand named Otir. Determined to make the most of it, Ken begins using the wand to fulfill his wishes by chanting a magical spell. However, things don't go as planned—the wand fails to grant any of his wishes. Undeterred, Ken experiments with different approaches: he tries whispering the spell, shouting it, even running while reciting it. Despite all his efforts, the wand still doesn't work. Refusing to give up, Ken closely inspects the Otir wand. Eventually, he discovers

a flaw—a chipped section near the ear area of the wand. Realizing this might be the cause of the problem, Ken removes the defective part. He then repeats his wish to the wand, and this time, it works—the magic wand successfully grants his wish.

Based on the fairy tale "Otir Magic", there is a moral message that children can take away in the form of a reward for hard work. Hard work is also defined as self-effort to complete work to the maximum extent possible. Working hard is also interpreted as the ability to devote/direct the sincerity and effort possessed by an individual (Zaini & Darmawanto, 2015). The moral of hard work is realized by the main character who is always serious about finding weaknesses in the stick he has by carrying out various kinds of experiments repeatedly ("Otir Magic"). The main character can be an example for young children about the form of hard work that can be done in everyday life by testing every failure in order to solve a problem. The meaning behind hard work that children can get is a pleasant result as a big bonus for their hard work. That way the effort will be commensurate with sincerity and enthusiasm. If implemented in children's social lives, the manifestation of the hard work that children can do is by being serious about studying, eliminating lazy attitudes in working, showing enthusiasm for every job they undertake, and being sure to show confidence and self-confidence whenever they want to try at every opportunity that arises. In this way, how a child practices the value of hard work can be well described in the main character Ken in solving his problems. Ken's figure is a true character in early childhood, namely the passionate desire to know and strong egocentrism in children appears in the character.

Description of story 3 "Niabai the Spinner"

Data:

The story follows a young girl named Niabai, who lives deep in the forest with her two older sisters. Niabai enjoys spending her time spinning yarn at home. One day, as her sisters were preparing to go out, they reminded Niabai to lock the doors and windows before they left. However, Niabai became so absorbed in her spinning that she ignored their instructions. As a result of her carelessness, a monster (Raksasa) was able to enter the house through the unlocked door and window and kidnapped Niabai, dragging her away along with the yarn she had been spinning. A short time later, her two sisters returned to find the house empty and Niabai missing. Alarmed, they followed the trail of thread Niabai had unintentionally left behind, which led them to a cave. Inside the cave, Niabai and several other children were being held captive by the monster, who planned to eat them. The two sisters bravely worked together to rescue her. While the monster was asleep, they tied it up using the yarn and unlocked Niabai's cage with a key. The three sisters successfully escaped before the monster could wake. In the end, Niabai received a scolding from her sisters for her negligence, which had put all of their lives at serious risk.

In the story above, the value of a child's obedience to his parents, who in this case is a sister, is reflected again. The moral value of children is correctly depicted in the story of the

main character Niabai who is oblivious to the advice of his older sister as his parents at home. The form of disobedience has the same pattern that first the child listens to the advice of the parents, then the child does not follow the advice of the parents, then the child will be affected by the consequences, and thus the child becomes aware of his disobedience that can endanger himself and others.

Implementation of fairy tale books at RA Rumah Kreatif Wadas Kelir

Based on observations and documentation at the RA Rumah Kreatif Wadas Kelir, learning activities using Naura's storybooks generally take place in an interactive, warm, and participatory atmosphere. Teachers not only read the stories narratively but also use varied intonation, facial expressions, and body movements to reinforce the flow and emotion of the story. This approach helps children focus and engage with the story enthusiastically. During the storytelling process, children's engagement is evident in several aspects. First, children demonstrate full attention by sitting neatly, keeping their eyes focused on the teacher, and occasionally reacting to events in the story, such as laughing when a character does something funny or showing concern when a character faces a problem. Second, children often ask questions or make spontaneous comments, for example, guessing what the story will be like or relating events in the story to their own personal experiences.

Teachers capitalize on these interactive moments by asking provocative questions, such as, "What do you think should happen to this character?" or "What would happen if he didn't help his friend?" These questions encourage children to think critically and interpret the moral message in the story. For example, in a story about honesty, some children cite experiences they've had admitting mistakes at home, while others relate the situation to classroom rules at school.

In addition to the question-and-answer session, teachers also use role-playing techniques to reenact certain scenes. Children are given the opportunity to portray characters in the story with simple dialogue, allowing them to directly experience values such as cooperation and empathy. This activity has been shown to help children better understand the story's message, as they experience it in real-life situations through interactions with their peers. Interviews revealed that Naura's storybooks helped them introduce the concept of values gradually and contextually. The simple yet meaningful story structure makes it easier for children to understand the relationship between actions and their consequences. Teachers also noted that children remember moral values more easily when the stories are connected to real-life situations they experience every day.

Overall, field findings indicate that teacher and child involvement in Naura's book-based storytelling activities creates an active, dialogic, and reflective learning process. Children are not merely passive listeners but also interpreters and actors, internalizing educational values through interaction, discussion, and role-playing experiences.

Discussion

Early Childhood Moral Reasoning

According to Kohlberg, young children in early childhood education (PAUD) generally exhibit pre-conventional moral reasoning, which is the most basic level of moral development (Inten, 2017). At this stage, children have not yet developed the ability to internalize moral values independently. Their understanding of right and wrong is largely based on external consequences rather than internal principles. However, Kohlberg also observed that some children at this developmental stage demonstrate a heightened sense of awareness and responsiveness to both positive and negative influences in their environment (Kohlberg, 1994). When studying the moral development of preschool-aged children, Kohlberg positioned them at Level 1: Pre-conventional Morality. At this fundamental level, children interpret actions as right or wrong primarily through two orientations. First, obedience and Punishment Orientation, where behavior is judged by whether it avoids punishment. Second, instrumental Relativist Orientation, where actions are guided by self-interest and what the child can gain in return. Thus, early childhood moral reasoning tends to focus on obedience, punishment, and personal benefit, rather than ethical principles or concern for others.

At the punishment and obedience orientation stage, an action is considered wrong or right depending on the consequences that the child will receive. In the first stage in the form of law-oriented and obedience-oriented moral reasoning, fairy tales will be presented by the main character who will be shown by getting punishment as a result of disobedience. The main character will receive a punishment in return for the disobedience he has committed. The main character who reflects early childhood at this stage is classified as an antagonist who has a strong character of selfishness in himself. And the character will feel a physical or psychological discomfort as a result of his own actions. At the end, the main actor will grow awareness in himself after the punishment he obtains makes him deterred from understanding the consequences if he does not act according to orders.

Fairy tales that are able to present the storyline according to the first moral stage or as a basic stage aim to invite children to understand the meaning of mistakes that will inevitably bring a result that is detrimental to themselves and even others. There are two types of patterns of children's forms in reasoning about an event, namely when children want to do good because of fear of punishment and children who prefer to avoid punishment and choose to do good. And what the child understands is accompanied by punishment for what he has done and will do. Obedience to parents presented in some fairy tales has more implications for disobedience to parents and the consequences afterwards, as well as the sweet words that children will receive from an effort in the form of hard work that children have done.

In the first and third stories, Kohlberg's first stage of moral reasoning is clearly illustrated through the characters and situations in "Hus! Hus!" and "Niabai the Spinner." Both stories reflect self-centered behavior, which is a typical trait of early childhood, where children may disobey parental guidance because they believe their own choices are better suited to their desires. In "Hus! Hus!", the character Sero displays behavior aligned with the punishment and obedience orientation. Sero plays the role of the antagonist in the sense that he opposes the wise

advice of his mother. His actions highlight the tendency of young children to prioritize their own will, placing their ego above parental guidance. Sero insists on following his own methods to cool down rather than listening to his mother's suggestion to bathe in the mud.

Similarly, in "Niabai the Spinner", the main character Niabai also demonstrates this first-level moral reasoning, characterized by disobedience driven by personal pleasure. Niabai ignores her sisters' instructions to lock the door and windows because she is too absorbed in her spinning—a hobby she enjoys. Her actions reflect a disregard for caution and responsibility in favor of personal enjoyment. Both stories share a common thread: Sero and Niabai are early childhood characters who exhibit strong egocentric behavior. Sero disobeys his mother's advice and insists on trying his own solutions, while Niabai neglects her sisters' warnings in favor of indulging in her favorite activity. These decisions ultimately lead to negative consequences, which serve as moral lessons.

The tales underline that advice from parents or older siblings stems from love and care, based on what they know to be best for the child. Sero's and Niabai's preference to follow their own will—rather than obeying those who care for them—reflects early childhood's natural inclination toward self-centered decision-making, which aligns with Kohlberg's pre-conventional moral development.

However, what Sero and Niabai have chosen has led to results that make him lose because he has neglected and not listened to his parents. When Sero chose to ignore his mother's advice, the child actually got a very detrimental consequence that he did not like, namely the body that was chased by a swarm of bees as a result because the child had disturbed the peace of the bees when he tried to cool his body. The impact of the child's disobedience to his mother is an attack from a swarm of bees and a dirty body. And in the character of Niabai, because he did not want to carry out his brother's orders, he was finally kidnapped by the raksaksa as a plague that he felt.

The consequences that children receive for their disobedience to their parents are in the form of punishments that harm them. Various kinds of punishments, both physical and psychological, as a trigger for children's awareness to be willing to obey their parents. A sense of obedience begins to emerge in the protagonists only after they experience unpleasant consequences from their actions. In the first fairy tale, Sero finally recalls his mother's advice to bathe in the mud only after exhausting all his own solutions. Once he does follow her advice, he not only cools his body but also escapes from being attacked by other animals—proving his mother was right all along. In the "Niabai" story, it is a traumatic experience—being kidnapped by a monster—that awakens the main character to the importance of listening. After this incident, Niabai becomes more attentive and begins to follow her siblings' instructions. These consequences serve as a turning point for both characters. Fairy tales such as these reflect the real-life behavior patterns of young children. Early childhood education aims to help children learn from the main characters—like Sero and Niabai—by showing how disobedience leads to difficulty or danger, and how listening to adults can prevent harm.

When children begin to comprehend the punishment or negative outcomes faced by characters like Sero and Niabai, they begin to internalize the understanding that disobedience

has consequences. More importantly, they start to realize that the guidance from parents and adults comes from love and care, meant to protect and support them. This connection helps young children associate real-life obedience with safety, trust, and affection—especially toward figures like mothers or other caregivers.

Suitability of Stories with Early Childhood Characteristics

In reality, it is often found that children still ignore advice and even deny parental orders, fairy tales help guide children to be able to obey parental orders. After the children listened to the story, the author pointed out that children can reason well with the best words and advice that parents can give them. Children must obey parental advice in order to avoid punishment that is detrimental to them. Fairy tales like "Hus! Hus!" and "Niabai the Spinner" can have implications for children's understanding to reduce the intensity of the act of bullying parents, namely to remain obedient and follow the advice of parents so as not to be punished. The child will position himself as the main character when he is listening to a story, slowly appearing the realization and dissipation that he does not want to have the same fate in the form of evil that befalls him and a suffering as a result of opposing his parents.

The second form of moral reasoning demonstrated by a protagonist can be seen in the story "Otir's Magic". In this tale, the character Ken serves as an inspiring figure for children, especially when it comes to achieving goals through perseverance and hard work. Ken consistently displays a determined spirit in pursuing his desires, even when faced with repeated failure. Instead of giving up, Ken believes that his efforts will eventually pay off. He demonstrates a focused and persistent attitude in solving the challenges he encounters with the magic wand. This persistence aligns with typical early childhood traits, such as curiosity and the drive to continue exploring when their questions or desires are not yet satisfied (Susanto, 2012). Ken's journey reflects the idea that hard work leads to positive and rewarding outcomes. His character represents children's intrinsic motivation to find solutions and keep trying, even in the face of setbacks. Through Ken, children can learn the value of resilience, effort, and the belief that determination often leads to success.

The two forms of moral reasoning identified in the first stage are reflected clearly through the stories and show strong relevance to how young children think and reason. These stories also meet the essential criteria of what makes a good story for children, which include. First, realistic characterization and situations. The plot must enable characters to interact, act, and speak in ways that resemble real-life experiences. Additionally, the sequence of events should introduce problems that are familiar to a child's world, accompanied by logical and age-appropriate solutions that match the developmental thinking patterns of early childhood. Second, stimulating imagination and intellectual growth. Stories should contain elements of imagination that encourage children to think creatively. Through fantasy, children can engage their minds, enhancing intellectual and cognitive development. Although imaginative elements may sometimes seem exaggerated, they are purposeful in promoting creative thinking and mental exploration (Fitriani, 2019). Third, use of simple and understandable language. The language used in children's stories should be simple and clear, making it easier for children to

grasp the content and relate to the narrative (Kurniawan, 2013). Through these components, stories such as "Hus! Hus!", "Niabai the Spinner", and "Otir's Magic" effectively support moral development and reasoning in young children while also fostering creativity and comprehension.

Internalization of Story Books Published by Naura in Learning at RA Rumah Kreatif Wadas Kelir

Field findings indicate that storytelling activities using books published by Naura at the RA Rumah Kreatif Wadas Kelir are not only a form of entertainment but also serve as an effective pedagogical tool in shaping early childhood educational values. Active teacher involvement—through intonation, expression, gestures, and prompting questions—as well as enthusiastic child responses, are indicators that the learning process is taking place in a dialogic and participatory manner. This process aligns with constructivist learning theory, which emphasizes that children construct understanding through active interaction with the learning environment (Vygotsky, 2014). In the context of this research, Naura's published books serve as narrative stimuli that trigger the process of constructing meaning, while the teacher acts as a mediator, guiding the children to discover the moral messages contained within the stories. This interaction connects the fictional world with the children's real-life experiences, allowing values such as honesty, empathy, cooperation, and responsibility to be understood not only cognitively but also experienced affectively.

The teacher's use of reflective questions and role-playing reinforces previous research (Hidayati et al., 2021), which found that children's literature is more effective in character development when accompanied by interactive activities that encourage children to express their understanding. In this study, children who actively participated in role-playing demonstrated a deeper understanding of the values presented, confirming that direct experience strengthens the internalization of values (Bruner, 1990). From the perspective of educational ontology, the active involvement of teachers and children in storytelling reflects that early childhood education is a process of forming a "way of being" (ways of being), not just a "way of knowing" (ways of knowing). Naura's stories, with their consistent moral representation, serve as a medium for shaping children's existence as individuals who interact ethically with their environment. Thus, storytelling activities at the Wadas Kelir Creative House RA become an ontological practice that combines the dimensions of knowledge, values, and experience.

Compared to the research of Wulandari (Wulandari et al., 2020), which emphasized the locality of fairy tales as a medium for character education, this study shows that the combination of universal values (justice, compassion, honesty) with a contextual presentation adapted to Indonesian culture makes Naura's story relevant to children at the Wadas Kelir Creative House Kindergarten. This demonstrates that abstract educational values can be presented concretely through stories and accompanying classroom activities.

Critically, these findings underscore the importance of the teacher's role as a facilitator of meaning. Without active teacher involvement, the values contained in stories risk remaining passive moral messages, not internalized in children's behavior. Therefore, learning through

children's literature requires an integration of strong narratives, interactive learning strategies, and shared reflection that connects the story to the realities of children's lives.

Conclusion

Based on the data and results of the discussion that has been carried out, it can be concluded that ontology in early childhood education in terms of the aspect of the development of moral values in the Naura fairy tale book has relevance to the level of development or moral reasoning in Kohlberg's perspective in accordance with the level of developmental age, namely a form of first-level reasoning in the form of preemptive reasoning. Children see an activity as wrong or right based on punishment and obedience orientation as well as individualism and orientation of instrumental goals that children will receive.

The moral values presented are very much in accordance with the essence of early childhood who always think concretely. The forms of the value of obedience to parents and hard work in fulfilling children's curiosity and realizing children's desires are described by the three main characters, namely Sero, Niabai, and Ken who have roles and characters that are truly like children in general.

The learning and storytelling activities at the RA Rumah Kreatif Wadas Kelir demonstrate that the moral values in stories are not merely passively accepted but internalized through active interaction, reflective discussions, and teacher-facilitated role-play. This process strengthens the connection between the story's content and children's real-life experiences, so that the moral messages become more than just knowledge, but also shape their lives. ways of being which influences daily behavior.

Thus, It can be concluded that Naura's storybooks are capable of providing meaningful learning that has implications for the development of early childhood moral values. Through an ontological approach, these values are understood not only as narrative messages but also as part of the process of forming a child's holistic existence in relation to themselves, others, and their environment.

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