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<https://jurnal.citrabakti.ac.id/index.php/jil>**INTERNALIZING THE VALUE OF HONESTY THROUGH  
STORYTELLING IN INDONESIAN LANGUAGE LEARNING: A CASE  
STUDY IN ELEMENTARY SCHOOL**Adel Listi Febianty<sup>1)</sup>, Supriyadi<sup>2)</sup>\*<sup>1)</sup>Elementary School Teacher Education, Muhammadiyah University of Sidoarjo, Indonesia<sup>2)</sup>Master of Elementary Education, Muhammadiyah University of Sidoarjo, Indonesia\*Corresponding author email: [supriyadi@umsida.ac.id](mailto:supriyadi@umsida.ac.id)**Article History**Received:  
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February 15, 2026**Abstract**

The degradation of academic integrity in elementary schools demands a character education approach that touches students' consciousness rather than merely memorizing rules. This study aims to describe the trans-internalization process of honesty values through storytelling within Indonesian language learning. Adopting a qualitative approach with a case study design, this research involved the third-grade homeroom teacher at SDN Waung as the primary subject. Data were collected through participant observation, semi-structured interviews, and document analysis, then validated using source and technique triangulation. Data analysis was conducted referring to the Miles, Huberman, and Saldaña interactive model which includes data condensation, data display, and conclusion drawing. The findings indicate that storytelling successfully integrates three character dimensions simultaneously: cognitive transformation (moral knowing), which concretizes abstract honesty concepts; affective transaction (moral feeling), which fosters empathy and a sense of shame regarding cheating; and behavioral trans-internalization (moral acting), evidenced by a drastic decrease in cheating and increased courage to admit mistakes, replacing fear-based compliance with internal awareness. It is concluded that narrative stories effectively transform cognitive understanding into tangible moral actions by lowering student resistance to moral messages. Theoretically, this study confirms the role of storytelling in reconstructing moral behavior through vicarious learning and narrative transportation mechanisms.

**Keywords:** Honesty, Storytelling, Indonesian Language, Value Internalization, Elementary School

**Abstrak.** Degradasi integritas akademik di sekolah dasar menuntut pendekatan pendidikan karakter yang menyentuh kesadaran siswa, bukan sekadar menghafal aturan. Penelitian ini bertujuan mendeskripsikan proses transinternalisasi nilai kejujuran melalui kegiatan bercerita dalam pembelajaran Bahasa Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, melibatkan guru wali kelas III di SDN Waung sebagai subjek utama. Data dikumpulkan melalui observasi partisipan, wawancara semi-terstruktur, dan analisis dokumen, kemudian divalidasi melalui triangulasi sumber dan teknik. Analisis data dilakukan merujuk pada model interaktif Miles, Huberman, dan Saldaña yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa kegiatan bercerita berhasil mengintegrasikan tiga dimensi karakter secara simultan, yaitu transformasi kognitif (*moral knowing*) yang mengonkretkan konsep kejujuran yang abstrak; transaksi afektif (*moral feeling*) yang menumbuhkan empati serta rasa malu terhadap tindakan menyontek; dan transinternalisasi perilaku (*moral acting*) yang ditunjukkan oleh penurunan tajam praktik menyontek serta meningkatnya keberanian mengakui kesalahan, sehingga kepatuhan yang semula didorong rasa takut bergeser menjadi kesadaran internal. Disimpulkan bahwa cerita naratif efektif mengubah pemahaman kognitif menjadi tindakan moral yang nyata karena mampu menurunkan resistensi siswa terhadap pesan moral. Secara teoretis, penelitian ini menegaskan peran bercerita dalam merekonstruksi perilaku moral melalui mekanisme pembelajaran perantara (*vicarious learning*) dan *narrative transportation*.

**Kata kunci:** kejujuran, bercerita, Bahasa Indonesia, internalisasi nilai, sekolah dasar

## Background

Attitude is basically a person's reaction or feeling towards an object, which can be either support or rejection. Attitude is a behavioral tendency that influences how a person adapts to social situations. Understanding attitude can help a person determine what they like, want, or avoid. Attitude in the context of learning plays a major role in student success. Students who have a positive interest in a particular subject tend to achieve better results than those who are not interested (Hani, 2024). The results of the study show that globalization has led to a decline in student awareness and a weakening of moral values, such as honesty, fairness, and helpfulness, which have been replaced by negative behaviors (Nuralifa, Nita, & Alparizi, 2025).

Honesty is essentially a person's behavior of truthfully acknowledging or conveying facts as they are, without any deception or manipulation of the truth. This understanding highlights the importance of integrity in everyday relationships, where people try to avoid lies and be open so that mutual trust can be established. Ultimately, honesty serves as a moral foundation that strengthens healthy bonds between individuals and helps them make wise choices in all areas of life (Rifqia et al., 2025). Honesty, as one of the core values in character education, is manifested through trustworthy behavior in words, actions, and work, while also reflecting behavior that rejects lies, dares to speak the truth, and is able to admit mistakes (Asih et al., 2025). The foundation of student character is built on the value of honesty, so the process of internalizing this value at the elementary school level is an urgent priority. Honesty itself means more than just telling the truth; it is an attitude that reflects openness, integrity, and actions that are free from manipulation. Indicators of this behavior include speaking without pretense, acting sincerely, and avoiding cheating in obeying rules

(Trisnawati, Fadillah, Azwa, & Yulastri, 2025). Given its role as a key pillar in building character, instilling these values in elementary school is crucial and urgent. According to Islamic teachings, honesty is a noble trait that is encouraged and even considered a measure of the strength of one's faith (Jamil, S., Risnawati, R., & Hamdani, 2025). This is in line with Lawrence Kohlberg's theory, which states that honesty is an important part of moral development that is increasingly understood and appreciated by individuals as they age, especially in the conventional and postconventional stages (Normalasarie, 2025).

Furthermore, the process of internalizing the value of honesty does not happen instantly, but rather through systematic stages of transformation. Internalization is an effort to understand and integrate values into students so that these values become their own and manifest in real behavior without coercion. This process moves through three main stages: value transformation (transfer of knowledge about honesty), value transaction (two-way interaction between teachers and students about the importance of honesty), and trans-internalization (formation of personality and character) (Ulya, Maijuana, Romi, Zalnur, & Kosim, 2025). The internalization of honesty in the perspective of modern character education requires the integration of moral knowledge, moral feelings, and moral actions. These three components must be trained simultaneously so that students not only know that lying is wrong, but also feel uncomfortable when lying, and ultimately decide to be honest automatically (Rahmawati, & Santoso, 2025). Recent research confirms that in elementary school, internalization is most effective when cognitive and affective aspects are addressed simultaneously through concrete and narrative media, allowing students to validate the value of honesty into their own cognitive structures (Wibowo, & Lestari, 2024).

As a legal basis for producing graduates who are devoted to God Almighty and have integrity in accordance with Pancasila, Permendikdasmen Number 12 of 2024 mandates the management of national education that is oriented towards the formation of a well-rounded character. This includes developing cognitive aspects (intelligence, innovation, thoroughness) as well as affective aspects (politeness, honesty, discipline). The government's efforts are not limited to creating healthy and independent students, but extend to shaping democratic citizens with a strong work ethic and social responsibility.

The Indonesian language is a means of communication as well as an instrument for shaping values, attitudes, and culture. Language reflects the way a nation thinks and acts. Therefore, learning Indonesian is not formalistic, but value-laden. With reference to strengthening attitudes, such as honesty as a fundamental moral value (Hatima, 2025). The main functions of the Indonesian language include its role as the national language, the language of education, a means of national communication, and a medium for the development of culture and science. More than just a tool for communication, language is an

important foundation in shaping the identity and culture of a nation. The challenge is how to integrate moral values into language learning in a planned manner, so that they are not just inserted into the material, but are truly integrated into the teaching and learning process. The instillation of moral values also needs to be designed in an interesting and enjoyable way, so that students can understand and absorb honesty without feeling pressured or bored. This requires teachers to develop creative and innovative learning methods and strategies, such as the use of stories, drama, or other interactive activities that can bring moral values to life in the context of language learning (Santi, & Sudiana, 2021). Narrative stories in Indonesian language learning not only train language skills, but also instill character values such as honesty, tolerance, and mutual cooperation. Through stories that are close to the local culture, students can understand moral messages while strengthening their identity (Havita, & Sa'diyah, 2024). The results of the study prove that Indonesian language and literature not only train language skills, but also instill human values through literary texts and children's stories that touch the emotions and morals of students (Hatima, 2025).

Storytelling skills in the context of elementary school learning play an important role as one of the language skills that must be taught and mastered by students. For a long time, storytelling methods have often been used to teach children (Hartati et al., 2021). Children's stories are simple yet meaningful works of literature that are easy to understand from a child's perspective and able to describe their experiences. Through stories, children can receive moral and educational messages that are appropriate for their stage of development (Mukaromah, Nugrahani, & Sudiyana, 2025). This skill not only serves as a means to train students' communication skills effectively and clearly, but also has broader benefits in the learning process and personal development of students. Bromley's research shows that through storytelling, students can learn to organize ideas, express thoughts, and convey messages in a way that is interesting and easy for listeners to understand, thereby honing their communication skills. In addition, storytelling also contributes to shaping students' character. Through stories, children are introduced to moral values, empathy, and honesty implied in the plot (Hamdanah & Baharan, 2021). This activity creates a more humanistic learning environment and helps with emotional and social aspects. As a result, children will grow up to be more caring and responsible individuals. In addition to shaping personality, stories also help develop various language skills, such as increasing vocabulary, understanding language structure, and expressing thoughts through coherent and clear sentences. Before implementing learning through storytelling, teachers need to take several important steps, such as determining the objectives, theme, and form of the story, as well as preparing materials and tools. After arranging the children's seating, teachers begin the activity according to the theme, then tell the story using interesting storytelling techniques. At

the end, teachers ask questions to ensure the children's understanding (Maisaroh, 2020). Thus, storytelling in elementary school not only improves students' linguistic abilities, but also supports the development of character and social skills that are essential in everyday life (Sunardi, 2023).

Based on the results of observations and initial interviews at SDN Waung, it appears that some students still have difficulties in instilling honesty, especially in Indonesian language learning. Some students prefer to copy their friends' answers when doing assignments in order to finish quickly, without realizing that working independently is an important part of the learning process. Cheating is also still found during exams. However, the urgency of strengthening character becomes even more apparent when compared with the reality in the field, such as the discovery of students who use various excuses to cover up their negligence in doing their homework. This phenomenon is a strong indicator that academic integrity and responsibility have not been fully internalized in the daily lives of students. Therefore, more specific and intensive character education intervention strategies are needed in schools to bridge the gap between regulatory expectations and the reality of student attitudes.

The urgency of strengthening character becomes even more pressing when confronted with empirical realities, such as the phenomenon of students often using various excuses to cover up their negligence in doing their homework. This indication of weak academic integrity is in line with the focus of research that dissects fifteen articles on the implementation of the Merdeka Curriculum. The study specifically highlights how effective the Pancasila Student Profile (P3) is in boosting students' honesty, making it a crucial reference for bridging the gap between regulatory expectations and the reality of students' attitudes in the field (Sigala, 2024). Furthermore, teachers can instill honest behavior in students by showing videos related to honesty and providing explanations so that students understand and apply it (Sari, & Rachmadtullah, 2024). Character education in schools can be applied through Indonesian language lessons that cover listening, speaking, reading, and writing. In line with Mulyat's research, these language skills are important for effective communication in learning, so that students can convey good ideas and attitudes, for example through dialogue (Amalia et al., 2021). Research shows that storytelling is an oral activity that conveys messages and values to children to train their listening skills and stimulate thinking. Introducing honest behavior in early childhood education through stories of the apostles using interesting media is important for developing honest character, even though teachers are often not very innovative in narrative learning (Wardani, & Afandi, 2023). To reinforce this research, picture books are books that use simple and informal language and are accompanied by pictures to clarify information and help children understand sentences better

(Sheza Nazwa Aulia et al., 2025). Other studies have shown that storytelling can foster an interest in reading, develop language and writing skills, and support children's competence in various aspects of their lives (Hoerudin, 2021).

The importance of this research is based on the fact that academic dishonesty at the elementary school level is not just ordinary mischief, but rather the seed of corrupt behavior that, if left unchecked, will take root and become a destructive character trait in the future. Developmental psychology studies show that moral intervention at the concrete operational age (7-11 years) is a critical period (golden age) for breaking the chain of dishonesty (Samderubun, & Waas, 2024). If this problem is only addressed through verbal reprimands or sanctions without touching on internal awareness, students tend to develop manipulative defense mechanisms rather than ethical awareness. Therefore, the urgency of this research lies in the effort to find a preventive and curative approach that is solution-oriented, where the integration of storytelling methods in Indonesian language learning is presented as a strategic alternative to reconstruct students' moral understanding in a fun way without psychological pressure, while restoring the function of education as the basis for the formation of national civilization.

The novelty of this study lies in the specification of the integration of storytelling methods in Indonesian language subjects that focus on the internalization of honesty values as a whole process (knowing, feeling, acting). This differs from previous studies that tend to highlight storytelling methods for the sole purpose of improving linguistic skills (Hamdanah & Baharan, 2021; Hartati et al., 2021) or character education in a general context and the Pancasila Student Profile (Sigala, 2024; Wardani, & Afandi, 2023). This study fills a gap by examining how storytelling can be used as a psychological tool to change students' cognitive and affective structures specifically related to honesty. Therefore, the main objective of this study is to explain the mechanism of trans-internalization of values through storytelling. The aim is to explain how teachers can help students at SDN Waung Sidoarjo understand and appreciate honesty through their storytelling experiences. Theoretical implications: this study offers a new perspective on how Indonesian language learning functions as a space for moral trans-internalization. Practical implications: it offers a practical pedagogical model for teachers to integrate character education without neglecting language skills.

## **Method**

This study adopts a qualitative approach with a case study design. The case study design was chosen based on the characteristics of the problem being studied, namely the process of internalizing the value of honesty, which is unique, dynamic, and context-bound (bounded system) in elementary school learning. Through this design, the researcher sought

to explore the phenomenon in depth to answer “why” and ‘how’ storytelling methods can shape students' cognitive structures, rather than simply describing “what” happened in the field. The research was conducted at SDN Waung, Sidoarjo Regency, with a focus on learning in the third grade. The main subjects in this study were third-grade homeroom teachers who acted as implementers of the learning strategy. In addition, third-grade students were also involved as observation participants to see the impact of the method's implementation on behavioral changes. The selection of locations and subjects was based on preliminary findings regarding the urgency of instilling academic integrity in these educational units.

The data collection process was carried out through a systematic procedure that began with a pre-field stage, including preliminary studies related to integrity issues, permit management, and instrument preparation. During the field stage, researchers applied the principle of non-intervention to maintain the naturalness of learning interactions. Data collection techniques included: (1) passive observation, which focused on monitoring students' honest behavior, such as the courage to admit mistakes and independence in completing tasks; (2) semi-structured interviews, conducted to explore the subjects' perspectives on strategies and challenges in internalizing values; and (3) documentation studies, in the form of analysis of the Lesson Plan (RPP) and storybook materials used.

To ensure the validity and reliability of the findings, this study applied credibility testing through triangulation techniques. First, technical triangulation was conducted by comparing data from observations of student behavior during learning with data from in-depth interviews. Second, source triangulation was applied to test the consistency of information from various perspectives, namely by comparing teachers' statements regarding value-instilling strategies with students' acknowledgments of their learning experiences, and matching them with supporting learning documents.

The data was analyzed using Miles, Huberman, and Saldaña's interactive model, which took place in three simultaneous streams (Miles, M. B., Huberman, A. M., & Saldaña, 2014). The first stage is data condensation, in which researchers sort and focus on data related to indicators of honest behavior (telling the truth, not cheating, admitting mistakes) from transcripts and field notes. The second stage is data display, which involves compiling the condensed data into a logical and systematic narrative text. The third stage is conclusion drawing/verification, in which researchers formulate preliminary conclusions about the effectiveness of the storytelling method, which are then re-verified with triangulation evidence until a solid final conclusion is reached.

## Result and Discussion

### Result

Based on field data analysis, which included participant observation, in-depth interviews, and documentation studies, the application of storytelling methods in Indonesian language learning in the third grade at SDN Waung showed success in facilitating the process of trans-internalization of the value of honesty. The findings of this study are mapped into the following three main dimensions:

Data collected from observations show that picture stories can help overcome differences in students' knowledge of abstract concepts of honesty. When teachers read stories aloud, students concentrate on the plot and can distinguish between honest and dishonest behavior in the characters. The fact that many students were able to accurately rewrite the moral of the story in their own words on the post-story Student Worksheet (SW) reinforces this point.

The effectiveness of storytelling in instilling moral values without sounding patronizing was significantly proven when compared to verbal instruction alone. Confirmation came from a third-grade teacher, who highlighted the confusion students experienced when they were simply told to be “honest” in an abstract way, in contrast to the instant understanding they gained through storytelling. Concrete evidence can be seen in the specificity of the answers in the Student Worksheets (LKS) that directly refer to the characters' behavior. Furthermore, interviews with students reveal that the structure of the story helps them to independently reason out cause-and-effect relationships—particularly the negative impact of dishonesty.

The value transaction phase was dominant during the post-storytelling discussion session. Classroom observations recorded the students' enthusiasm in giving emotional responses to the fate of the story characters; some students even showed expressions of annoyance towards characters who lied. This is shown in the following image:



Figure 1. Implementation of the Storytelling Method Using the Pinocchio Storybook

The students' expressions showed complete attention and emotional involvement (moral feeling) when listening to the moral conflict of the story's characters. Supporting evidence was found in the Teacher Reflection Journal, which recorded critical questions from students such as "Ma'am, why did he lie when he knew he would be found out?", indicating deep emotional involvement. In an in-depth interview, one student expressed his feelings: "I'm afraid to cheat, afraid that it will be like in the story, and I'll be embarrassed if my friends find out." This expression indicates the growth of moral sensitivity. Students not only know that cheating is wrong, but they also begin to involve their feelings (shame/fear of guilt), strengthening the internalization of values into the affective realm.

Through triangulation of data sourced from daily observations and the Teacher's Anecdotal Record Book, a drastic decline in reports of student dishonesty was revealed. This empirical evidence was reinforced by independent task checklists that showed an increase in independence, as well as the emergence of students' courage to openly admit their mistakes—such as when they forgot to do their homework. This phenomenon surprised classroom teachers who were previously accustomed to hearing various excuses from students. Based on the accumulation of evidence, it can be concluded that the storytelling method successfully transformed cognitive understanding into real moral action, indicating that morality has grown intrinsically within students.

## **Discussion**

This study successfully revealed that the storytelling method is not merely a technique for delivering language material, but rather an effective psychological mechanism for transmitting the value of honesty to students. The success of the trans-internalization process found in this study is in line with the social constructivist view, in which students build their moral understanding through social interaction with narratives and story characters.

First, in terms of cognitive transformation, these findings confirm that stories serve as scaffolding that helps students process abstract concepts of honesty into operational knowledge. This reinforces the findings of Mulya and Nugraha, who stated that narratives have the power of "transportation" that can bring readers into the world of the story, so that moral messages are accepted with less resistance than direct instructions (Mulya, & Nugraha, 2024). This reinforces the findings of Mulya and Nugraha's research, which states that narratives have the power of 'transportation', that findings on the effectiveness of narratives in concretizing abstract values are theoretically based on Piaget's Concrete Operational stage of cognitive development. At the elementary school age (7-11 years), students need visual and narrative bridges to understand intangible moral concepts such as

'honesty'. When compared with the research by Mukaromah et al (Mukaromah, Nugrahani, & Sudiyana, 2025) and Zuhriyah (Zuhriyah & Fradana, 2025), The results of this study not only confirm that children's stories are suitable for cognitive development, but also expand our understanding that integrating stories into the formal Indonesian language curriculum can create new cognitive structures (schemata). Unlike lecture methods, which often only touch on short-term memory, storytelling creates more lasting episodic memory in students' minds because it is linked to the flow of events. While conventional instruction often only touches on short-term memory (surface learning), storytelling facilitates deep learning because students process information by linking it to the imagination and cause-and-effect logic found in stories.

Second, in the affective aspect, the success in evoking feelings of 'guilt' or empathy validates the Narrative Transportation Theory. This theory explains that when students are 'transported' into the world of the story, their defense mechanisms decrease, allowing moral messages to enter without resistance. This dialogues with the findings of Mulya & Nugraha, which highlight the power of narrative in the digital age (Mulya, & Nugraha, 2024). However, this study provides a contrasting perspective (antithesis) to the trend of technology use as researched by Hidayah on digital storytelling (Hidayah, 2023). The results of the study at SDN Waung show that the physical presence of teachers who tell stories with expression and intonation (human interaction) continues to play a vital role in touching the emotional side of students, which may not be fully replaced by digital media alone. This study found that students' emotional involvement (such as feelings of guilt or empathy for characters) is the key to internalization. This finding supports Haidt's Moral Emotion theory, which states that a person's ethical decisions are more often driven by intuition and emotion than by logical reasoning alone. When students feel "pity" or "shame" when they see a dishonest character, they are training their moral emotional regulation (Kurniawan, & Utami, 2025). Post-story dialogic interactions conducted by teachers proved vital in validating these feelings, transforming momentary emotions into more permanent moral sentiments.

Third, manifestations in actual behavior (moral acting) prove that the value of honesty has shifted from mere compliance (due to fear of punishment) to internal awareness (internalized regulation). The drastic decline in cheating behavior and the courage to admit mistakes found in this study indicate the formation of a strong moral identity. This is in line with the latest study by Wijaya and Kusuma, which shows that narrative literacy-based character interventions have a more significant long-term impact on the academic integrity of elementary school students than behavioristic approaches that rely solely on rewards or punishments (Wijaya, & Kusuma, 2024). Based on this, storytelling has proven to be an

effective method for bridging the gap between “knowing what is good” and “doing what is good.”

Based on the accumulated evidence, it can be concluded that the storytelling method successfully transforms cognitive understanding into real moral action, indicating that morality has grown intrinsically within students. This study proves that storytelling has a dual impact: it improves language competence while reconstructing moral behavior. This also reinforces Wijaya & Kusuma's conclusion that the narrative approach is superior to the rigid behavioristic approach in shaping long-term academic integrity (Wijaya, R., & Kusuma, 2024). Furthermore, this study validates the dual impact of storytelling, which not only sharpens language skills but also reshapes moral behavior. These findings affirm Wijaya & Kusuma's thesis that in terms of long-term academic integrity building, the narrative approach has significant advantages over behavioristic methods, which tend to be rigid.

The findings of this study provide empirical evidence that integrating storytelling methods into Indonesian language learning is effective as a means of internalizing holistic values of honesty. This success is inseparable from the ability of narratives to concretize abstract moral concepts. This is in line with the findings of Mukaromah, Nugrahani, and Sudiyan, who emphasize that children's stories tailored to students' cognitive development stages are able to instill character more effectively than direct instruction (Mukaromah, S., Nugrahani, F., & Sudiyan, 2025). Understanding the context of this study, stories serve as cognitive scaffolding that helps students understand the logical consequences of dishonesty, as supported by Zuhriyah's research, which found that conveying moral messages contextually through storylines is more easily accepted and understood by elementary school students (Zuhriyah & Fradana, 2025).

Theoretically, findings regarding changes in student behavior from merely “knowing” to “being aware” validate Kohlberg's Theory of Moral Development (Normalasarie, 2025). The application of storytelling methods at SDN Waung Sidoarjo has proven effective in facilitating students' moral transition by providing role models. Thanks to observing the consequences experienced by the characters in the stories—a clear manifestation of the principle of vicarious learning—students now internalize honesty as a way to maintain trust (conventional stage), leaving behind the old mindset that was based solely on fear of punishment (pre-conventional stage). Furthermore, the success in the affective and behavioral dimensions in this study highlights the importance of planned integration in learning tools. These findings reinforce Havita and Sa'diyah's argument that character education will be optimal if these values are explicitly integrated into learning planning, rather than just spontaneous insertions (Havita, & Sa'diyah, 2024).

## Conclusion

This study concludes that integrating storytelling methods into Indonesian language learning has proven effective as a strategy for trans-internalizing the value of honesty in third-grade students at SDN Waung. Specifically, this study found that storytelling works simultaneously on three dimensions: (1) the cognitive dimension, where stories concretize the abstract concept of honesty so that it is easy for students to understand; (2) the affective dimension, where emotional involvement with the characters in the story fosters moral sensitivity and empathy; and (3) the conative dimension, which is manifested in a decrease in cheating behavior and an increase in the courage to admit mistakes. This study confirms the implication that Indonesian language learning has a dual strategic role: as a means of improving linguistic competence and as a vital psychological vehicle for character building. Therefore, it is recommended that education practitioners optimize the use of children's literature as a medium for instilling values in a fun way that is free from the impression of rigid indoctrination.

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