

Religious Character Building through Indonesian Children's Literature: An Analysis of Children's Short Stories towards the Perspective of Local Wisdom

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Abstract. This research discussed the influence of local wisdom in the formation of religious character through Indonesian children's literature by analyzing short stories by children. The studied problem was religious values with the influence of local wisdom in the book collection of short stories by children. The data sources used come from three books of short story collections entitled "Pasukan Jumat Berbagi", "Bunda di Sepertiga Malam", and "Sahabat Penghafal Al Quran" written by the peci team (Indonesian child writers). The data collection technique used literature study and documentation techniques. Furthermore, the data analysis technique uses a qualitative approach method. The results of this study obtained various religious characters from three short story collection books.

Keywords: Children's Literature, Local Wisdom, Religious Character.

1 Introduction

Heading towards the era of globalization, where the flow of modern culture and the rise of negative influences, building religious character in children was a major concern that deserves special attention. Several studies have shown concerns about children's character form that was not good and optimal [1], [2], [3] highlights the lack of awareness from various parties, such as families, schools, and communities, as well as the role of electronic and print media that are full of negative content, significantly affecting children's character formation. When children were allowed to grow up without being educated by parents, teachers, or adults in the surrounding environment, they tend to have poor character. This was because most parents and teachers emphasize cognitive education without providing education to build children's religious character. In the midst of this situation, local wisdom with its wealth of noble values comes as a potential solution to strengthen children's religious character. Local wisdom, as defined by [4], was the cultural identity of a region that includes values, norms, ethics, knowledge, and beliefs, and becomes a reference for behavior in living life. The local wisdom values, which are generally positive, need to be optimized for their potential in fostering children's religious character. However, children as individuals who are still in the process of learning and developing, need guidance and direction in applying community cultural values. This is because these values are

not always correct [5],[6]. Therefore, it was necessary to instill religious values in the character of each child, so that they can distinguish between truth and ugliness, and be able to apply local wisdom values in harmony with religious teachings.

Children's literature, as a form of literature, has great potential to emphasize religious values in children. [7] state that children's character building can also be through literary works, such as short storie. This was supported by [8] who also state that literary works are important in the formation of children's character. The form of children's character through literary works was very interesting because it can be used as educational entertainment. In addition, literary works were closely related to real life because they are a reflection of real life [9]. However, the utilization of literature for children in Indonesia has not been maximized due to the lack of literature related to children's literature [10], [11]. So it was necessary to have literary works that support children's character building to make it easier for them to understand and imitate community life. The combination of local wisdom with literature in the formation of religious character in children's literature is important to be studied as part of cultural diversity in Indonesia.

Based on those backgrounds, there were research questions that arise, namely (1) What are the religious values that reflected in a collection of short stories by children? (2) How can the perspective of local wisdom shape religious character in a collection of short stories by children? This research aimed to identify local wisdom values that influence religious character building through Indonesian children's short story collection books. In addition, this study also aimed to provide insight that the existing wisdom values can shape and strengthen religious character in children through the stories written in short stories.

This research used a book that contains a collection of short stories by children with a literary analysis approach to answer the problems that have been formulated. This approach was chosen to analyze the influence of local wisdom values, such as honesty, hard work, patience, and tolerance in the formation of religious character in children. As [12] stated that religious character includes a person's attitude or behavior in carrying out the teachings of the religion he adheres to as well as tolerance and living in harmony with adherents of other religions. So that this approach can provide an understanding of the influence of local wisdom values on the formation of religious character in children through analyzing a collection of short stories by children.

Based on the literature study that has been conducted, research related to local wisdom values associated with religiosity values in short stories has been conducted by [13] with the title Local Wisdom in a Collection of Short Stories of Class XI Students of SMAN 1 Kepanjen. However, the object of the study was short stories by high school students. The analysis of the influence of local wisdom in the formation of religiosity character in relation to the context of children's literature is still rarely done. Therefore, this study seeks to provide more in-depth knowledge regarding the importance of children's literature as a tool that can help shape children's religiosity character.

2 Method

This research used descriptive qualitative methods because it focused on the use of data based on the analysis and interpretation of researchers. The focus of this research is to find religious values influenced by local wisdom in a collection of short stories that have been written by children [9]. According to [14], the data collection technique that was used in this research is the

documentation technique. Furthermore, [15] stated that this technique referred to the acquisition of data and information through written materials published by a trusted institution, so that it can support the continuity of the research. The data source used is a book that contains a collection of short stories by elementary school children.

In this study, according to [16] the stages of data analysis used the Miles and Huberman flow model, which included the stages of data reduction, data presentation, and drawing conclusions/verifying data. In the reduction stage, researchers summarized and sorted out the necessary and unnecessary data. Furthermore, the researcher presents the reduced data in the form of descriptions. In the final stage, the researchers drew conclusions that effectively answered the form of the problem that had been set. The researchers triangulated data, triangulated theories, and triangulated results to make the research data scientifically accountable.

3 Result and Discussion

In the book collection of short stories by children, local wisdom values were found that form religious characters in children. Thus, children write stories that are associated with religious values with local wisdom. There were three book titles that contain a collection of short stories by children, namely "Pasukan Jumat Berbagi", "Sepertiga Malam Bunda", and "Sahabat Penghafal Qur'an" published by Indiva Media Kreasi. These books were written by the peci community (children as the writers). In the following, religious values with the influence of local wisdom were found in each book.

3.1 Pasukan Jumat Berbagi

In the short story collection book entitled "Pasukan Jumat Berkah" by Nayla S. I., Khadijah Q. S., Fayanna A. D., et al., there were religious values with the influence of local wisdom, such as sharing, mutual respect, sincerity, and goodwill. Thus, in this book, the influence of local wisdom was found in shaping religious character in children as seen in children's works. These values can be explained as follows:

3.1.1 Sharing

In the short story collection book "Pasukan Jumat Berbagi" there was one story entitled "Pasukan Jumat Berkah" by Nayla S. I. It was told of a boy named Raka who is taught by his mother to do a new habit at home, namely sharing food with people in need every Friday. Raka initially refused to help his mother, but his mother gave him a reason to help her. With no choice but to do so, Raka helped his mother to prepare and deliver the food. This was evidenced in the following quote:

"Ni-ki ada nasi kotak, Bu. Semoga bermanfaat." Raka menyodorkan kotak nasi kepada ibu dihadapannya.

"Loalah matur nuwun nggih, Dek. Matur nuwun sanget." Ibu tersebut menerima dengan raut bahagia yang tak jauh berbeda dari bapak tadi. (PJB, 2022: 10)

Based on the quote above, it can be concluded that Raka wants to do the good thing that has been exemplified by his mother, namely sharing food on Friday. Although Raka initially refused and

was sad, Raka finally wanted to do this. Thus, Nayla S.I. as the author of this short story has written religious values with local wisdom in the form of sharing with fellow humans every Friday which is usually called 'Jumat Berkah'. According to [17], children's literature has become a means of education and communication for children around the world. Therefore, this short story is included in educational children's literature because there were religious values with local wisdom that have been written by Nayla S. I.

3.1.2 Mutual Respect

In the short story collection book "Pasukan Jumat Berbagi", there was one story entitled "Pelangi Indonesia" by Fayanna A. D. It was told of two girls named Ami and Sitta who are firm in their respective stances. They are classmates who have different opinions and it is quite difficult to unite their opinions. Until one day, Ami's mother was taken to the hospital because of her high blood pressure. Little did they realize that Ami's father and Sitta's father were friends from college. Sitta's father took Sitta to the hospital to comfort Ami. At that time, Ami's father also told her about the differences between Ami's father and Sitta's father. So, this can make Ami and Sitta realize to appreciate the differences that exist. This was evidenced in the following quote:

"Maafkan aku yang egois. Aku memaksakan tim kita untuk memainkan sasando. Aku tidak menghargai pendapat yang berbeda, tidak punya rasa solidaritas. Padahal alat musik lain pasti tidak kalah bagus," balas Sitta.

"Aku juga minta maaf. Aku sudah beranggapan bahwa segala hal yang berasal dari daerahku adalah yang terbaik, dan tidak mau membuka diri pada hal-hal dari daerah lain," ujar Ami. (PJB, 2022: 30)

Based on the quote above, it can be concluded that Ami and Sitta apologized to each other and try to appreciate the differences that exist. Ami and Sitta also found an idea to present an interesting performance, namely presenting a collaborative performance of various types of musical instruments for their class performance.

Thus, Fayanna A. D. as the author of this short story has written religious values with local wisdom in the form of mutual respect for existing differences, especially related to ethnicity. This is because Indonesia is an archipelago that has many tribes, so there were many differences from each region. According to [18], children's literature has become a means of education and communication for children around the world. Therefore, this short story was included in educational children's literature because there were religious values with local wisdom that have been written by Fayanna A. D.

3.1.3 Sincerity

In the short story collection book "Pasukan Jumat Berbagi" there was one story entitled "Impian Persahabatan" by Pipit W. It was told of a child named Ruri who wants to be friends with Afara. However, Afara doesn't trust Ruri because of her condition. Ruri always tries to greet Afara, but Afara always avoids and does not care about Ruri. Eventually, Ruri tried another way to become Afara's friend. Ruri tried to greet Afara with sign language that she had learned with Didi. Ruri's greeting succeeded in making Afara smile at Ruri. This was evidenced in the following quote:

Ruri menyambut kedatangan Afara dengan gerakan tangan. Gerakan bahasa isyarat yang kemarin diajarkan oleh Didi.

Melihat hal itu, Afara justru menatap Ruri heran. Dia tidak memedulikan Ruri dan berjalan menuju bangkunya. Sesungguhnya Ruri kesal karena lagi-lagi diabaikan, tapi ia ingat kata-kata Mama. Bahwa jika tulus ingin berteman, dia tidak boleh menyerah. Ia pun mendekati Afara dan menggerakkan tangannya dengan kaku.

Afara tampak ragu, namun dia berusaha tersenyum. Sungguh, senyuman itu sangat berharga untuk Ruri. Inilah impian dalam persahabatan yang diinginkan selama ini. (PJB, 2022: 78)

Based on the quote above, it can be concluded that Ruri succeeded in inviting Afara to be friends with her. Ruri is a sincere friend, she did various ways to be friends with Afara. Ruri did not give up when Afara did not return his greeting. Thus, Pipit W as the author of this short story has written religious values with local wisdom in the form of sincerity in a friendship proven by the character Ruri to Afara. This was in line with [18], children's literature has become a means of education and communication for children around the world. Therefore, this short story was included in educational children's literature because there was a religious value with local wisdom that Pipit W. has written.

3.1.4 Goodwil

In the short story collection book "Pasukan Jumat Berbagi" there was one story entitled "Ketukan Misterius" by Hanna Q. A. It was told of a child named Rasya who often experiences fear because of the supernatural. Rasya is often prejudiced against what he hears, reads, and feels. Rasya also read too many horror novels, which affected his life. However, Rasya realized that the things he feared arose because of the prejudice in his own mind. So, Rasya began to change his thinking and tried to be kind. This was evidenced in the following quote:

Aku manggut-manggut. Oh, jadi ternyata Kak Riska yang mengetuk pintu tadi. Ya, aku paham sekarang. Ternyata benar, kita memang harus husnuzan di segala situasi. Apa yang kita pikirkan, terkadang itu bisa beneran yang terjadi pada kita lo, teman-teman.

Satu lagi, sepertinya aku harus berhenti atau setidaknya mengurangi hobiku membaca novel horor. Dampaknya sudah merugikan diriku sendiri. Aku jadi penakut, hehehe. Aku tersenyum lega. Ketukan misterius tadi terpecahkan. Sebentar lagi aku bisa tidur dengan tenang. (PJB, 2022: 119)

Based on the quote above, it can be concluded that Rasya managed to change bad thoughts into good thoughts. Thus, Rasya managed to fight the fear he had. Thus, Hannah Q. A. as the author of this short story has written religious values with local wisdom in the form of feeling good about something Rasya did. According to [18], children's literature has become a means of education and communication for children around the world. Therefore, this short story was included in educational children's literature because there were religious values with local wisdom that have been written by Hannah Q. A.

3.2 Bunda di Sepertiga Malam

In the book of short story collection entitled "Bunda di Sepertiga Malam" by M. Rafid N. R., Fayanna A. D., et al., there were religious values with the influence of local wisdom, such as religious obedience. Thus, in this book, the influence of local wisdom was found in shaping religious character in children seen in children's works. The values can be explained as follows:

3.2.1 Obedience to the Religion

In the short story collection book "Bunda di Sepertiga Malam" there was one story entitled "Hijabku VS Keluargaku" by Hanun D. It was told of a girl named Anisa Farah, who is usually called Nisa, tried to use the hijab, even though her family and friends were not supportive. Nisa's family has bad thoughts about people who use the hijab, so Nisa was not allowed to use the hijab.

But when the rainy season arrived, the area where Nisa's family lived was flooded and had to be evacuated. At that time, it was a woman wearing a hijab who helped Nisa's family. Since that incident, Nisa's mother and father have realized and allowed Nisa to wear the hijab. This was evidenced in the following quote:

"Ternyata Bunda telah berprasangka buruk pada orang-orang berhijab. Nyatanya merekalah yang membantu kita. Hmm... Bunda sudah membuat keputusan. Sekarang kamu boleh memakai hijab. Insya Allah, Bunda juga akan memakai hijab," kata Bunda sambil mengelus kepala Nisa. Nisa pun bersorak kegirangan dan tak lupa mengucapkan hamdalah. (BDSM, 2018: 28)

Based on the quote above, it can be concluded that Nisa was finally allowed by her mother to wear the hijab. When Nisa tries to obey the commands of her God and also her parents, there will be a way out. Thus, Hanun D. as the author of this short story has written religious values with local wisdom in the form of feelings of obedience to God's commands and parents by the character Nisa. In accordance with [17] that these cultural stories serve as a medium for instilling religious and moral values in children, helping them understand and appreciate their cultural heritage. Therefore, this short story was included in educative children's literature because there were religious values with local wisdom that have been written by Hanun D.

Furthermore, in the short story collection book "Bunda di Sepertiga Malam" there was one story that contains the value of obedience with the title "Bunda di Sepertiga Malam" by Muhammad Rafid N. R. It was told of a child named Shakira who still does not understand the importance of wearing a hijab. Until Shakira's mother was sad to know this. Shakira's mother recounted the time when her mother struggled to use the hijab in ancient times. Shakira's mother received unpleasant words from the surrounding environment. This was evidenced in the following quote:

"Nah, Shakira." Bunda merangkulku penuh kasih sayang. "Sekarang Shakira sudah tahu kan perjuangan Bunda memakai kerudung? Itu sakit, sakit sekali. Beruntunglah sekarang Shakira hidup di zaman yang orang-orangnya sudah mengerti ilmu agama. Jadi, kalau Shakira memakai jilbab tidak ada lagi yang menyangka Shakira botak seperti Bunda.

Harusnya Shakira malu dong, sama Bunda. Shakira kalau mau memakai jilbab gampang sekali, tidak ada rintangan berat. Coba bandingkan sama Bunda?"

Saat itu juga, aku yang sudah mendengarkan kisah kelam Bunda menangis sejadi-jadinya. Semakin aku menangis, Bunda semakin merangkulku erat dan semakin menghiburku untuk tidak menangis. (BDSM, 2018: 64)

Based on the quote above, it can be concluded that Shakira began to realize and cry in her mother's arms. Shakira contemplated her mother's story. Until finally, Shakira feels comfortable wearing the hijab and tries to be istiqomah because in this era many people already understand the obligations of a Muslim woman. Thus, Muhammad Rafid N. R. as the author of this short story has written religious values with local wisdom in the form of awareness in obeying religious rules in this modern era. In accordance with Rianawati's opinion [18] religious character is the main factor that determines the direction of a person's life by being guided towards a better life through feelings, love, faith, and piety to Allah SWT. Therefore, this short story was included in educational children's literature because there was religious value with local wisdom that has been written by Muhammad Rafid N. R.

3.3 Sahabat Penghafal Al Quran

In the short story collection book named "Sahabat Penghafal Al Quran" by Aya Shofia N A., Ghaniyatera F. H. M., et al., there were religious values with the influence of local wisdom, such as never giving up, caring for others, and good cooperation. Thus, in this book, the influence of local wisdom in shaping religious character in children was found, which can be seen in the children's work. The values can be explained as follows:

3.3.1 Never Giving Up

In the short story collection book "Sahabat Penghafal Al Quran" there was another story entitled "Tembang Macapat, Daebak!" by Naura T. K. It was told by a Korean child named Yoona who moved to Indonesia four years ago. Yoona has an interest in Javanese culture. At that time, there was a nembang macapat competition at Yoona's school. Even though Yoona is Korean, she tried hard to be able to sing. Yoona registered for the competition and continued to practice, even practicing on her own in order to participate in the competition. This was evidenced in the following quote:

Dua pekan berlalu sejak Yoona mendaftarkan diri mengikuti lomba tembang macapat. Esok hari adalah hari pelaksanaan lomba. Yoona sudah puas dengan kerja kerasnya selama dua pekan ini. Tak lupa ia juga selalu berdoa agar nanti kembali dari panggung ia bisa membawa pulang sertifikat dan piala. (SPAQ, 2019: 92)

Based on the quote above, it can be concluded that Yoona is serious in the 'nembang macapat' competition. Yoona continues to practice, even though she is not from Java. In addition, Yoona also does not forget to pray so that she can win this competition. Thus, Naura T. K. as the author of this short story has written the value of never giving up by Yoona and continuing to pray in order to win. In accordance with Jannah's opinion in Shinta and Ain (2021: 4049) which states

that religious character is a part of human personality that cannot stand alone, because it is closely related to aspects of personality. Therefore, this short story was included in educational children's literature because there was religious value with local wisdom that Naura T. K has written.

3.3.2 Care to Others

In the short story collection book "Sahabat Penghafal Al Quran" there was also a value of caring in the title of another short story, namely "Aku or Mereka" by Aulia A. It was told of a girl named Eli who is jealous of the orphanage children. Eli has a biological mother, but she felt jealous because she has to share her love with other orphanage children who are cared for by her mother. Until finally, the children who were taken care of by Eli's mother gave flowers to Eli and explained that Eli was the child most dear to her mother. This was evidenced in the following quote:

"Ini bunga untuk Kak Eli dari Ibu dan Kak Shiva. Kata Ibu, Kak Eli jangan ngambek terus, ya! Kak Eli jangan marah- marah terus, ya! Eli itu anak Ibu yang sangat peduli, karena itulah Ibu sayang Kak Eli!" Salah satu dari mereka berjalan lebih dekat ke arahku. Sementara Ibu dan Kakak mengawasi dari bawah pohon mangga, tersenyum ke arahku dengan wajah tulus sekaligus letih. Perlahan, senyuman mulai tersimpul di bibirku.

"Kami juga sayang Kak Eli!" Mereka berkata kompak, sembari menyodorkan bunga indah itu. Dan tepat saat itu juga, kami menjadi pusat perhatian seluruh penghuni panti ada di lapangan. (SPAQ, 2019: 50)

Based on the quote above, it can be concluded that the children who were raised by Eli's mother had no intention of stealing Eli's mother's affection from Eli. The children who were raised by Eli's mother cared and also loved Eli. Thus, Aulia A. as the author of this short story has written the value of caring between siblings in one care. In accordance with the opinion of Rahmawati, et al. (2021: 535) that religious character is loyalty to religion which involves psychological aspects and has a sociological effect on social behavior. Therefore, this short story was included in educational children's literature because there was a religious value with local wisdom that Aulia A. has written.

In the short story collection book "Sahabat Penghafal Al Quran" there was also a value of caring in the title of another short story, namely "Kado Spesial dari Ummi" by Wirda N. It was told of a family consisting of abi, ummi, and Nayla. Currently, Nayla is getting older. Abi and Ummi invite Nayla to go to give a special gift. Abi and Ummi take Nayla to Taman Sari Gua Sunyaragi to celebrate Nayla's birthday. Abi and Ummi invited Nayla to go to this place because Abi and Ummi wanted this birthday gift to be different from before, because Nayla had entered adolescence. This was evidenced in the following quote:

"Taman Sari Gua Sunyaragi adalah salah peninggalan penting Keraton Cirebon." Abi mulai bercerita tentang asal- usul objek wisata ini. Salah satu versi cerita menyebutkan Taman Sari Gua Sunyaragi dibangun oleh Pangeran Kararangen, cicit Sunan Gunung Jati, salah satu anggota Wali Songo yang menyebarkan agama Islam di nusantara khususnya Pulau Jawa.

Dari cerita tentang Taman Sari Gua Sunyaragi bergulirlah pula cerita tentang perjuangan para wali songo dalam menyebarkan agama Islam. Abi juga bercerita tentang peninggalan sejarah Keraton Cirebon. Cerita yang bukan saja menarik, tapi juga memuat banyak pelajaran untukku. Terlebih kami berada di situs budaya. (SPAQ, 2019: 130)

Based on the quote above, it can be concluded that Abi and Ummi want to give a special gift in the form of a spiritual journey from cultural heritage in Indonesia. Abi and Ummi also gave a special gift in the form of two headscarves for Nayla. Abi and Ummi hope that Nayla can be istiqomah in using the hijab. Abi and Ummi did this as a form of care and affection for Nayla.

Thus, Wirda N. as the author of this short story has written the value of parents' concern for their children, which is told through the characters Abi, Ummi, and Nayla. In line with Rianawati's opinion in Hamdan, et al. (2021: 249-250) that religious character is the main factor that determines the direction of a person's life by guiding a person towards a better life through feelings, love, faith, and piety to Allah SWT. Therefore, this short story was included in educational children's literature because there were religious values with local wisdom that Wirda N. has written.

3.3.3 Good Cooperation

In the short story collection book "Sahabat Penghafal Al Quran" there was one story entitled "Liburan Kreatif" by Naura L. Q. B. It is told that Shella, Olin, Dino, Rifan, and Afifah are children of one family. They were being left by their mother to go out of town. They remembered that it was their mother's birthday. They have the initiative to surprise their mother. In the end, they worked together to clean the house and cook for mom. This was evidenced in the following quote:

"Ini kalian semua yang bikin?" tanya Mama melihat-lihat sekitar dengan penuh senyuman.

"Iya, Ma. Kami melakukan ini bersama-sama. Kita semua bekerja sama," kata Shella tersenyum lebar.

"Kalian memang anak yang kreatif, saling membantu saling menolong, terima kasih sudah membuatkan Mama kejutan ini. Mama senang sekali. Mama bangga sama kalian.

Mama mempunyai sesuatu untuk kalian. Ini oleh-oleh dari Bandung. Terimalah." Mama memberikan sebuah gelang mutiara kepada Shella, Olin, Dino, Rifan, dan Afifah. (SPAQ, 2019: 71)

Based on the quote above, it can be concluded that Shella, Olin, Dino, Rifan, and Afifah worked together to surprise mom. They please mama because of their good cooperation. Thus, Naura L. Q. B. as the author of this short story has written the value of good cooperation between siblings exemplified by Shella, Olin, Dino, Rifan, and Afifah. In accordance with the opinion of Rahmawati, et al. (2021: 535) that religious character was shown through positive interpersonal relationships and reflects religious expressions in communication. Therefore, this short story was

included in educational children's literature because there were religious values with local wisdom that Naura L. Q. has written. B.

4 Conclusion

Based on the results of the research and discussion presented in the previous chapter on the influence of local wisdom on the formation of religious character in children through children's literature by analyzing short stories by children, the following conclusions can be drawn.

In the analysis of a collection of short stories by children in three books entitled "Pasukan Jumat Berbagi", "Bunda di Sepertiga Malam", and "Sahabat Penghafal Al Qur'an" there were various religious values influenced by local wisdom, such as sharing, mutual respect, sincerity, goodwill, obedience, never giving up, caring for others, and good cooperation.

Thus, it can be concluded that local wisdom around the child's environment can influence the formation of religious characters in children. Children can write it into a literary work that can inspire others.

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6 Disclosure of Interents

The authors declare that there were no potential competing interest that could influence the results or conclusions of the article. Additionally, this research, which focuses on identifying local wisdom values that influence religious character building throughout Indonesian children's short story did not seek any financial benefits or support from external or internal parties. The study aims only to explore and demonstrate how the wisdom value can encourage religious character in children through the narratives that presented in the short stories by the children itself.

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